



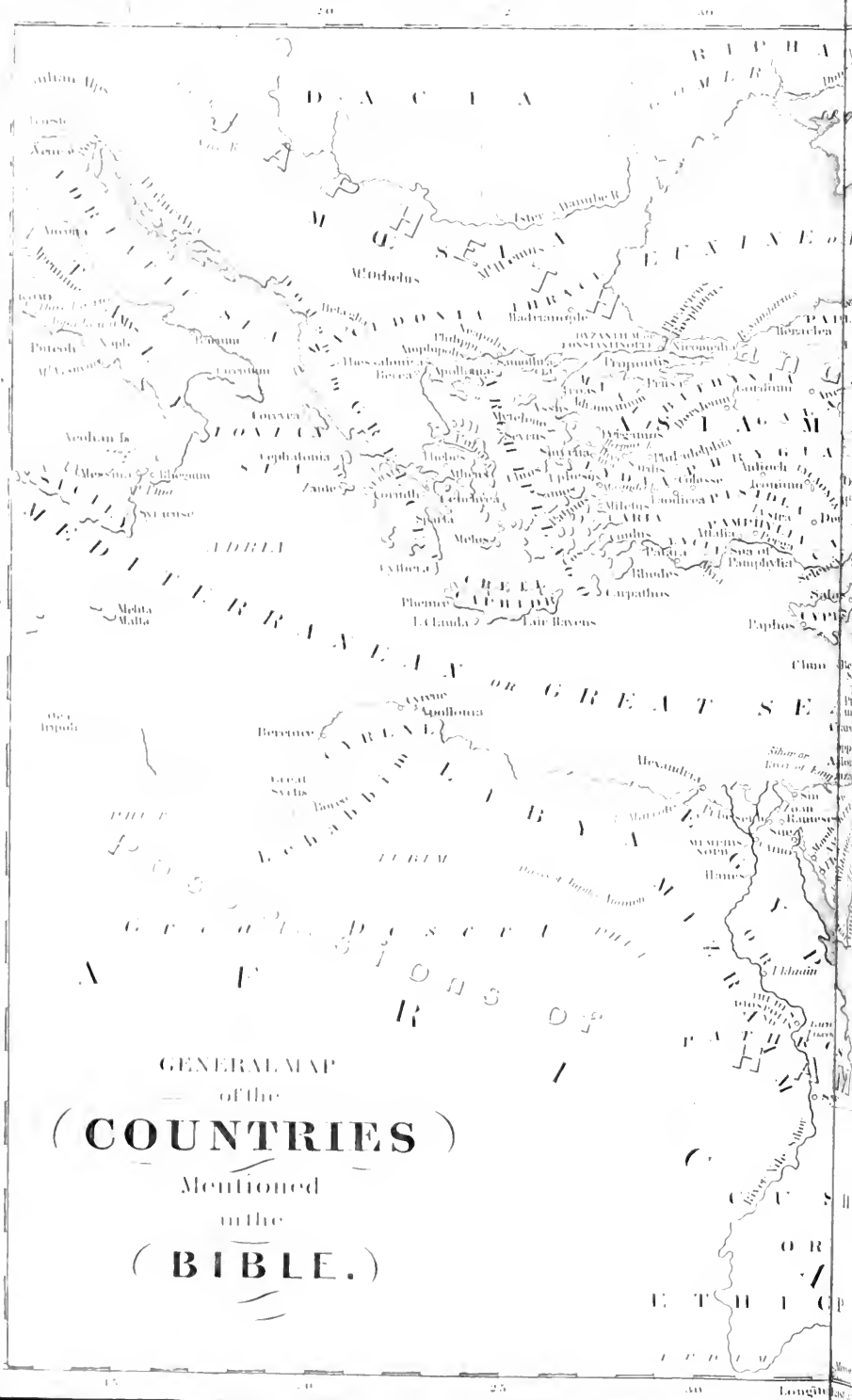
(PALESTINE)

In the time of
(DAVID.)

THE TWELVE TRIBES.

- I. Judah.
- II. Simeon.
- III. Benjamin.
- IV. Dan.
- V. Ephraim.
- VI. Manassah.
- VII. Issachar.
- VIII. Zebulun.
- IX. Asher.
- X. Naphtali.
- XI. Gad.
- XII. Reuben.





GENERAL MAP
— of the
(COUNTRIES)
Mentioned
in the
(BIBLE.)

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Longitude



THE
FAMILY BIBLE;

CONTAINING

THE OLD AND NEW TESTAMENTS.

WITH

BRIEF NOTES AND INSTRUCTIONS,

BY REV. JUSTIN EDWARDS, D. D.

INCLUDING

THE REFERENCES AND MARGINAL READINGS OF
THE POLYGLOT BIBLE.

VOLUME I.

GENESIS TO JOB.

PUBLISHED BY THE
AMERICAN TRACT SOCIETY,
NEW YORK: 150 NASSAU-STREET; BOSTON: 28 CORNHILL.

The object of this work is to assist common readers to understand the meaning of the Holy Spirit in the Bible, and to draw from it such instructions as they may need.

The second volume, to include the remainder of the Old Testament, is in preparation.

The New Testament is already issued.

ENTERED according to Act of Congress, in the year 1853, by O. R. KINGSBURY, in the Clerk's office of the District Court for the Southern District of New York.

NAMES AND ORDER

OF

ALL THE BOOKS

OF

THE OLD AND NEW TESTAMENTS,

WITH

THE NUMBER OF CHAPTERS IN EACH BOOK.

THE BOOKS OF THE OLD TESTAMENT.

	No. Chap.		No. Chap.
GENESIS	50	ECCLESIASTES	12
EXODUS	40	SONG OF SOLOMON	8
LEVITICUS	27	ISAIAH	66
NUMBERS	36	JEREMIAH	52
DEUTERONOMY	34	LAMENTATIONS	5
JOSHUA	24	EZEKIEL	48
JUDGES	21	DANIEL	12
RUTH	4	HOSEA	14
I. SAMUEL	31	JOEL	3
II. SAMUEL	24	AMOS	9
I. KINGS	22	OBADIAH	1
II. KINGS	25	JONAH	4
I. CHRONICLES	29	MICAH	7
II. CHRONICLES	36	NAHUM	3
EZRA	10	HABAKKUK	3
NEHEMIAH	13	ZEPHANIAH	3
ESTHER	10	HAGGAI	2
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PSALMS	150	MALACHI	4
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THE BOOKS OF THE NEW TESTAMENT.

MATTHEW	28	I. TIMOTHY	6
MARK	16	II. TIMOTHY	4
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JOHN	21	PHILEMON	1
THE ACTS	28	TO THE HEBREWS	13
EPISTLE TO THE ROMANS	16	EPISTLE OF JAMES	5
I. CORINTHIANS	16	I. PETER	5
II. CORINTHIANS	13	II. PETER	3
GALATIANS	6	I JOHN	5
EPHESIANS	6	II. JOHN	1
PHILIPPIANS	4	III. JOHN	1
COLOSSIANS	4	JUDE	1
I. THESSALONIANS	5	REVELATION	22
II. THESSALONIANS	3		

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

CHAPTER I.

1 The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of food.

Anno Mundi, or year of the world 1. Before Christ 4004.
IN the ^abeginning God ^bcreated the heaven and the earth.

2 And the earth ^cwas without form, and void; and darkness ^dwas upon the face of the deep. And the ^eSpirit of God moved upon the face of the waters.

3 And God ^esaid, Let there be ^flight: and there was light.

4 And God saw the light, that *it was* good: and God divided ^gthe light from the darkness.

5 And God called the ^hlight Day, and the darkness he called Night. ⁱAnd the evening and the morning were the first day.

6 ¶ And God ^bsaid, Let there be a ^hfirmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the ⁱfirmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, ^kLet the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry *land* Earth: and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the ^learth bring forth ^mgrass, the herb yielding seed, *and* the fruit-tree ⁿyielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there ^abe lights in the firmament of the heaven, to divide the ^bday from the night; and let them be for signs,^c and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights: the greater light ^ato rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to ^prule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

^a Prov. 8:23; John 1:1, 2; Heb. 1:10. ^b Job 38:4; Psa. 33:6; Isa. 40:26; Jer. 51:15; Zech. 12:1; Acts 14:15; Rom. 1:20; Col. 1:16. ^c Job 26:7; Jer. 4:23. ^d Job 26:13; Psa. 104:20. ^e Psa. 33:9; Mat. 8:3. ^f 2 Cor. 4:6; Eph. 5:14. ^g Heb. between the light, and between the darkness. ^h Psa. 74:16; Isa. 45:7.

ⁱ Heb. and the evening was, and the morning was. ^j Job 37:18. ^k Heb. expansion. ^l Jer. 10:12. ^m Prov. 8:28. ⁿ Job 38:8. ^o Mat. 6:30. ^p Heb. tender grass. ^q Luke 6:44. ^r Psa. 136:7. ^s Heb. between the day, and between the night. ^t Psa. 104:19. ^u Heb. for the rule of the day. ^v Jer. 31:35.

CHAPTER I.

Genesis; the generation, origin, or beginning. This book is so called because it describes the origin or beginning of the world.

1. *The beginning*; the beginning of time, or of the period which God here speaks of. *Created*; made or caused what before did not exist. *Heaven—earth*; created the matter out of which these, as described, were afterwards formed.

2. *Without form*; the materials existed, but the different kinds had not been separated or put into shape. *Void*; empty, and destitute of the vegetation and living creatures which were afterwards brought forth. How long the earth remained so, God has not revealed, and we do not know. *The deep*; the mass of unformed matter. *Moved*; in

the original, brooded or hovered over the mass of matter, and thus prepared it to bring forth, at the command of God, various productions.

6. *Firmament*; in the original, expansion, above and around the earth. *Divide the waters*; the waters in the clouds from the waters on the earth.

9. *Waters—dry land*; the earth and water had before been mixed together, but now they were separated.

11. *Yielding seed*; to perpetuate by natural growth the same kind.

14-19. *Lights*; light and heat had been made before, on the first day, v. 3-5; but now there were two great bodies in the heavens to occasion, through the motions of the earth, day and night, summer and winter, seed-time and harvest.

20 And God said, Let the waters bring forth abundantly the *moving creature* that hath *life*, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind; and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the sea; and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 * And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that *it was* good.

26 * And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* im-

age, in the image of God created he ^{A. M. 1}him; male and female created he ^{B. C. 4064}them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 * And God said, Behold, I have given you every herb *bearing seed*, which is upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you ^bit shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* ¹life, *I have given* every green herb for meat; and it was so.

31 And God saw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the sixth day.

CHAPTER II.

1 The first sabbath. 4 The manner of the creation. 8 The plan of the garden of Eden. 10 and the river *Paradise*. 17 The tree of knowledge only forbidden. 19, 20 The naming of the creatures. 21 The making of woman, and institution of marriage.

THUS the heavens and the earth were finished, and all the host of them.

2 And ^aon the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Ps. cxxxviii. Holy, *receding seat*. 3 chap. 2:1-6; 9:3; Job 36:31; A. M. 1:17. 4 Heb. *a living soul*. 5 Ex. 20:11. Isa. 58:13; Heb. 4:4.

12. In the continuance of the great law which God at first gave, that each seed should produce its kind in all future time, we have evidence that hees and governs throughout the vegetable creation—is of one mind, and none can turn him. Job 23:13; Isa. 66:10.

18. The sun, moon, and stars are bright manifestations of the wisdom, power, and goodness of God. We can see and enjoy them without being able to understand their nature, or how they produce their effects. So we can believe truths, and enjoy the benefits of faith, without comprehending how those truths exist, are related, or operate so usefully on us.

28. The fear of man manifested by fishes, fowls, and beasts, testifies to his dignity as the representative of his Maker; and by yielding to him to whom God gave dominion, they acknowledge God's authority, and thus honor him. They also suffer in consequence of man's sin. Gen. 6:7; Rom. 8:20.

31. All that God does is very good; like its Author, perfect. Nothing could be better; and in ordering all things according to his will there is no reward.

CHAPTER II.

1. *Thus* as described in the previous chapter.

2. *Rest* *not* in the sense of weariness, or ease of fatigue; for God is never weary. Isa. 40:28. But to be at rest from the work of the six days. He rested, and so should, after six days of labor; and as the means of God, who rightly understand their duty, well. Paying, made man in his own image, he now sets him an example.

1 Heb. *in his own image*. 2 Heb. *in his own image*. 3 Heb. *in his own image*. 4 Heb. *in his own image*. 5 Heb. *in his own image*. 6 Heb. *in his own image*. 7 Heb. *in his own image*. 8 Heb. *in his own image*. 9 Heb. *in his own image*. 10 Heb. *in his own image*. 11 Heb. *in his own image*. 12 Heb. *in his own image*. 13 Heb. *in his own image*. 14 Heb. *in his own image*. 15 Heb. *in his own image*. 16 Heb. *in his own image*. 17 Heb. *in his own image*. 18 Heb. *in his own image*. 19 Heb. *in his own image*. 20 Heb. *in his own image*. 21 Heb. *in his own image*. 22 Heb. *in his own image*. 23 Heb. *in his own image*. 24 Heb. *in his own image*. 25 Heb. *in his own image*. 26 Heb. *in his own image*. 27 Heb. *in his own image*. 28 Heb. *in his own image*. 29 Heb. *in his own image*. 30 Heb. *in his own image*. 31 Heb. *in his own image*.

12. *Let us* as described in the previous chapter.

18. *Thus* as described in the previous chapter.

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^a M. 1. ^b C. 4001. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created * and made.

4 ¶ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was not a man to till the ground.*

6 But † there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man ‡ of the ^adust of the ground, and ^bbreathed into his ^cnostrils the breath of life; and man ^dbecame a living soul.

8 ¶ And the LORD God planted ^aa garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the ^ftree of life also in the midst of the garden, and the ^gtree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is *Pison*: that is it which compasseth the whole land of ^bHavilah, where *there is gold*;

12 And the gold of that land is good: *there is bdellium and the onyx-stone.*

* Heb. created to make. † Or, a mist which went up from. ‡ Heb. dust of the ground. a chap. 3:19; Psa. 107:14; Isaiah 61:8; 1 Cor. 15:47. b Job 23:4. c Isa. 2:22. d 1 Cor. 15:45. e Ezek. 31:8, 9. f chap. 3:22; Prov. 3:18; Rev. 2:7. g ver. 17. h chap. 2:18. i Heb. Cush. j Dan. 10:4. || Or, eastward to

3. *The seventh day*; that which succeeds the six working days; and which was made to be a day of rest from secular employments and of devotion to religious duties. *Sanctified it*: set it apart from other days for sacred employments.

4. *The generations*; the true history of the origin of the heavens and the earth. *Lord*; in the original, Jehovah. This is the first time this word is used in the Bible. It is the peculiar name of Him, who is, and was, and is to come, the Almighty; and implies eternal, independent, unchanging self-existence, and infinite perfection.

When the word LORD in the Bible is printed in small capitals, it is in the Hebrew, JEHOVAH.

5. *Before it was in the earth—before it grew*: things did not at first grow gradually from the earth by natural laws, as they did afterwards; but God formed them in a state of maturity and perfection. *Not a man to till the ground*; it did not, at first, produce by cultivation, but spontaneously, by the power of God.

7. *Formed man*; chap. 1:27. He was not born as men now are, and did not grow up gradually; but as other things were formed by the power of God at once, he was created full-grown and perfect.

8. *Eden*; a country east or north-east of Palestine, near the rivers Tigris and Euphrates.

9. *The tree of life*; whose fruit would be to

13 And the name of the second river is *Gihon*: the same is it that compasseth the whole land of ^bEthiopia.

14 And the name of the third river is *Hiddekel*; † that is it which goeth || toward the east of Assyria. And the fourth river is *Euphrates*.

15 And the LORD God took * the man, and † put him into the garden of Eden, to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou ‡ mayest freely eat:

17 But of the tree of the knowledge of good and ^kevil, thou shalt not eat of it: for in the day that thou eatest thereof thou ^lshalt surely die.

18 ¶ And the LORD God said, *It is not good that the man should be alone*: † I will make him a help ‡ meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and ^mbrought them unto || Adam to see what he would call them; and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam * gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

21 And the LORD God caused a * deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

22 And the rib, which the LORD God had

Assyria. * Or, Adam. † ver. 8. ‡ Heb. eating thou shalt eat. k chap. 3:1, 3, 11, 17; Romans 6:23; 1 Cor. 15:56. † Heb. dying thou shalt die. † 1 Cor. 11:9; 1 Tim. 2:13. ‡ Heb. as before him. m Psa. 8:6. || Or, the man. * Heb. called. n chap. 15:12.

man, if obedient, a pledge of endless life. *Tree of knowledge*; by man's treatment of which his character would be known; and concerning which he knew by express revelation the will of God: by obeying that will, he would know good and good only; and by disobeying, he would know evil, and transmit it to his posterity.

10. *Four heads*; four different streams, some of which it is difficult to identify.

13. *Ethiopia*; in the Hebrew, Cush; not the Ethiopia in Africa, but a country in Asia, inhabited by descendants of Cush the son of Ham, and father of Nimrod. Gen. 10:6, 8.

14. *Hiddekel*; supposed to be the river Tigris, which empties into the Euphrates. *Euphrates*; a river which rises in Armenia and flows south into the Persian Gulf.

15. *Dress*; cultivate.

16. *Of every tree*; except the tree of knowledge, v. 17.

17. *Thou shalt not eat of it*; this was a test of his obedience to the known will of God. *Surely die*; in the original, dying thou shalt die. He would lose the moral image and the favor of God; become mortal and exposed to endless sinfulness and misery.

18. *Alone*; without a human companion. *Meet for him*; suited to his nature, condition, and wants.

taken from man, * made he a woman, and brought^a her unto the man.

23 And Adam said, This *is* now bone of my bones, ^band flesh of my flesh: she shall be called ^cWoman, because she was taken out of ^dMan.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAPTER III.

1 The serpent is cursed. Eve. 6 Man's shameful fall. 10-14 I arraign them. 11 The serpent is cursed. 15 The ground is cursed. 16 The punishment of mankind. 21 Their first clothing. 22 Their casting out of paradise.

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, 'Yea, hath God said, Ye shall not eat of every tree of the garden ?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the ^eserpent said unto the ^hwoman, Ye shall not surely die :

11. *John 1: 4* + *Pr 18: 2* = *b* *1: 1, 2* = *a* + *Hob. 1: 4*
 12. *H. 1: 4* + *Mark 1: 7* = *a* *H. 12: 9* + *2 Cor. 11: 3* = *b* *Hob. 1: 4*
 13. *you, because of* = *a* *1: 1* = *2: 17* = *g* *John 8: 44* = *b* *1: 1* = *2: 14*

23. *Woman—meta*: in Hebrew, man is Ish; woman, I-sha, the feminine of man.

24. *Therefore*—on account of her likeness to man, her suitability to be his companion, the appointment of God with regard to it, and the mutual affection which he would cause to subsist between them. *Unflinching*—in love more tender and strong than the one which unite relatives by birth.

25. *Not ashamed*: shame is the fruit of sin, and as they had never sinned, they felt none of its evils. How long they continued in this state, God has not told us, and we do not know.

INSTRUCTIONS

3. A God made one day in seven for rest and spiritual life, so that man might be devoted not to secular but to sacred employments, and entered the observance of it by his own example and his command. It is manifestly his will that men should regard it, and so regard it, as a respect does his will who does not command for it. Sabbath day is to keep a holy day.

7. As the body of man was at first formed from the dust and a soul to it, and soon returned to it, our chief concern should be to realize that it may be fitted, when the soul is ready, to enter into the presence, and enjoy the favor of God.

16. Diligence in his labor during the six working days, as well as rest from it on the Sabbath, was needful to him in a state of paucity. He was made to compensate, and no man can and does in such a state, for nothing without compensation.

18. And God has told us, that it is not good for man to be unmarried; those who contend that it is best for ministers of the gospel to live unmarried, set up their will for in opposition to his, deprive themselves of many blessings, and set an evil example to their fellow-men.

5 For God doth know, that in the ^{A. M. 3.}_{B. C. 4001.} day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant[¶] to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the ^tcool of the day: and Adam and his wife ^jhid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, ^kbecause I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

¹ Heb. *a desire*. ² chap. 2: 25. ³ Or, *things to gird about*. ⁴ Heb. *wind*. ⁵ Jer. 23: 24; Amos 9: 2, 3. ⁶ 1 John 3: 20.

23. The manner in which, and the object for which woman was made, show that the husband and wife should love each other with tender affection; cultivate union of views, interest, and effort; and mutually seek each other's highest good.

21. Marriage, according to the will of God, is a union for life of one man with one woman, and with one only; and the fact that it is a divine institution, shows that men should enter into it for the glory of God in the promotion of their own happiness and usefulness.

CHAPTER III.

1. *Subtle*; cunning, deceitful. *He*; the serpent, or Satan speaking by him.

3. *The tree*; the tree of knowledge of good and evil. Chap. 2:9.

4. *Ye shall not—die*; this is the first lie recorded in the Bible. Satan was its author, and he is justly called the father of lies. John 8:44.

5. *Be as gods*: be greatly ennobled, dignified, and exalted.

6. *Good for food* ; as she thought from its looks. *To make me wise* ; according to the testimony of Satan ; but according to God's testimony, the sure means of death. *She took of the fruit* ; showing that she believed Satan and not God.

7. *Were opened*; to see something of the evil which they had committed. *Knew that they were unclean*; and experienced shame as the fruit of sin.

8. *Heard the voice of the Lord God*; perceived evidence of his presence. *Wid themselves*; through conscious guilt, and fearful expectation of coming evil.

11. *Who told thee;* how didst thou become ashamed and fearful? This was asked, not for the information of God, but for the conviction of Adam.

A. M. 1.
B. C. 4001.

12 And the man said, ^aThe woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and ^bdust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between ^cthy seed and ^dher seed; ^eit shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire ^fshall be to thy husband, and he shall ^grule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:

^a Job 31:23; Prov. 28:13. ^b Isa. 65:25; Micah 7:17. ^c Mat. 13:38; John 8:44; 1 John, 3:8. ^d Isa. 7:14; Mt. 1:23; Luke 1:35. ^e Rom. 16:20; Eph. 4:8; Rev. 12:7, 8. ^f Or, subject to thy husband. ^g 1 Cor. 14:34. ^h Heb. cause to bud. ⁱ Heb. Chau-

12. *She gave me*; this was true, but it did not excuse him.

13. *Beguiled*; deceived.

14. *The serpent*; the instrument through which Satan acted. *Cursed*; he would be greatly degraded, and detested.

15. *It*; the seed of the woman, or, as it might be rendered, He, referring especially to Christ, who in due time would come to destroy the works of the devil. 1 John, 3:8. *Bruise thy head*; overcome him and destroy his power. *Bruise his heel*; inflict upon him temporary evil.

16. *And thy conception*; in thy conception. *Thy desire—to thy husband*; he should control her, and she be subject to him.

18. *The herb of the field*; for which he must laboriously toil, instead of living any longer in paradise.

20. *Eve*; meaning life.

21. *Slins*; supposed to be of animals offered in sacrifice to God, pointing forward to the great atoning sacrifice of Christ, the promised Conqueror of Satan. Through faith in Christ, God would forgive men, sanctify, and save them.

22. *One of us*; chap. 1:26. Man had vainly attempted to elevate and bless himself, by taking his own way, in compliance with Satan's temptation, and in opposition to the known will of God; thus he knew good and evil, by losing the one and suffering the other.

24. *Cherubims*; guards of angels.

INSTRUCTIONS.

1. The great means of safety to man is continued, hearty belief in the truth of God's declarations.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; ^hbecause she was the mother of all living.ⁱ

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed ^jthem.

22 ¶ And the LORD God said, ^kBehold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life,^l and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to ^mtill the ground from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden cherubims,ⁿ and a flaming ^osword which turned every way, to keep the ^pway of the tree of life.

CHAPTER IV.

¹ The birth, trade, and religion of Cain and Abel. ⁸ The murder of Abel. ¹¹ The curse of Cain. ¹⁷ Enoch the first city. ¹⁹ Lamech and his two wives. ²⁵ The birth of Seth; 26 and Enos.

AND Adam knew Eve his wife; and she conceived, and bare ^qCain, and said, I have gotten a man from the LORD.

^rah, that is, living. ^s Acts 17:26. ^t Isaiah 61:10; Phil. 3:9. ^u ver. 5. ^v Revelation 2:7. ^w ver. 19. ^x Psalm 80:1, etc.; 94:1. ^y 1 Chronicles 21:16. ^z Hebrews 10:20. ^{aa} That is, gotten, or, acquired.

Hence Satan tries to prevent this, that by their own voluntary transgressions, he may destroy them.

4. Satan tries to make men disbelieve God's declarations, in order to lead them to break his commands. Liars resemble Satan, do his work, and will partake of his torment. Rev. 21:8.

9. Sin makes men ashamed of themselves, afraid of God, and desirous to escape his notice. But their efforts to hide themselves or their sins are vain, and only show the reality of their guilt and the dreadfulness of their condition.

13. Impenitent men try to escape the blame of their sins on others; while those who are penitent, take it to themselves. Luke 15:21.

17. Duty, safety, and interest sometimes require us to refuse compliance with the wishes of our dearest friends, and if we do not, we shall bring upon ourselves a dreadful curse.

19. The evil of sin surpasses all finite conception. Every instance of death is an evidence of its power, and of the truth of God. When the word hath gone out of his mouth, it standeth for ever. All who disbelieve his known declarations, demonstrated in the universal mortality of men, are without excuse.

24. There is nothing in the nature of holiness which is a security against apostasy and ruin. Those that are perfectly holy may commit sin; and thus change their character, condition, and prospects for eternity.

CHAPTER IV.

1. *Cain*; meaning possession. *A man*; man-child, a son.

2 And she again bare his brother ^a Abel. And Abel was ^a a keeper of sheep, but Cain was a tiller of the ground.

3 And ^a in process of time it came to pass, that Cain ^a brought of the fruit of the ground an offering unto the Lord.

4 And Abel, he also ^a brought of the firstlings of his flock, and of the ^b fat thereof. And the Lord had ^a respect unto Abel and to his offering:

5 But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not ^a be accepted? and if thou doest not well, ^a sin lieth at the door. And ^a unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and ^a slew him.

9 ^a And the Lord said unto ^a Cain, Where is Abel thy brother? And he said, I know not: *Am I my brother's keeper?*

10 And he said, What hast thou done? the voice of thy brother's ^a blood ^a crieth unto me from the ground.

11 And now ^a art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the Lord, My

punishment ^a is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth: and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, ^b that every one that findeth me shall slay me.

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him.

16 ^a And Cain ^a went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife: and she conceived, and bare ^a Enoch: and he builded a city, and called the name of the city after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Methusael: and Methusael begat Lamech.

19 ^a And Lamech took unto him two wives: the name of the one ^a was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as ^a dwell in tents, and of such as have cattle.

21 And his brother's name ^a was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an ^a instructor of every artificer in brass and iron: and the sister of Tubal-cain ^a was Naamah.

23 And Lamech said unto his wives,

^a Hear, my voice, ye wives of Lamech, for mine iniquity is greater than that of any of the women on the earth: I have slain a man because of my wrath, and I have been wroth, and my wrath was kindled against him: and I have slain him.

not yield him its increase as before, and would thus testify against his sin.

12. *A fugitive—a vagabond*; wandering from place to place.

14. *Face of the earth*; the land where he had dwelt. *From thy face*; from the place where God manifested his special presence, he would be expelled. *Shall slay me*; he knew they would think that he deserved to die for killing his brother, and was afraid they would treat him accordingly.

15. *Seven-fold*; he shall be more severely punished. *Set a mark*; showed that no one should be permitted to kill him; but he should live a vagabond, a monument of the guilt of murder, and of the wrath of God against it.

16. *Land of nod*; of vagrancy, or of vagabonds.

17. *His wife*; it is supposed that Cain was married before he murdered Abel.

19. *Two wives*; this is the first instance mentioned of a violation of the law of marriage, by taking more than one wife. It shows that men had become very corrupt, and this course tended to make them worse.

20. *The father*; the inventor of a business, or he who makes great improvements in it, is, in Hebrew, called the father of those who pursue it.

^a Heb. H. ^b Heb. at the end of days. ^c Heb. H. ^d Heb. H. ^e Heb. H. ^f Heb. H. ^g Heb. H. ^h Heb. H. ⁱ Heb. H. ^j Heb. H. ^k Heb. H. ^l Heb. H. ^m Heb. H. ⁿ Heb. H. ^o Heb. H. ^p Heb. H. ^q Heb. H. ^r Heb. H. ^s Heb. H. ^t Heb. H. ^u Heb. H. ^v Heb. H. ^w Heb. H. ^x Heb. H. ^y Heb. H. ^z Heb. H. ^{aa} Heb. H. ^{ab} Heb. H. ^{ac} Heb. H. ^{ad} Heb. H. ^{ae} Heb. H. ^{af} Heb. H. ^{ag} Heb. H. ^{ah} Heb. H. ^{ai} Heb. H. ^{aj} Heb. H. ^{ak} Heb. H. ^{al} Heb. H. ^{am} Heb. H. ^{an} Heb. H. ^{ao} Heb. H. ^{ap} Heb. H. ^{aq} Heb. H. ^{ar} Heb. H. ^{as} Heb. H. ^{at} Heb. H. ^{au} Heb. H. ^{av} Heb. H. ^{aw} Heb. H. ^{ax} Heb. H. ^{ay} Heb. H. ^{az} Heb. H. ^{ba} Heb. H. ^{bb} Heb. H. ^{bc} Heb. H. ^{bd} Heb. H. ^{be} Heb. H. ^{bf} Heb. H. ^{bg} Heb. H. ^{bh} Heb. H. ^{bi} Heb. H. ^{bj} Heb. H. ^{bk} Heb. H. ^{bl} Heb. H. ^{bm} Heb. H. ^{bn} Heb. H. ^{bo} Heb. H. ^{bp} Heb. H. ^{bq} Heb. H. ^{br} Heb. H. ^{bs} Heb. H. ^{bt} Heb. H. ^{bu} Heb. H. ^{bv} Heb. H. ^{bw} Heb. H. ^{bx} Heb. 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H. ^{vg} Heb. H. ^{vh} Heb. H. ^{vi} Heb. H. ^{vj} Heb. H. ^{vk} Heb. H. ^{vl} Heb. H. ^{vm} Heb. H. ^{vn} Heb. H. ^{vo} Heb. H. ^{vp} Heb. H. ^{vq} Heb. H. ^{vr} Heb. H. ^{vs} Heb. H. ^{vt} Heb. H. ^{vu} Heb. H. ^{vv} Heb. H. ^{vw} Heb. H. ^{vx} Heb. H. ^{vy} Heb. H. ^{vz} Heb. H. ^{wa} Heb. H. ^{wb} Heb. H. ^{wc} Heb. H. ^{wd} Heb. H. ^{we} Heb. H. ^{wf} Heb. H. ^{wg} Heb. H. ^{wh} Heb. H. ^{wi} Heb. H. ^{wj} Heb. H. ^{wk} Heb. H. ^{wl} Heb. H. ^{wm} Heb. H. ^{wn} Heb. H. ^{wo} Heb. H. ^{wp} Heb. H. ^{wq} Heb. H. ^{wr} Heb. H. ^{ws} Heb. H. ^{wt} Heb. H. ^{wu} Heb. H. ^{wv} Heb. H. ^{ww} Heb. H. ^{wx} Heb. H. ^{wy} Heb. H. ^{wz} Heb. H. ^{xa} Heb. H. ^{xb} Heb. H. ^{xc} Heb. H. ^{xd} Heb. H. ^{xe} Heb. H. ^{xf} Heb. H. ^{xg} Heb. H. ^{xh} Heb. H. ^{xi} Heb. H. ^{xj} Heb. H. ^{xk} Heb. H. ^{xl} Heb. H. ^{xm} Heb. H. ^{xn} Heb. H. ^{xo} Heb. H. ^{xp} Heb. H. ^{xq} Heb. H. ^{xr} Heb. H. ^{xs} Heb. H. ^{xt} Heb. H. ^{xu} Heb. H. ^{xv} Heb. H. ^{xw} Heb. H. ^{xy} Heb. H. ^{xz} Heb. H. ^{ya} Heb. H. ^{yb} Heb. H. ^{yc} Heb. H. ^{yd} Heb. H. ^{ye} Heb. H. ^{yf} Heb. H. ^{yg} Heb. H. ^{yh} Heb. H. ^{yi} Heb. H. ^{yj} Heb. H. ^{yk} Heb. H. ^{yl} Heb. H. ^{ym} Heb. H. ^{yn} Heb. H. ^{yo} Heb. H. ^{yp} Heb. H. ^{yq} Heb. H. ^{yr} Heb. H. ^{ys} Heb. H. ^{yt} Heb. H. ^{yu} Heb. H. ^{yv} Heb. H. ^{yw} Heb. H. ^{yx} Heb. H. ^{yy} Heb. H. ^{yz} Heb. H. ^{za} Heb. H. ^{zb} Heb. H. ^{zc} Heb. H. ^{zd} Heb. H. ^{ze} Heb. H. ^{zf} Heb. H. ^{zg} Heb. H. ^{zh} Heb. H. ^{zi} Heb. H. ^{zj} Heb. H. ^{zk} Heb. H. ^{zl} Heb. H. ^{zm} Heb. H. ^{zn} Heb. H. ^{zo} Heb. H. ^{zp} Heb. H. ^{zq} Heb. H. ^{zr} Heb. H. ^{zs} Heb. H. ^{zt} Heb. H. ^{zu} Heb. H. ^{zv} Heb. H. ^{zw} Heb. H. ^{zx} Heb. H. ^{zy} Heb. H. ^{zz}

2. *Abel*, signifying vanity; short continuance; that which quickly passes away. Psal. 39:5; James 1:11.

3. *In process of time*; at the end of the days; the time appointed to worship God.

4. *His respect*; received it with favor, and showed that he accepted it; because it pointed forward to the atoning blood of Christ, and showed faith in what God had revealed concerning him. Chap. 3:15; 4: notes; Heb. 11:4.

5. *Had not respect*; he did not accept it. It was not an expression of faith in a coming Saviour, and was not offered with a right spirit. It regarded not the fact, or the promise of deliverance from its effects. *His countenance fell*, he looked sad, angry, and sullen.

7. *Sin lieth at the door*; a punishment, or as some think an offering for sin, &c. *Thou shalt rule over him*, Cain, being the eldest, according to his birth right would have pre-eminence over Abel.

9. *My brother's keeper*, one who looks after, or watches over, and takes care of him.

10. *Blood crieth*, crieth for the punishment of him who shed it.

11. *From the earth*, the ground, which would

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Adah and Zillah. Hear my voice; ye wives of Lamech, hearken unto my speech: for *I have slain a man to my wounding, and a young man † to my hurt.

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: ‡ For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name § Enos: then began men || to call upon the name of the LORD.

CHAPTER V.

1 The genealogy, age, and death of the patriarchs, from Adam unto Noah. 21 The godliness and translation of Enoch.

THIS is the book of the generations of Adam. In the day that God created man, in * the likeness of God made he him;

2 Male ^b and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived a hundred and thirty years, and begat a son in his own likeness, ^c after his image; and called his name Seth:

4 And the days of Adam after he had begotten Seth were eight hundred years: and ^d he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: ^e and he died.

6 And Seth lived a hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos

eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat * Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he ^d died.

12 ¶ And Cainan lived seventy years, and begat † Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and ^b begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he ^d died.

15 ¶ And Mahalaleel lived sixty and five years, and begat ‡ Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he ^d died.

18 ¶ And Jared lived a hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died. ^a

21 ¶ And Enoch lived sixty and five years, and begat § Methuselah:

22 And Enoch ^b walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

* Or, *I would slay a man in my wound, etc.* † Or, *in my hurt.* ‡ Heb. *Seth*, that is, appointed, or, put. § Heb. *Enosh*. || Or, *to call themselves by the name of the Lord*. Deut. 26:17; Psa. 116:17; Isa. 44:5; Joel 2:32; 1 Cor. 1:2. a chap. 1:27; 1 Cor. 11:7; 2 Cor. 3:18. b Mal. 2:15. c Job 25:4; John 3:6; 1 Cor.

15:30. d ver. 7, 10, 13, 19, 32, 26, 30. e Heb. *Enosh* 0:27. f chap. 4:26. g Heb. *Kenan*. h ver. 5. i Heb. *Mahaleel*. k ver. 4 i ver. 5. j Heb. *Jared*. k ver. 5. l ver. 5. m Gr. *Methuselah* 1 chap. 6:9; 17:1; Deut. 13:4; 2 Kings, 20:23; Psa. 16:8; Amos 3:3; Mal. 2:6.

24. *Lamech seventy and seven*: it is supposed that Lamech wished to convince his wives that he should not be put to death. God had said, v. 15, that should any one kill Cain, his death should be avenged seven-fold; and Lamech says his would be avenged seventy and seven; implying that in his own estimation he was much less guilty than Cain; and that he who should kill him, would be punished much more severely than he who should kill Cain.

25. *Seth*: meaning appointed, or substituted, as Eve thought, in place of Abel.

26. *To call upon*: or be called by, the name of the Lord; the Lord's people; sons of God, in distinction from the openly wicked, called sons of men. Chap. 6:2. They separated from the wicked, maintained the public worship of God, and were thus recognized as his visible people.

INSTRUCTIONS.

4. In the declaration that the seed of the woman should bruise the serpent's head, and in the appointment of sacrifices, chap. 3:15, 21, God revealed the certainty of a coming Saviour, and laid a foundation for faith, by the exercise of which men might be justified, and for Christ's sake, be accepted as righteous. Heb. 11:4.

5. Faith in what God has revealed with regard to the Redeemer, and the way of life through him, is, to those who know this revelation, essential to acceptable worship. He that rejects the Son rejects also the Father, and will be rejected by him. John 15:23; 1 John. 2:23.

9. Sins have a close connection, and the commission of one leads to the commission of others. He who will commit murder will also tell lies.

11. A murderer feels that he deserves to die; and when he is put to death, often acknowledges that it is just.

25. If men would possess the character and receive the reward of God's people, they must separate from his enemies, publicly maintain his worship, and show themselves to be his friends. Mark 5:35; John 11:21; 1 Cor. 7:19; 2 Cor. 6:17.

CHAPTER V.

1. *Book of the generations*: history of Adam and his posterity.

2. *Their name Adam*: that is, man.

3. *In his own likeness*: a human being, and depraved; who, without the renewing grace of God, would never be holy, but would live and die in sin.

23 And all the days of Enoch were three hundred sixty and five years :

24 And Enoch walked with God : and he *was* not : ^a for God took him.

25 And Methuselah lived a hundred eighty and seven years, and begat ^a Lamech :

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters :

27 And all the days of Methuselah were nine hundred sixty and nine years : and he died.

28 ^a And Lamech lived a hundred eighty and two years, and begat a son :

29 And he called his name ^a Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground ^b which the Lord hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters :

31 And all the days of Lamech were seven hundred seventy and seven years : and he died.

32 And Noah was five hundred years old : and Noah begat ^a Shem, Ham, and Japheth.

CHAPTER VI.

1 The wickedness of the world, which provoked God's wrath, and caused the flood. 2 Noah findeth grace. 3 The order, form, and end of the ark.

AND it came to pass, ^a when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men : that they *were* fair ; and they took ^b them wives of all which they chose.

^a Heb. *when* ; ^b Heb. *took* ; ^c 1 Gr. *Not* ; that is, *not* ; ^d Or, *and* ; ^e Heb. *and* ; ^f Heb. *and* ; ^g Heb. *and* ; ^h Heb. *and* ; ⁱ Heb. *and* ; ^j Heb. *and* ; ^k Heb. *and* ; ^l Heb. *and* ; ^m Heb. *and* ; ⁿ Heb. *and* ; ^o Heb. *and* ; ^p Heb. *and* ; ^q Heb. *and* ; ^r Heb. *and* ; ^s Heb. *and* ; ^t Heb. *and* ; ^u Heb. *and* ; ^v Heb. *and* ; ^w Heb. *and* ; ^x Heb. *and* ; ^y Heb. *and* ; ^z Heb. *and* ; ^{aa} Heb. *and* ; ^{ab} Heb. *and* ; ^{ac} Heb. *and* ; ^{ad} Heb. *and* ; ^{ae} Heb. *and* ; ^{af} Heb. *and* ; ^{ag} Heb. *and* ; ^{ah} Heb. *and* ; ^{ai} Heb. *and* ; ^{aj} Heb. *and* ; ^{ak} Heb. *and* ; ^{al} Heb. *and* ; ^{am} Heb. *and* ; ^{an} Heb. *and* ; ^{ao} Heb. *and* ; ^{ap} Heb. *and* ; ^{aq} Heb. *and* ; ^{ar} Heb. *and* ; ^{as} Heb. *and* ; ^{at} Heb. *and* ; ^{au} Heb. *and* ; ^{av} Heb. *and* ; ^{aw} Heb. *and* ; ^{ax} Heb. *and* ; ^{ay} Heb. *and* ; ^{az} Heb. *and* ; ^{ba} Heb. *and* ; ^{bb} Heb. *and* ; ^{bc} Heb. *and* ; ^{bd} Heb. *and* ; ^{be} Heb. *and* ; ^{bf} Heb. *and* ; ^{bg} Heb. *and* ; ^{bh} Heb. *and* ; ^{bi} Heb. *and* ; ^{bj} Heb. *and* ; ^{bk} Heb. *and* ; ^{bl} Heb. *and* ; ^{bm} Heb. *and* ; ^{bn} Heb. *and* ; ^{bo} Heb. *and* ; ^{bp} Heb. *and* ; ^{bq} Heb. *and* ; ^{br} Heb. *and* ; ^{bs} Heb. *and* ; ^{bt} Heb. *and* ; ^{bu} Heb. *and* ; ^{bv} Heb. *and* ; ^{bw} Heb. *and* ; ^{bx} Heb. *and* ; ^{by} Heb. *and* ; ^{bz} Heb. *and* ; ^{ca} Heb. *and* ; ^{cb} Heb. *and* ; ^{cc} Heb. *and* ; ^{cd} Heb. *and* ; ^{ce} Heb. *and* ; ^{cf} Heb. *and* ; ^{cg} Heb. *and* ; ^{ch} Heb. *and* ; ^{ci} Heb. *and* ; ^{cj} Heb. *and* ; ^{ck} Heb. *and* ; ^{cl} Heb. *and* ; ^{cm} Heb. *and* ; ^{cn} Heb. *and* ; ^{co} Heb. *and* ; ^{cp} Heb. *and* ; ^{cq} Heb. *and* ; ^{cr} Heb. *and* ; ^{cs} Heb. *and* ; ^{ct} Heb. *and* ; ^{cu} Heb. *and* ; ^{cv} Heb. *and* ; ^{cw} Heb. *and* ; ^{cx} Heb. *and* ; ^{cy} Heb. *and* ; ^{cz} Heb. *and* ; ^{da} Heb. *and* ; ^{db} Heb. *and* ; ^{dc} Heb. *and* ; ^{dd} Heb. *and* ; ^{de} Heb. *and* ; ^{df} Heb. *and* ; ^{dg} Heb. *and* ; ^{dh} Heb. *and* ; ^{di} Heb. *and* ; ^{dj} Heb. *and* ; ^{dk} Heb. *and* ; ^{dl} Heb. *and* ; ^{dm} Heb. *and* ; ^{dn} Heb. *and* ; ^{do} Heb. *and* ; ^{dp} Heb. *and* ; ^{dq} Heb. *and* ; ^{dr} Heb. *and* ; ^{ds} Heb. *and* ; ^{dt} Heb. *and* ; ^{du} Heb. *and* ; ^{dv} Heb. *and* ; ^{dw} Heb. *and* ; ^{dx} Heb. *and* ; ^{dy} Heb. *and* ; ^{dz} Heb. *and* ; ^{ea} Heb. *and* ; ^{eb} Heb. *and* ; ^{ec} Heb. *and* ; ^{ed} Heb. *and* ; ^{ee} Heb. *and* ; ^{ef} Heb. *and* ; ^{eg} Heb. *and* ; ^{eh} Heb. *and* ; ^{ei} Heb. *and* ; ^{ej} Heb. *and* ; ^{ek} Heb. *and* ; ^{el} Heb. *and* ; ^{em} Heb. *and* ; ^{en} Heb. *and* ; ^{eo} Heb. *and* ; ^{ep} Heb. *and* ; ^{eq} Heb. *and* ; ^{er} Heb. *and* ; ^{es} Heb. *and* ; ^{et} Heb. *and* ; ^{eu} Heb. *and* ; ^{ev} Heb. *and* ; ^{ew} Heb. *and* ; ^{ex} Heb. *and* ; ^{ey} Heb. *and* ; ^{ez} Heb. *and* ; ^{fa} Heb. *and* ; ^{fb} Heb. *and* ; ^{fc} Heb. *and* ; ^{fd} Heb. *and* ; ^{fe} Heb. *and* ; ^{ff} Heb. *and* ; ^{fg} Heb. *and* ; ^{fh} Heb. *and* ; ^{fi} Heb. *and* ; ^{fj} Heb. *and* ; ^{fk} Heb. *and* ; ^{fl} Heb. *and* ; ^{fm} Heb. *and* ; ^{fn} Heb. *and* ; ^{fo} Heb. *and* ; ^{fp} Heb. *and* ; ^{fq} Heb. *and* ; ^{fr} Heb. *and* ; ^{fs} Heb. *and* ; ^{ft} Heb. *and* ; ^{fu} Heb. *and* ; ^{fv} Heb. *and* ; ^{fw} Heb. *and* ; ^{fx} Heb. *and* ; ^{fy} Heb. *and* ; ^{fz} Heb. *and* ; ^{ga} Heb. *and* ; ^{gb} Heb. *and* ; ^{gc} Heb. *and* ; ^{gd} Heb. *and* ; ^{ge} Heb. *and* ; ^{gf} Heb. *and* ; ^{gg} Heb. *and* ; ^{gh} Heb. *and* ; ^{gi} Heb. *and* ; ^{gj} Heb. *and* ; ^{gk} Heb. *and* ; ^{gl} Heb. *and* ; ^{gm} Heb. *and* ; ^{gn} Heb. *and* ; ^{go} Heb. *and* ; ^{gp} Heb. *and* ; ^{gq} Heb. *and* ; ^{gr} Heb. *and* ; ^{gs} Heb. *and* ; ^{gt} Heb. *and* ; ^{gu} Heb. *and* ; ^{gv} Heb. *and* ; ^{gw} Heb. *and* ; ^{gx} Heb. *and* ; ^{gy} Heb. *and* ; ^{gz} Heb. *and* ; ^{ha} Heb. *and* ; ^{hb} Heb. *and* ; ^{hc} Heb. *and* ; ^{hd} Heb. *and* ; ^{he} Heb. *and* ; ^{hf} Heb. *and* ; ^{hg} Heb. *and* ; ^{hh} Heb. *and* ; ^{hi} Heb. *and* ; ^{hj} Heb. *and* ; ^{hk} Heb. *and* ; ^{hl} Heb. *and* ; ^{hm} Heb. *and* ; ^{hn} Heb. *and* ; ^{ho} Heb. *and* ; ^{hp} Heb. *and* ; ^{hq} Heb. *and* ; ^{hr} Heb. *and* ; ^{hs} Heb. *and* ; ^{ht} Heb. *and* ; ^{hu} Heb. *and* ; ^{hv} Heb. *and* ; ^{hw} Heb. *and* ; ^{hx} Heb. *and* ; ^{hy} Heb. *and* ; ^{hz} Heb. *and* ; ^{ia} Heb. *and* ; ^{ib} Heb. *and* ; ^{ic} Heb. *and* ; ^{id} Heb. *and* ; ^{ie} Heb. *and* ; ^{if} Heb. *and* ; ^{ig} Heb. *and* ; ^{ih} Heb. *and* ; ⁱⁱ Heb. *and* ; ^{ij} Heb. *and* ; ^{ik} Heb. *and* ; ^{il} Heb. *and* ; ^{im} Heb. *and* ; ⁱⁿ Heb. *and* ; ^{io} Heb. *and* ; ^{ip} Heb. *and* ; ^{iq} Heb. *and* ; ^{ir} Heb. *and* ; ^{is} Heb. *and* ; ^{it} Heb. *and* ; ^{iu} Heb. *and* ; ^{iv} Heb. *and* ; ^{iw} Heb. *and* ; ^{ix} Heb. *and* ; ^{iy} Heb. *and* ; ^{iz} Heb. *and* ; ^{ja} Heb. *and* ; ^{jb} Heb. *and* ; ^{jc} Heb. *and* ; ^{jd} Heb. *and* ; ^{je} Heb. *and* ; ^{jf} Heb. *and* ; ^{jj} Heb. *and* ; ^{jk} Heb. *and* ; ^{jl} Heb. *and* ; ^{jm} Heb. *and* ; ^{jn} Heb. *and* ; ^{jo} Heb. *and* ; ^{jp} Heb. *and* ; ^{jq} Heb. *and* ; ^{jr} Heb. *and* ; ^{js} Heb. *and* ; ^{jt} Heb. *and* ; ^{ju} Heb. *and* ; ^{jv} Heb. *and* ; ^{jw} Heb. *and* ; ^{jx} Heb. *and* ; ^{jy} Heb. *and* ; ^{jz} Heb. *and* ; ^{ka} Heb. *and* ; ^{kb} Heb. *and* ; ^{kc} Heb. *and* ; ^{kd} Heb. *and* ; ^{ke} Heb. *and* ; ^{kf} Heb. *and* ; ^{kg} Heb. *and* ; ^{kh} Heb. *and* ; ^{ki} Heb. *and* ; ^{kj} Heb. *and* ; ^{kl} Heb. *and* ; ^{km} Heb. *and* ; ^{kn} Heb. *and* ; ^{ko} Heb. *and* ; ^{kp} Heb. *and* ; ^{kq} Heb. *and* ; ^{kr} Heb. *and* ; ^{ks} Heb. *and* ; ^{kt} Heb. *and* ; ^{ku} Heb. *and* ; ^{kv} Heb. *and* ; ^{kw} Heb. *and* ; ^{kx} Heb. *and* ; ^{ky} Heb. *and* ; ^{kz} Heb. *and* ; ^{la} Heb. *and* ; ^{lb} Heb. *and* ; ^{lc} Heb. *and* ; ^{ld} Heb. *and* ; ^{le} Heb. *and* ; ^{lf} Heb. *and* ; ^{lg} Heb. *and* ; ^{lh} Heb. *and* ; ^{li} Heb. *and* ; ^{lj} Heb. *and* ; ^{lk} Heb. *and* ; ^{ll} Heb. *and* ; ^{lm} Heb. *and* ; ^{ln} Heb. *and* ; ^{lo} Heb. *and* ; ^{lp} Heb. *and* ; ^{lq} Heb. *and* ; ^{lr} Heb. *and* ; ^{ls} Heb. *and* ; ^{lt} Heb. *and* ; ^{lu} Heb. *and* ; ^{lv} Heb. *and* ; ^{lw} Heb. *and* ; ^{lx} Heb. *and* ; ^{ly} Heb. *and* ; ^{lz} Heb. *and* ; ^{ma} Heb. *and* ; ^{mb} Heb. *and* ; ^{mc} Heb. *and* ; ^{md} Heb. *and* ; ^{me} Heb. *and* ; ^{mf} Heb. *and* ; ^{mg} Heb. *and* ; ^{mh} Heb. *and* ; ^{mi} Heb. *and* ; ^{mj} Heb. *and* ; ^{mk} Heb. *and* ; ^{ml} Heb. *and* ; ^{mn} Heb. *and* ; ^{mo} Heb. *and* ; ^{mp} Heb. *and* ; ^{mq} Heb. *and* ; ^{mr} Heb. *and* ; ^{ms} Heb. *and* ; ^{mt} Heb. *and* ; ^{mu} Heb. *and* ; ^{mv} Heb. *and* ; ^{mw} Heb. *and* ; ^{mx} Heb. *and* ; ^{my} Heb. *and* ; ^{mz} Heb. *and* ; ^{na} Heb. *and* ; ^{nb} Heb. *and* ; ^{nc} Heb. *and* ; nd Heb. *and* ; ^{ne} Heb. *and* ; ^{nf} Heb. *and* ; ^{ng} Heb. *and* ; ^{nh} Heb. *and* ; ⁿⁱ Heb. *and* ; ^{nj} Heb. *and* ; ^{nk} Heb. *and* ; ^{nl} Heb. *and* ; ^{nm} Heb. *and* ; ⁿⁿ Heb. *and* ; ^{no} Heb. *and* ; ^{np} Heb. *and* ; ^{nq} Heb. *and* ; ^{nr} Heb. *and* ; ^{ns} Heb. *and* ; ^{nt} Heb. *and* ; ^{nu} Heb. *and* ; ^{nv} Heb. *and* ; ^{nw} Heb. *and* ; ^{nx} Heb. *and* ; ^{ny} Heb. *and* ; ^{nz} Heb. *and* ; ^{oa} Heb. *and* ; ^{ob} Heb. *and* ; ^{oc} Heb. *and* ; ^{od} Heb. *and* ; ^{oe} Heb. *and* ; ^{of} Heb. *and* ; ^{og} Heb. *and* ; ^{oh} Heb. *and* ; ^{oi} Heb. *and* ; ^{oj} Heb. *and* ; ^{ok} Heb. *and* ; ^{ol} Heb. *and* ; ^{om} Heb. *and* ; ^{on} Heb. *and* ; ^{oo} Heb. *and* ; ^{op} Heb. *and* ; ^{oq} Heb. *and* ; ^{or} Heb. *and* ; ^{os} Heb. *and* ; ^{ot} Heb. *and* ; ^{ou} Heb. *and* ; ^{ov} Heb. *and* ; ^{ow} Heb. *and* ; ^{ox} Heb. *and* ; ^{oy} Heb. *and* ; ^{oz} Heb. *and* ; ^{pa} Heb. *and* ; ^{pb} Heb. *and* ; ^{pc} Heb. *and* ; ^{pd} Heb. *and* ; ^{pe} Heb. *and* ; ^{pf} Heb. *and* ; ^{pg} Heb. *and* ; ^{ph} Heb. *and* ; ^{pi} Heb. *and* ; ^{pj} Heb. *and* ; ^{pk} Heb. *and* ; ^{pl} Heb. *and* ; ^{pm} Heb. *and* ; ^{pn} Heb. *and* ; ^{po} Heb. *and* ; ^{pp} Heb. *and* ; ^{pq} Heb. *and* ; ^{pr} Heb. *and* ; ^{ps} Heb. *and* ; ^{pt} Heb. *and* ; ^{pu} Heb. *and* ; ^{pv} Heb. *and* ; ^{pw} Heb. *and* ; ^{px} Heb. *and* ; ^{py} Heb. *and* ; ^{pz} Heb. *and* ; ^{qa} Heb. *and* ; ^{qb} Heb. *and* ; ^{qc} Heb. *and* ; ^{qd} Heb. *and* ; ^{qe} Heb. *and* ; ^{qf} Heb. *and* ; ^{qg} Heb. *and* ; ^{qh} Heb. *and* ; ^{qi} Heb. *and* ; ^{qj} Heb. *and* ; ^{ql} Heb. *and* ; ^{qm} Heb. *and* ; ^{qn} Heb. *and* ; ^{qo} Heb. *and* ; ^{qp} Heb. *and* ; ^{qq} Heb. *and* ; ^{qr} Heb. *and* ; ^{qs} Heb. *and* ; ^{qt} Heb. *and* ; ^{qu} Heb. *and* ; ^{qv} Heb. *and* ; ^{qw} Heb. *and* ; ^{qx} Heb. *and* ; ^{qy} Heb. *and* ; ^{qz} Heb. *and* ; ^{ra} Heb. *and* ; ^{rb} Heb. *and* ; ^{rc} Heb. *and* ; rd Heb. *and* ; ^{re} Heb. *and* ; ^{rf} Heb. *and* ; ^{rg} Heb. *and* ; ^{rh} Heb. *and* ; ^{ri} Heb. *and* ; ^{rj} Heb. *and* ; ^{rk} Heb. *and* ; ^{rl} Heb. *and* ; ^{rm} Heb. *and* ; ^{rn} Heb. *and* ; ^{ro} Heb. *and* ; ^{rp} Heb. *and* ; ^{rq} Heb. *and* ; ^{rr} Heb. *and* ; ^{rs} Heb. *and* ; ^{rt} Heb. *and* ; ^{ru} Heb. *and* ; ^{rv} Heb. *and* ; ^{rw} Heb. *and* ; ^{rx} Heb. *and* ; ^{ry} Heb. *and* ; ^{rz} Heb. *and* ; ^{sa} Heb. *and* ; ^{sb} Heb. *and* ; ^{sc} Heb. *and* ; ^{sd} Heb. *and* ; ^{se} Heb. *and* ; ^{sf} Heb. *and* ; ^{sg} Heb. *and* ; ^{sh} Heb. *and* ; ^{si} Heb. *and* ; ^{sj} Heb. *and* ; ^{sk} Heb. *and* ; ^{sl} Heb. *and* ; sm Heb. *and* ; ^{sn} Heb. *and* ; ^{so} Heb. *and* ; ^{sp} Heb. *and* ; ^{sq} Heb. *and* ; ^{sr} Heb. *and* ; ^{ss} Heb. *and* ; st Heb. *and* ; ^{su} Heb. *and* ; ^{sv} Heb. *and* ; ^{sw} Heb. *and* ; ^{sx} Heb. *and* ; ^{sy} Heb. *and* ; ^{sz} Heb. *and* ; ^{ta} Heb. *and* ; ^{tb} Heb. *and* ; ^{tc} Heb. *and* ; ^{td} Heb. *and* ; ^{te} Heb. *and* ; ^{tf} Heb. *and* ; ^{tg} Heb. *and* ; th Heb. *and* ; ^{ti} Heb. *and* ; ^{tj} Heb. *and* ; ^{tk} Heb. *and* ; ^{tl} Heb. *and* ; tm Heb. *and* ; ^{tn} Heb. *and* ; ^{to} Heb. *and* ; ^{tp} Heb. *and* ; ^{tq} Heb. *and* ; ^{tr} Heb. *and* ; ^{ts} Heb. *and* ; ^{tt} Heb. *and* ; ^{tu} Heb. *and* ; ^{tv} Heb. *and* ; ^{tw} Heb. *and* ; ^{tx} Heb. *and* ; ^{ty} Heb. *and* ; ^{tz} Heb. *and* ; ^{ua} Heb. *and* ; ^{ub} Heb. *and* ; ^{uc} Heb. *and* ; ^{ud} Heb. *and* ; ^{ue} Heb. *and* ; ^{uf} Heb. *and* ; ^{ug} Heb. *and* ; ^{uh} Heb. *and* ; ^{ui} Heb. *and* ; ^{uj} Heb. *and* ; ^{uk} Heb. *and* ; ^{ul} Heb. *and* ; ^{um} Heb. *and* ; ^{un} Heb. *and* ; ^{uo} Heb. *and* ; ^{up} Heb. *and* ; ^{uq} Heb. *and* ; ^{ur} Heb. *and* ; ^{us} Heb. *and* ; ^{ut} Heb. *and* ; ^{uu} Heb. *and* ; ^{uv} Heb. *and* ; ^{uw} Heb. *and* ; ^{ux} Heb. *and* ; ^{uy} Heb. *and* ; ^{uz} Heb. *and* ; ^{va} Heb. *and* ; ^{vb} Heb. *and* ; ^{vc} Heb. *and* ; ^{vd} Heb. *and* ; ^{ve} Heb. *and* ; ^{vf} Heb. *and* ; ^{vg} Heb. *and* ; ^{vh} Heb. *and* ; ^{vi} Heb. *and* ; ^{vj} Heb. *and* ; ^{vk} Heb. *and* ; ^{vl} Heb. *and* ; ^{vm} Heb. *and* ; ^{vn} Heb. *and* ; ^{vo} Heb. *and* ; ^{vp} Heb. *and* ; ^{vq} Heb. *and* ; ^{vr} Heb. *and* ; ^{vs} Heb. *and* ; ^{vt} Heb. *and* ; ^{vu} Heb. *and* ; ^{vv} Heb. *and* ; ^{vw} Heb. *and* ; ^{vx} Heb. *and* ; ^{vy} Heb. *and* ; ^{vz} Heb. *and* ; ^{wa} Heb. *and* ; ^{wb} Heb. *and* ; ^{wc} Heb. *and* ; ^{wd} Heb. *and* ; ^{we} Heb. *and* ; ^{wf} Heb. *and* ; ^{wg} Heb. *and* ; ^{wh} Heb. *and* ; ^{wi} Heb. *and* ; ^{wj} Heb. *and* ; ^{wk} Heb. *and* ; ^{wl} Heb. *and* ; ^{wm} Heb. *and* ; ^{wn} Heb. *and* ; ^{wo} Heb. *and* ; ^{wp} Heb. *and* ; ^{wq} Heb. *and* ; ^{wr} Heb. *and* ; ^{ws} Heb. *and* ; ^{wt} Heb. *and* ; ^{wu} Heb. *and* ; ^{wv} Heb. *and* ; ^{wx} Heb. *and* ; ^{wy} Heb. *and* ; ^{wz} Heb. *and* ; ^{xa} Heb. *and* ; ^{xb} Heb. *and* ; ^{xc} Heb. *and* ; ^{xd} Heb. *and* ; ^{xe} Heb. *and* ; ^{xf} Heb. *and* ; ^{xg} Heb. *and* ; ^{xh} Heb. *and* ; ^{xi} Heb. *and* ; ^{xj} Heb. *and* ; ^{xk} Heb. *and* ; ^{xl} Heb. *and* ; ^{xm} Heb. *and* ; ^{xn} Heb. *and* ; ^{xo} Heb. *and* ; ^{xp} Heb. *and* ; ^{xq} Heb. *and* ; ^{xr} Heb. *and* ; ^{xs} Heb. *and* ; ^{xt} Heb. *and* ; ^{xu} Heb. *and* ; ^{xv} Heb. *and* ; ^{xw} Heb. *and* ; ^{xy} Heb. *and* ; ^{xz} Heb. *and* ; ^{ya} Heb. *and* ; ^{yb} Heb. *and* ; ^{yc} Heb. *and* ; ^{yd} Heb. *and* ; ^{ye} Heb. *and* ; ^{yf} Heb. *and* ; ^{yg} Heb. *and* ; ^{yh} Heb. *and* ; ^{yi} Heb. *and* ; ^{yj} Heb. *and* ; ^{yk} Heb. *and* ; ^{yl} Heb. *and* ; ^{ym} Heb. *and* ; ^{yn} Heb. *and* ; ^{yo} Heb. *and* ; ^{yp} Heb. *and* ; ^{yq} Heb. *and* ; ^{yr} Heb. *and* ; ^{ys} Heb. *and* ; ^{yt} Heb. *and* ; ^{yu} Heb. *and* ; ^{yv} Heb. *and* ; ^{yw} Heb. *and* ; ^{yx} Heb. *and* ; ^{yy} Heb. *and* ; ^{yz} Heb. *and* ; ^{za}

A. M. 1556. B. C. 2448. them; and behold, I will destroy them * with the earth.

14 ¶ Make thee an ark of gopher-wood: rooms† shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it.

17 And behold, I, even I, ^ado bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two ^bof every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; ^caccording to all that God commanded him, so did he.

* Or, from the earth. † Heb. nests. a Psa. 93:3, 4; Amos 9:6. b chap. 7:8, 9. c Heb. 11:7. d 1 Peter, 3:20; 2 Peter, 2:5.

11. *Gopher*; a species of resinous wood; supposed to be the cypress.

15. *Length*; about four hundred and fifty feet. *Breadth*; seventy-five feet. *Height*; forty-five feet: proportions according to which the best ships are now built.

17. *All flesh*; except what should be in the ark.

18. *My covenant*; his engagement for the preservation of Noah and his family, when the rest of the world should be destroyed.

INSTRUCTIONS.

2. Intimate connections with the wicked are sources of great moral corruption and danger.

7. When God, instead of preserving and blessing men, turns against and destroys them, he is said in the Bible to repent, because he changes his conduct as men do when they repent. Not that he alters his purposes, or does what he did not always intend to do. In this sense he is of one mind, and none can turn him, Job 23:13; he is not a man that he should lie, nor the son of man that he should repent. Num. 23:19. There is no contradiction in these texts; they refer to different things, and express different truths. In studying the Bible, we should not regard simply the sound of the words, but become

CHAPTER VII.

1 Noah, with his family, and the living creatures, enter into the ark. 17 The beginning, increase, and continuance of the flood.

AND the LORD said unto Noah, Come thou and all thy house into the ark; for ^dthee have I seen righteous before me in this generation.

2 Of every ^eclean beast thou shalt take to thee by ^fsevens, the male and his female; and of beasts that are not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I ^gdestroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth.

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass, ^hafter seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth

^e Lev. ch. 11. † Heb. seven seven. ^g Heb. blot out. ^h Or, on the seventh day.

acquainted with and believe their meaning. In no other way can we receive benefit from them.

9. The cause of the difference between a good man and the openly wicked is, not their natural disposition, but divine grace; and the fruits of this grace are piety towards God, integrity, uprightness, and benevolence towards men.

12. The corruption of men proceeds from themselves; they are the authors of all their wickedness, and the cause of their own ruin. Prov. 1:31; Hosea 13:9; James 1:14.

22. That faith in God which he accepts, and which is the means of justification and salvation, leads those who exercise it to obey his commands.

CHAPTER VII.

2. *Clean beast*; suitable for sacrifice.

10. *After seven days*; on the seventh day it began to rain.

11. *The second month*; the year began in September: and the second month, called Marchesvan, answered to the last part of October and the first part of November. *Fountains of the great deep—windows of heaven*; the waters rushed up from below and poured down from above.

day of the month, the same day were all the ^afountains of the great deep broken up, and the ^bwindows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, ^binto the ark:

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ^csort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him ^cin.

17 And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lifted up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth: ^dand all the high hills that *were* under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail: and the mountains ^ewere covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every ^fman:

22 All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the

ground, both man, and cattle, and ^athe creeping things, and the fowl of the heaven: and they were destroyed from the earth: and Noah ^aonly remained *alive*, and they that *were* with him in the ark.

24 And ^bthe waters prevailed upon the earth a hundred and fifty days.

CHAPTER VIII.

1 The waters assuage. 4 The ark resteth on Ararat. 7 The raven and the dove. 15 Noah, being commanded, 18 goeth forth of the ark. 20 He buildeth an altar, and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more.

AND God ^aremembered Noah, and every living thing, and all the ^bcattle that *was* with him in the ark: and God made a wind ^kto pass over the earth, and the waters assuaged:

2 The fountains ^lalso of the deep, and the windows ^mof heaven were stopped, and the rain from heaven was restrained:

3 And the waters returned from off the earth ⁿcontinually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of ^oArarat.

5 And the waters ^pdecreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 ^qAnd it came to pass at the end of forty days, that Noah opened ^rthe window of the ark which he had made:

7 And he sent forth a raven, which went forth ^sto and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground:

9 But the dove found no rest for the sole

^a Gen. 1. 1. ^b Ps. 146. 7. ^c Heb. *in* ^d Heb. *in* ^e Heb. *in* ^f Heb. *in* ^g Heb. *in* ^h Heb. *in* ⁱ Heb. *in* ^j Heb. *in* ^k Heb. *in* ^l Heb. *in* ^m Heb. *in* ⁿ Heb. *in* ^o Heb. *in* ^p Heb. *in* ^q Heb. *in* ^r Heb. *in* ^s Heb. *in*

20. *Forty days*; from the twenty-two and a half feet.

21. *A hundred and fifty days*; a long, it is supposed, the water did not entirely abate.

INSTRUCTIONS.

1. It is not necessary for a man to be wicked, because he is around him to be wicked. Any one may, if he will, be righteous, even in the midst of abominable iniquity. And every one whom God sees to be righteous through faith, will be saved when the world is destroyed.

2. If a man would be saved, they must not only believe God's declarations, but also make it their great duty to obey all his commands.

3. God has power not only over men, but also over beasts, and all the works of his hands. He can influence, direct, and control them, as seems to him good.

4. Those who believe God's declarations, and obey his commands, will receive his effectual protection and care.

Ex. 24. 21. Ps. 104. 1. 3. Ps. 104. 1. Ex. 14. 21. 1. Prov. 8. 28. m. Job. 38. 27. Matthew 8. 27. 2. Heb. *in* ^q Heb. *in* ^r Heb. *in* ^s Heb. *in* ^t Heb. *in* ^u Heb. *in* ^v Heb. *in* ^w Heb. *in* ^x Heb. *in* ^y Heb. *in* ^z Heb. *in*

21. Men who know the declarations of God but do not believe them, will be convinced of their truth by their fulfillment; and when he undertakes to punish, there is no possibility of escape.

CHAPTER VIII.

1. *Remembered*; showed that he remembered. *Assuaged*; began to abate.

3. *Hundred and fifty days*; from the time it began to rain.

4. *Seventh month*; called Nisan, and answering to the last part of March and the first part of April. *Mountains of Ararat*; in Armenia.

5. *Tenth month*; called Thumaz, and answering to the last part of June and the first part of July.

6. *Forty days*; from the time when the mountains were seen.

9. *Found no rest*; though the tops of some mountains could be seen, these were not the regions which the dove would visit.

A. M. 1655.
B. C. 2319.
of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and * pulled her in unto him into the ark.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and lo, in her mouth *was* an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth;

* Heb. *caused her to come*. a chap. 1:22. † Heb. *families*. b Lev. ch. 11. ‡ Heb. *a savor of rest*. c Lev. 1:9; Isa. 65:5; Ezek. 20:41; 2 Cor. 2:15. d chap. 3:17; 6:17. e Or, *though*.

13. *The first month*; called Tisri, and answering to the last part of September and the first part of October. This was the first month of the civil year. Afterwards, in the days of Moses, the ecclesiastical year of the Jews began in the month Abib or Nisan, answering to the last part of March and the first part of April.

14. *The seven and twentieth day*; reckoning the day he entered and the day he left, this was twelve months and eleven days from the time the fountains of the great deep were broken up, and the windows of heaven opened. Chap. 7:11. Theirs were lunar months, measured by the changes of the moon. Six of these consisted of thirty days each, and six of twenty-nine. Twelve months and eleven days would therefore make a solar year, or three hundred and sixty-five days.

20. *Altar*; an elevated place on which to offer sacrifices. *Burnt-offerings*; offerings that were consumed by fire; expressive of the conviction of the offerers, that they, as sinners, deserved to be consumed; also of their gratitude for sparing mercy, their need of pardoning grace, and their hope of obtaining it, through the sacrifice of Christ as a propitiation for the sins of the world. Eph. 5:2; Heb. 9:14; 1 John. 2:2.

21. *A sweet savor*; God was pleased with, and accepted the offering, as a suitable expression of a penitent, believing, and grateful heart. *Said in his heart*; determined, and made known his determination. *Not again curse the ground*; by bringing upon it a flood. *For*; though men would continue to be naturally as wicked after the flood as be-

fore, yet God would not again interrupt the regular course of the seasons, and of day and night, to the end of time.

that they may breed abundantly in the earth, and ^a be fruitful and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their [†] kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of ^b every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled a [‡] sweet savor; ^c and the LORD said in his heart, I will not again ^d curse the ground any more for man's sake; ^e for the ^e imagination of man's heart *is* evil from his youth: neither will I again ^f smite any more every thing living, as I have done.

22 While [¶] the earth remaineth, ^g seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

CHAPTER IX.

1 God blesseth Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 signified by the rainbow. 18 Noah replenisheth the world, 20 planteth a vineyard, 21 is drunken, and mocked of his son, 25 curseth Canaan, 26 bleisseth Shem, 27 prayeth for Japheth, 29 and dieth.

AND God blessed Noah and his sons, and said unto them, ^b Be fruitful, and multiply, and replenish the earth.

c chap. 6:5; Job 15:14; Jer. 17:9; Rom. 1:21. f chap. 9:11, 15. g Heb. *as yet all the days of the earth*. h Isa. 54:9; Jer. 33:20, 25. i ver. 7, 19; chap. 10:32.

fore, yet God would not again interrupt the regular course of the seasons, and of day and night, to the end of time.

INSTRUCTIONS.

1. However great or long-continued the trials of God's people, he never forgets them; nor does he continue those trials any longer than will promote his glory and their highest good. Let them place implicit confidence in him; in due time all his promises will be fully accomplished.

12. In the days of Noah, as at the creation and in the days of Adam, time was divided into weeks or periods of seven days; marked, not by the revolutions of heavenly bodies, as were months and years, but by the return of the Sabbath, a day of rest from secular, and of devotion to sacred duties. This division of time was carried into all parts of the world, and has been observed by the people of God in all ages.

18. As soon as trials have accomplished God's wise and benevolent ends, he delights to deliver his people from them, and to fill their hearts with joy.

21. Whatever destruction God brings upon the wicked, and however extensively it may be known, without the grace of God those who survive will continue to be wicked; neither judgments nor mercies will lead them to love and obey God.

22. The regular return of day and night, summer and winter, seed-time and harvest, is a constant memorial of the truth of Jehovah; that when the word hath gone out of his mouth it standeth for ever. Num. 23:19; Mat. 24:35.

2 And the fear of you,^a and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea: into your hand are they delivered.

3 Every ^bmoving thing that liveth shall be meat for you: even as the ^cgreen herb have I given you ^dall things.

4 But flesh^e with the life thereof, *which* is the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require: at the hand of every beast will I require it,^f and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood,^g by man shall his blood be shed: ^hfor in the image of God made he man.

7 And you, be ye fruitful, and multiply: bring forth abundantly in the earth, and multiply therein.

8 ⁱAnd God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish ^jmy covenant with you, and with your seed after you:

10 And ^kwith every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be ^la flood to destroy the earth.

12 And God said, This is the token ^mof the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

13 I do set ⁿmy bow in the cloud, and it shall be for a token of a covenant between me and the earth.

^a Lev. 19: 14; 24: 15; 25: 17; 26: 31; 27: 1; 28: 1; 29: 1; 30: 1; 31: 1; 32: 1; 33: 1; 34: 1; 35: 1; 36: 1; 37: 1; 38: 1; 39: 1; 40: 1; 41: 1; 42: 1; 43: 1; 44: 1; 45: 1; 46: 1; 47: 1; 48: 1; 49: 1; 50: 1; 51: 1; 52: 1; 53: 1; 54: 1; 55: 1; 56: 1; 57: 1; 58: 1; 59: 1; 60: 1; 61: 1; 62: 1; 63: 1; 64: 1; 65: 1; 66: 1; 67: 1; 68: 1; 69: 1; 70: 1; 71: 1; 72: 1; 73: 1; 74: 1; 75: 1; 76: 1; 77: 1; 78: 1; 79: 1; 80: 1; 81: 1; 82: 1; 83: 1; 84: 1; 85: 1; 86: 1; 87: 1; 88: 1; 89: 1; 90: 1; 91: 1; 92: 1; 93: 1; 94: 1; 95: 1; 96: 1; 97: 1; 98: 1; 99: 1; 100: 1; 101: 1; 102: 1; 103: 1; 104: 1; 105: 1; 106: 1; 107: 1; 108: 1; 109: 1; 110: 1; 111: 1; 112: 1; 113: 1; 114: 1; 115: 1; 116: 1; 117: 1; 118: 1; 119: 1; 120: 1; 121: 1; 122: 1; 123: 1; 124: 1; 125: 1; 126: 1; 127: 1; 128: 1; 129: 1; 130: 1; 131: 1; 132: 1; 133: 1; 134: 1; 135: 1; 136: 1; 137: 1; 138: 1; 139: 1; 140: 1; 141: 1; 142: 1; 143: 1; 144: 1; 145: 1; 146: 1; 147: 1; 148: 1; 149: 1; 150: 1; 151: 1; 152: 1; 153: 1; 154: 1; 155: 1; 156: 1; 157: 1; 158: 1; 159: 1; 160: 1; 161: 1; 162: 1; 163: 1; 164: 1; 165: 1; 166: 1; 167: 1; 168: 1; 169: 1; 170: 1; 171: 1; 172: 1; 173: 1; 174: 1; 175: 1; 176: 1; 177: 1; 178: 1; 179: 1; 180: 1; 181: 1; 182: 1; 183: 1; 184: 1; 185: 1; 186: 1; 187: 1; 188: 1; 189: 1; 190: 1; 191: 1; 192: 1; 193: 1; 194: 1; 195: 1; 196: 1; 197: 1; 198: 1; 199: 1; 200: 1; 201: 1; 202: 1; 203: 1; 204: 1; 205: 1; 206: 1; 207: 1; 208: 1; 209: 1; 210: 1; 211: 1; 212: 1; 213: 1; 214: 1; 215: 1; 216: 1; 217: 1; 218: 1; 219: 1; 220: 1; 221: 1; 222: 1; 223: 1; 224: 1; 225: 1; 226: 1; 227: 1; 228: 1; 229: 1; 230: 1; 231: 1; 232: 1; 233: 1; 234: 1; 235: 1; 236: 1; 237: 1; 238: 1; 239: 1; 240: 1; 241: 1; 242: 1; 243: 1; 244: 1; 245: 1; 246: 1; 247: 1; 248: 1; 249: 1; 250: 1; 251: 1; 252: 1; 253: 1; 254: 1; 255: 1; 256: 1; 257: 1; 258: 1; 259: 1; 260: 1; 261: 1; 262: 1; 263: 1; 264: 1; 265: 1; 266: 1; 267: 1; 268: 1; 269: 1; 270: 1; 271: 1; 272: 1; 273: 1; 274: 1; 275: 1; 276: 1; 277: 1; 278: 1; 279: 1; 280: 1; 281: 1; 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CHAPTER IX.

2. *Into your hand*; they shall be subject to you, to be used for your benefit.

3. *Every moving thing*; that is good to eat.

4. *The blood shall ye not eat*; it was did not be useful, and it was to typify the blood which was to be offered to God as an atonement for the sins of men.

5. *At the hand of every beast will I require it*; this was to impress upon them the sacredness of human life, and thus prevent one man from killing another. Ex. 21: 28, 29.

6. *His blood be shed*; the murderer of man should by man be put to death. This was designed to be another safeguard of human life. The murderer was to die, to prevent others from committing murder. *In the image of God*; a rational, accountable, moral, and immortal being; to exercise by God's appointment a portion of his authority;

14 And it shall come to pass, ^{A. M. 1656} when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And ^{B. C. 2542} I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember ^{the} the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

18 [¶] And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and [¶] Ham is the father of Canaan.*

19 These *are* the three sons of Noah: [¶] and of them was the whole earth overspread.

20 And Noah began to be a husbandman, and he planted a [¶] vineyard:

21 And he drank of the wine,[¶] and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw [¶] the nakedness of his father, [¶] and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward,[¶] and covered the nakedness of their father: and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, [¶] Cursed be Canaan; a servant of servants shall he be unto his brethren.

^a Lev. 19: 14; 24: 15; 25: 17; 26: 31; 27: 1; 28: 1; 29: 1; 30: 1; 31: 1; 32: 1; 33: 1; 34: 1; 35: 1; 36: 1; 37: 1; 38: 1; 39: 1; 40: 1; 41: 1; 42: 1; 43: 1; 44: 1; 45: 1; 46: 1; 47: 1; 48: 1; 49: 1; 50: 1; 51: 1; 52: 1; 53: 1; 54: 1; 55: 1; 56: 1; 57: 1; 58: 1; 59: 1; 60: 1; 61: 1; 62: 1; 63: 1; 64: 1; 65: 1; 66: 1; 67: 1; 68: 1; 69: 1; 70: 1; 71: 1; 72: 1; 73: 1; 74: 1; 75: 1; 76: 1; 77: 1; 78: 1; 79: 1; 80: 1; 81: 1; 82: 1; 83: 1; 84: 1; 85: 1; 86: 1; 87: 1; 88: 1; 89: 1; 90: 1; 91: 1; 92: 1; 93: 1; 94: 1; 95: 1; 96: 1; 97: 1; 98: 1; 99: 1; 100: 1; 101: 1; 102: 1; 103: 1; 104: 1; 105: 1; 106: 1; 107: 1; 108: 1; 109: 1; 110: 1; 111: 1; 112: 1; 113: 1; 114: 1; 115: 1; 116: 1; 117: 1; 118: 1; 119: 1; 120: 1; 121: 1; 122: 1; 123: 1; 124: 1; 125: 1; 126: 1; 127: 1; 128: 1; 129: 1; 130: 1; 131: 1; 132: 1; 133: 1; 134: 1; 135: 1; 136: 1; 137: 1; 138: 1; 139: 1; 140: 1; 141: 1; 142: 1; 143: 1; 144: 1; 145: 1; 146: 1; 147: 1; 148: 1; 149: 1; 150: 1; 151: 1; 152: 1; 153: 1; 154: 1; 155: 1; 156: 1; 157: 1; 158: 1; 159: 1; 160: 1; 161: 1; 162: 1; 163: 1; 164: 1; 165: 1; 166: 1; 167: 1; 168: 1; 169: 1; 170: 1; 171: 1; 172: 1; 173: 1; 174: 1; 175: 1; 176: 1; 177: 1; 178: 1; 179: 1; 180: 1; 181: 1; 182: 1; 183: 1; 184: 1; 185: 1; 186: 1; 187: 1; 188: 1; 189: 1; 190: 1; 191: 1; 192: 1; 193: 1; 194: 1; 195: 1; 196: 1; 197: 1; 198: 1; 199: 1; 200: 1; 201: 1; 202: 1; 203: 1; 204: 1; 205: 1; 206: 1; 207: 1; 208: 1; 209: 1; 210: 1; 211: 1; 212: 1; 213: 1; 214: 1; 215: 1; 216: 1; 217: 1; 218: 1; 219: 1; 220: 1; 221: 1; 222: 1; 223: 1; 224: 1; 225: 1; 226: 1; 227: 1; 228: 1; 229: 1; 230: 1; 231: 1; 232: 1; 233: 1; 234: 1; 235: 1; 236: 1; 237: 1; 238: 1; 239: 1; 240: 1; 241: 1; 242: 1; 243: 1; 244: 1; 245: 1; 246: 1; 247: 1; 248: 1; 249: 1; 250: 1; 251: 1; 252: 1; 253: 1; 254: 1; 255: 1; 256: 1; 257: 1; 258: 1; 259: 1; 260: 1; 261: 1; 262: 1; 263: 1; 264: 1; 265: 1; 266: 1; 267: 1; 268: 1; 269: 1; 270: 1; 271: 1; 272: 1; 273: 1; 274: 1; 275: 1; 276: 1; 277: 1; 278: 1; 279: 1; 280: 1; 281: 1; 282: 1; 283: 1; 284: 1; 285: 1; 286: 1; 287: 1; 288: 1; 289: 1; 290: 1; 291: 1; 292: 1; 293: 1; 294: 1; 295: 1; 296: 1; 297: 1; 298: 1; 299: 1; 300: 1; 301: 1; 302: 1; 303: 1; 304: 1; 305: 1; 306: 1; 307: 1; 308: 1; 309: 1; 310: 1; 31

A. M. 1657.
B. C. 2347.

26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be ^a his servant.

27 God shall [†] enlarge Japheth, ^a and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were ^b nine hundred and fifty years: and he died.

CHAPTER X.

1 The generations of Noah. 2 The sons of Japheth. 6 The sons of Ham. 8 Nimrod the first monarch. 21 The sons of Shem.

NOW these are the generations of the sons of Noah: Shem, Ham, and Japheth; and unto them were sons born after the flood.

2 The ^csons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and ^d Dodanum.

5 By these were the isles ^d of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; ^e Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

^a Or, servant to them. [†] Or, persuade. ^b Eph. 2:13. ^c chap. 6:5. ^d ver. 31:12. ^e Or, as some think, ^d Dodanum. ^f Jer. 2:10; Zeph. 2:11. ^g Ps. 72:10. ^h Micah 5:6. ⁱ Micah 7:2. ^j Gr.

ites to destroy. Ex. 31:10-11; Deut. 7:17-21. *Servant of servants*; the meanest of servants.

27. *Enlarge Japheth*; greatly extend the territory of his descendants. *Dwell in the tents of Shem*; partake of the blessings enjoyed by him. The Jews came from Shem. The chief civilized and Christian nations of modern Gentiles are from Japheth.

INSTRUCTIONS.

1. With the increase of the human family by the marriage of one man with one woman, God is well pleased, that all parts of the earth may be inhabited, cultivated, and filled with his praise.

3. The fear of man in beasts, birds, and fishes, is evidence of the truth and goodness of God. Without his permission we should have no right to use them for food; and all wanton destruction of them, or putting them to pain, is sinful.

6. God is the rightful disposer of human life, and as he directs that the murderer shall by man be put to death, it is morally wrong for government not to do it. It is a violation of duty to God and to men.

15. Whenever we see the rainbow we have evidence of the truth of God's declarations, and that he remembers them; and we should feel that not one jot or tittle of what he has said will fail, but that all will be fulfilled.

21. Wine is an intoxicating liquor. Those who, at home or abroad, on ordinary or on festive occa-

8 And Cush begat ^f Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter ^g before the LORD; wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was ^h Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land ^h went forth Asshur, and builded Nineveh, and ^a the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

13 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtulim,

14 And Pathrusim, and ^b Casluhim, (out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat [†] Sidon his first-born, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border ⁱ of the Canaanites was from Sidon, as thou comest to Gerar, unto ^j Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all

Babylon. ^h Or, he went out into Assyria. ^a Or, the streets of the city. ^b 1 Chron. 7:20. ^c Heb. 7:20. ^d chap. 15:18, 21; Num. 34:2, 12; Josh. 12:7, 8. ^e Heb. 7:20.

sions, drink it, are in danger of becoming drunken; nor is piety towards God, nor benevolence to men, nor a long course of successful resistance of temptation, a sure safeguard against it. All, therefore, who think they stand, should take heed lest they fall; praying, "Lead us not into temptation," and showing the sincerity of their prayers by their conduct.

CHAPTER X.

5. *The isles of the Gentiles*; countries which from Palestine were beyond the waters; including Asia Minor and Europe.

9. *Mighty hunter before the Lord*; distinguished for his bold and successful exploits, in overcoming and controlling beasts and men.

10. *Babel*; afterwards called Babylon, a city on the river Euphrates. *The land of Shinar*; a country between Mesopotamia and Persia, through which ran the river Euphrates. It was six or seven hundred miles east of Canaan.

11. *Asshur*; from this came the name Assyria. *Nineveh*; a city on the river Tigris, about three hundred miles north of Babylon.

19. *Sidon*; a city in the north-west corner of Canaan on the Mediterranean sea. *Gerar—Gaza*; cities of the Philistines. *Sodom—Gomorrah—Admah—Zeboim*; cities in the valley of Siddim, which afterwards, on account of the wickedness of the inhabitants, were destroyed by fire. Chap. 19:21, 25.

the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The children of Shem: Elam, and Asshur, and *Arphaxad, and Lud, and Aram.

23 And the children of Aram: Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat †Salah; and Salah begat Eber.

25 And unto Eber^a were born two sons: the name of one *was* Peleg,[‡] for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and ^bSheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAPTER XI.

1 Conf. language in the world. 3 The building of Babel. 5 The confusion of tongues. 10 The generations of Shem. 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran.

AND the whole earth was of one ^c language, and of one ^d speech.

2 And it came to pass, as they journeyed from the ^e east, that they found a plain in the land of Shinar; and they dwelt there.

3 And ^fthey said one to another, Go to, let us make brick, and ^gburn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city, and a tower, ^hwhose top may reach

^a Heb. *Utz*, *Utzah*. ^b Heb. *Shaba*. ^c Heb. *ekal*. ^d Heb. *lavan*. ^e Heb. *me-eretz*. ^f Heb. *u-ber*. ^g Heb. *u-ber*. ^h Heb. *u-ber*. ⁱ Heb. *u-ber*. ^j Heb. *u-ber*. ^k Heb. *u-ber*. ^l Heb. *u-ber*. ^m Heb. *u-ber*. ⁿ Heb. *u-ber*. ^o Heb. *u-ber*. ^p Heb. *u-ber*. ^q Heb. *u-ber*. ^r Heb. *u-ber*. ^s Heb. *u-ber*. ^t Heb. *u-ber*. ^u Heb. *u-ber*. ^v Heb. *u-ber*. ^w Heb. *u-ber*. ^x Heb. *u-ber*. ^y Heb. *u-ber*. ^z Heb. *u-ber*. ^{aa} Heb. *u-ber*. ^{ab} Heb. *u-ber*. ^{ac} Heb. *u-ber*. ^{ad} Heb. *u-ber*. ^{ae} Heb. *u-ber*. ^{af} Heb. *u-ber*. ^{ag} Heb. *u-ber*. ^{ah} Heb. *u-ber*. ^{ai} Heb. *u-ber*. ^{aj} Heb. *u-ber*. ^{ak} Heb. *u-ber*. ^{al} Heb. *u-ber*. ^{am} Heb. *u-ber*. ^{an} Heb. *u-ber*. ^{ao} Heb. *u-ber*. ^{ap} Heb. *u-ber*. ^{aq} Heb. *u-ber*. ^{ar} Heb. *u-ber*. ^{as} Heb. *u-ber*. ^{at} Heb. *u-ber*. ^{au} Heb. *u-ber*. ^{av} Heb. *u-ber*. ^{aw} Heb. *u-ber*. ^{ax} Heb. *u-ber*. ^{ay} Heb. *u-ber*. ^{az} Heb. *u-ber*. ^{ba} Heb. *u-ber*. ^{bb} Heb. *u-ber*. ^{bc} Heb. *u-ber*. ^{bd} Heb. *u-ber*. ^{be} Heb. *u-ber*. ^{bf} Heb. *u-ber*. ^{bg} Heb. *u-ber*. ^{bh} Heb. *u-ber*. ^{bi} Heb. *u-ber*. ^{bj} Heb. *u-ber*. ^{bk} Heb. *u-ber*. ^{bl} Heb. *u-ber*. ^{bm} Heb. *u-ber*. ^{bn} Heb. *u-ber*. ^{bo} Heb. *u-ber*. ^{bp} Heb. *u-ber*. ^{bq} Heb. *u-ber*. ^{br} Heb. *u-ber*. ^{bs} Heb. *u-ber*. ^{bt} Heb. *u-ber*. ^{bu} Heb. *u-ber*. ^{bv} Heb. *u-ber*. ^{bw} Heb. *u-ber*. ^{bx} Heb. *u-ber*. ^{by} Heb. *u-ber*. ^{bz} Heb. *u-ber*. ^{ca} Heb. *u-ber*. ^{cb} Heb. *u-ber*. ^{cc} Heb. *u-ber*. ^{cd} Heb. *u-ber*. ^{ce} Heb. *u-ber*. ^{cf} Heb. *u-ber*. ^{cg} Heb. *u-ber*. ^{ch} Heb. *u-ber*. ^{ci} Heb. *u-ber*. ^{cj} Heb. *u-ber*. ^{ck} Heb. *u-ber*. ^{cl} Heb. *u-ber*. ^{cm} Heb. *u-ber*. ^{cn} Heb. *u-ber*. ^{co} Heb. *u-ber*. ^{cp} Heb. *u-ber*. ^{cq} Heb. *u-ber*. ^{cr} Heb. *u-ber*. ^{cs} Heb. *u-ber*. ^{ct} Heb. *u-ber*. ^{cu} Heb. *u-ber*. ^{cv} Heb. *u-ber*. ^{cw} Heb. *u-ber*. ^{cx} Heb. *u-ber*. ^{cy} Heb. *u-ber*. ^{cz} Heb. *u-ber*. ^{da} Heb. *u-ber*. ^{db} Heb. *u-ber*. ^{dc} Heb. *u-ber*. ^{dd} Heb. *u-ber*. ^{de} Heb. *u-ber*. ^{df} Heb. *u-ber*. ^{dg} Heb. *u-ber*. ^{dh} Heb. *u-ber*. ^{di} Heb. *u-ber*. ^{dj} Heb. *u-ber*. ^{dk} Heb. *u-ber*. ^{dl} Heb. *u-ber*. ^{dm} Heb. *u-ber*. ^{dn} Heb. *u-ber*. ^{do} Heb. *u-ber*. ^{dp} Heb. *u-ber*. ^{dq} Heb. *u-ber*. ^{dr} Heb. *u-ber*. ^{ds} Heb. *u-ber*. ^{dt} Heb. *u-ber*. ^{du} Heb. *u-ber*. ^{dv} Heb. *u-ber*. ^{dw} Heb. *u-ber*. ^{dx} Heb. *u-ber*. ^{dy} Heb. *u-ber*. ^{dz} Heb. *u-ber*. ^{ea} Heb. *u-ber*. ^{eb} Heb. *u-ber*. ^{ec} Heb. *u-ber*. ^{ed} Heb. *u-ber*. ^{ee} Heb. *u-ber*. ^{ef} Heb. *u-ber*. ^{eg} Heb. *u-ber*. ^{eh} Heb. *u-ber*. ^{ei} Heb. *u-ber*. ^{ej} Heb. *u-ber*. ^{ek} Heb. *u-ber*. ^{el} Heb. *u-ber*. ^{em} Heb. *u-ber*. ^{en} Heb. *u-ber*. ^{eo} Heb. *u-ber*. ^{ep} Heb. *u-ber*. ^{eq} Heb. *u-ber*. ^{er} Heb. *u-ber*. ^{es} Heb. *u-ber*. ^{et} Heb. *u-ber*. ^{eu} Heb. *u-ber*. ^{ev} Heb. *u-ber*. ^{ew} Heb. *u-ber*. ^{ex} Heb. *u-ber*. ^{ey} Heb. *u-ber*. ^{ez} Heb. *u-ber*. ^{fa} Heb. *u-ber*. ^{fb} Heb. *u-ber*. ^{fc} Heb. *u-ber*. ^{fd} Heb. *u-ber*. ^{fe} Heb. *u-ber*. ^{ff} Heb. *u-ber*. ^{fg} Heb. *u-ber*. ^{fh} Heb. *u-ber*. ^{fi} Heb. *u-ber*. ^{fj} Heb. *u-ber*. ^{fk} Heb. *u-ber*. ^{fl} Heb. *u-ber*. ^{fm} Heb. *u-ber*. ^{fn} Heb. *u-ber*. ^{fo} Heb. *u-ber*. ^{fp} Heb. *u-ber*. ^{fq} Heb. *u-ber*. ^{fr} Heb. *u-ber*. ^{fs} Heb. *u-ber*. ^{ft} Heb. *u-ber*. ^{fu} Heb. *u-ber*. ^{fv} Heb. *u-ber*. ^{fw} Heb. *u-ber*. ^{fx} Heb. *u-ber*. ^{fy} Heb. *u-ber*. ^{fz} Heb. *u-ber*. ^{ga} Heb. *u-ber*. ^{gb} Heb. *u-ber*. ^{gc} Heb. *u-ber*. ^{gd} Heb. *u-ber*. ^{ge} Heb. *u-ber*. ^{gf} Heb. *u-ber*. ^{gg} Heb. *u-ber*. ^{gh} Heb. *u-ber*. ^{gi} Heb. *u-ber*. ^{gj} Heb. *u-ber*. ^{gk} Heb. *u-ber*. ^{gl} Heb. *u-ber*. ^{gm} Heb. *u-ber*. ^{gn} Heb. *u-ber*. ^{go} Heb. *u-ber*. ^{gp} Heb. *u-ber*. ^{gq} Heb. *u-ber*. ^{gr} Heb. *u-ber*. ^{gs} Heb. *u-ber*. ^{gt} Heb. *u-ber*. ^{gu} Heb. *u-ber*. ^{gv} Heb. *u-ber*. ^{gw} Heb. *u-ber*. ^{gx} Heb. *u-ber*. ^{gy} Heb. *u-ber*. ^{gz} Heb. *u-ber*. ^{ha} Heb. *u-ber*. ^{hb} Heb. *u-ber*. ^{hc} Heb. *u-ber*. ^{hd} Heb. *u-ber*. ^{he} Heb. *u-ber*. ^{hf} Heb. *u-ber*. ^{hg} Heb. *u-ber*. ^{hh} Heb. *u-ber*. ^{hi} Heb. *u-ber*. ^{hj} Heb. *u-ber*. ^{hk} Heb. *u-ber*. ^{hl} Heb. *u-ber*. ^{hm} Heb. *u-ber*. ^{hn} Heb. *u-ber*. ^{ho} Heb. *u-ber*. ^{hp} Heb. *u-ber*. ^{hq} Heb. *u-ber*. ^{hr} Heb. *u-ber*. ^{hs} Heb. *u-ber*. ^{ht} Heb. *u-ber*. ^{hu} Heb. *u-ber*. ^{hv} Heb. *u-ber*. ^{hw} Heb. *u-ber*. ^{hx} Heb. *u-ber*. ^{hy} Heb. *u-ber*. ^{hz} Heb. *u-ber*. ^{ia} Heb. *u-ber*. ^{ib} Heb. *u-ber*. ^{ic} Heb. *u-ber*. ^{id} Heb. *u-ber*. ^{ie} Heb. *u-ber*. ^{if} Heb. *u-ber*. ^{ig} Heb. *u-ber*. ^{ih} Heb. *u-ber*. ⁱⁱ Heb. *u-ber*. ^{ij} Heb. *u-ber*. ^{ik} Heb. *u-ber*. ^{il} Heb. *u-ber*. ^{im} Heb. *u-ber*. ⁱⁿ Heb. *u-ber*. ^{io} Heb. *u-ber*. ^{ip} Heb. *u-ber*. ^{iq} Heb. *u-ber*. ^{ir} Heb. *u-ber*. ^{is} Heb. *u-ber*. ^{it} Heb. *u-ber*. ^{iu} Heb. *u-ber*. ^{iv} Heb. *u-ber*. ^{iw} Heb. *u-ber*. ^{ix} Heb. *u-ber*. ^{iy} Heb. *u-ber*. ^{iz} Heb. *u-ber*. ^{ja} Heb. *u-ber*. ^{jb} Heb. *u-ber*. ^{jc} Heb. *u-ber*. ^{jd} Heb. *u-ber*. ^{je} Heb. *u-ber*. ^{jf} Heb. *u-ber*. ^{jj} Heb. *u-ber*. ^{jk} Heb. *u-ber*. ^{jl} Heb. *u-ber*. ^{jm} Heb. *u-ber*. ^{jn} Heb. *u-ber*. ^{jo} Heb. *u-ber*. ^{jp} Heb. *u-ber*. ^{jq} Heb. *u-ber*. ^{jr} Heb. *u-ber*. ^{js} Heb. *u-ber*. ^{jt} Heb. *u-ber*. ^{ju} Heb. *u-ber*. ^{jv} Heb. *u-ber*. ^{jw} Heb. *u-ber*. ^{jx} Heb. *u-ber*. ^{jy} Heb. *u-ber*. ^{jz} Heb. *u-ber*. ^{ka} Heb. *u-ber*. ^{kb} Heb. *u-ber*. ^{kc} Heb. *u-ber*. ^{kd} Heb. *u-ber*. ^{ke} Heb. *u-ber*. ^{kf} Heb. *u-ber*. ^{kg} Heb. *u-ber*. ^{kh} Heb. *u-ber*. ^{ki} Heb. *u-ber*. ^{kj} Heb. *u-ber*. ^{kl} Heb. *u-ber*. ^{km} Heb. *u-ber*. ^{kn} Heb. *u-ber*. ^{ko} Heb. *u-ber*. ^{kp} Heb. *u-ber*. ^{kq} Heb. *u-ber*. ^{kr} Heb. *u-ber*. ^{ks} Heb. *u-ber*. ^{kt} Heb. *u-ber*. ^{ku} Heb. *u-ber*. ^{kv} Heb. *u-ber*. ^{kw} Heb. *u-ber*. ^{kx} Heb. *u-ber*. ^{ky} Heb. *u-ber*. ^{kz} Heb. *u-ber*. ^{la} Heb. *u-ber*. ^{lb} Heb. *u-ber*. ^{lc} Heb. *u-ber*. ^{ld} Heb. *u-ber*. ^{le} Heb. *u-ber*. ^{lf} Heb. *u-ber*. ^{lg} Heb. *u-ber*. ^{lh} Heb. *u-ber*. ^{li} Heb. *u-ber*. ^{lj} Heb. *u-ber*. ^{lk} Heb. *u-ber*. ^{ll} Heb. *u-ber*. ^{lm} Heb. *u-ber*. ^{ln} Heb. *u-ber*. ^{lo} Heb. *u-ber*. ^{lp} Heb. *u-ber*. ^{lq} Heb. *u-ber*. ^{lr} Heb. *u-ber*. ^{ls} Heb. *u-ber*. ^{lt} Heb. *u-ber*. ^{lu} Heb. *u-ber*. ^{lv} Heb. *u-ber*. ^{lw} Heb. *u-ber*. ^{lx} Heb. *u-ber*. ^{ly} Heb. *u-ber*. ^{lz} Heb. *u-ber*. ^{ma} Heb. *u-ber*. ^{mb} Heb. *u-ber*. ^{mc} Heb. *u-ber*. ^{md} Heb. *u-ber*. ^{me} Heb. *u-ber*. ^{mf} Heb. *u-ber*. ^{mg} Heb. *u-ber*. ^{mh} Heb. *u-ber*. ^{mi} Heb. *u-ber*. ^{mj} Heb. *u-ber*. ^{mk} Heb. *u-ber*. ^{ml} Heb. *u-ber*. ^{mn} Heb. *u-ber*. ^{mo} Heb. *u-ber*. ^{mp} Heb. *u-ber*. ^{mq} Heb. *u-ber*. ^{mr} Heb. *u-ber*. ^{ms} Heb. *u-ber*. ^{mt} Heb. *u-ber*. ^{mu} Heb. *u-ber*. ^{mv} Heb. *u-ber*. ^{mw} Heb. *u-ber*. ^{mx} Heb. *u-ber*. ^{my} Heb. *u-ber*. ^{mz} Heb. *u-ber*. ^{na} Heb. *u-ber*. ^{nb} Heb. *u-ber*. ^{nc} Heb. *u-ber*. nd Heb. *u-ber*. ^{ne} Heb. *u-ber*. ^{nf} Heb. *u-ber*. ^{ng} Heb. *u-ber*. ^{nh} Heb. *u-ber*. ⁿⁱ Heb. *u-ber*. ^{nj} Heb. *u-ber*. ^{nk} Heb. *u-ber*. ^{nl} Heb. *u-ber*. ^{nm} Heb. *u-ber*. ^{no} Heb. *u-ber*. ^{np} Heb. *u-ber*. ^{nq} Heb. *u-ber*. ^{nr} Heb. *u-ber*. ^{ns} Heb. *u-ber*. ^{nt} Heb. *u-ber*. ^{nu} Heb. *u-ber*. ^{nv} Heb. *u-ber*. ^{nw} Heb. *u-ber*. ^{nx} Heb. *u-ber*. ^{ny} Heb. *u-ber*. ^{nz} Heb. *u-ber*. ^{oa} Heb. *u-ber*. ^{ob} Heb. *u-ber*. ^{oc} Heb. *u-ber*. ^{od} Heb. *u-ber*. ^{oe} Heb. *u-ber*. ^{of} Heb. *u-ber*. ^{og} Heb. *u-ber*. ^{oh} Heb. *u-ber*. ^{oi} Heb. *u-ber*. ^{oj} Heb. *u-ber*. ^{ok} Heb. *u-ber*. ^{ol} Heb. *u-ber*. ^{om} Heb. *u-ber*. ^{on} Heb. *u-ber*. ^{oo} Heb. *u-ber*. ^{op} Heb. *u-ber*. ^{oq} Heb. *u-ber*. ^{or} Heb. *u-ber*. ^{os} Heb. *u-ber*. ^{ot} Heb. *u-ber*. ^{ou} Heb. *u-ber*. ^{ov} Heb. *u-ber*. ^{ow} Heb. *u-ber*. ^{ox} Heb. *u-ber*. ^{oy} Heb. *u-ber*. ^{oz} Heb. *u-ber*. ^{pa} Heb. *u-ber*. ^{pb} Heb. *u-ber*. ^{pc} Heb. *u-ber*. ^{pd} Heb. *u-ber*. ^{pe} Heb. *u-ber*. ^{pf} Heb. *u-ber*. ^{pg} Heb. *u-ber*. ^{ph} Heb. *u-ber*. ^{pi} Heb. *u-ber*. ^{pj} Heb. *u-ber*. ^{pk} Heb. *u-ber*. ^{pl} Heb. *u-ber*. ^{pm} Heb. *u-ber*. ^{pn} Heb. *u-ber*. ^{po} Heb. *u-ber*. ^{pp} Heb. *u-ber*. ^{pq} Heb. *u-ber*. ^{pr} Heb. *u-ber*. ^{ps} Heb. *u-ber*. ^{pt} Heb. *u-ber*. ^{pu} Heb. *u-ber*. ^{pv} Heb. *u-ber*. ^{pw} Heb. *u-ber*. ^{px} Heb. *u-ber*. ^{py} Heb. *u-ber*. ^{pz} Heb. *u-ber*. ^{qa} Heb. *u-ber*. ^{qb} Heb. *u-ber*. ^{qc} Heb. *u-ber*. ^{qd} Heb. *u-ber*. ^{qe} Heb. *u-ber*. ^{qf} Heb. *u-ber*. ^{qg} Heb. *u-ber*. ^{qh} Heb. *u-ber*. ^{qi} Heb. *u-ber*. ^{qj} Heb. *u-ber*. ^{qk} Heb. *u-ber*. ^{ql} Heb. *u-ber*. ^{qm} Heb. *u-ber*. ^{qn} Heb. *u-ber*. ^{qo} Heb. *u-ber*. ^{qp} Heb. *u-ber*. ^{qq} Heb. *u-ber*. ^{qr} Heb. *u-ber*. ^{qs} Heb. *u-ber*. ^{qt} Heb. *u-ber*. ^{qu} Heb. *u-ber*. ^{qv} Heb. *u-ber*. ^{qw} Heb. *u-ber*. ^{qx} Heb. *u-ber*. ^{qy} Heb. *u-ber*. ^{qz} Heb. *u-ber*. ^{ra} Heb. *u-ber*. ^{rb} Heb. *u-ber*. ^{rc} Heb. *u-ber*. rd Heb. *u-ber*. ^{re} Heb. *u-ber*. ^{rf} Heb. *u-ber*. ^{rg} Heb. *u-ber*. ^{rh} Heb. *u-ber*. ^{ri} Heb. *u-ber*. ^{rj} Heb. *u-ber*. ^{rk} Heb. *u-ber*. ^{rl} Heb. *u-ber*. ^{rm} Heb. *u-ber*. ^{rn} Heb. *u-ber*. ^{ro} Heb. *u-ber*. ^{rp} Heb. *u-ber*. ^{rq} Heb. *u-ber*. ^{rr} Heb. *u-ber*. ^{rs} Heb. *u-ber*. ^{rt} Heb. *u-ber*. ^{ru} Heb. *u-ber*. ^{rv} Heb. *u-ber*. ^{rw} Heb. *u-ber*. ^{rx} Heb. *u-ber*. ^{ry} Heb. *u-ber*. ^{rz} Heb. *u-ber*. ^{sa} Heb. *u-ber*. ^{sb} Heb. *u-ber*. ^{sc} Heb. *u-ber*. ^{sd} Heb. *u-ber*. ^{se} Heb. *u-ber*. ^{sf} Heb. *u-ber*. ^{sg} Heb. *u-ber*. ^{sh} Heb. *u-ber*. ^{si} Heb. *u-ber*. ^{sj} Heb. *u-ber*. ^{sk} Heb. *u-ber*. ^{sl} Heb. *u-ber*. sm Heb. *u-ber*. ^{sn} Heb. *u-ber*. ^{so} Heb. *u-ber*. ^{sp} Heb. *u-ber*. ^{sq} Heb. *u-ber*. ^{sr} Heb. *u-ber*. ^{ss} Heb. *u-ber*. st Heb. *u-ber*. ^{su} Heb. *u-ber*. ^{sv} Heb. *u-ber*. ^{sw} Heb. *u-ber*. ^{sx} Heb. *u-ber*. ^{sy} Heb. *u-ber*. ^{sz} Heb. *u-ber*. ^{ta} Heb. *u-ber*. ^{tb} Heb. *u-ber*. ^{tc} Heb. *u-ber*. ^{td} Heb. *u-ber*. ^{te} Heb. *u-ber*. ^{tf} Heb. *u-ber*. ^{tg} Heb. *u-ber*. th Heb. *u-ber*. ^{ti} Heb. *u-ber*. ^{tj} Heb. *u-ber*. ^{tk} Heb. *u-ber*. ^{tl} Heb. *u-ber*. tm Heb. *u-ber*. ^{tn} Heb. *u-ber*. ^{to} Heb. *u-ber*. ^{tp} Heb. *u-ber*. ^{tq} Heb. *u-ber*. ^{tr} Heb. *u-ber*. ^{ts} Heb. *u-ber*. ^{tt} Heb. *u-ber*. ^{tu} Heb. *u-ber*. ^{tv} Heb. *u-ber*. ^{tw} Heb. *u-ber*. ^{tx} Heb. *u-ber*. ^{ty} Heb. *u-ber*. ^{tz} Heb. *u-ber*. ^{ua} Heb. *u-ber*. ^{ub} Heb. *u-ber*. ^{uc} Heb. *u-ber*. ^{ud} Heb. *u-ber*. ^{ue} Heb. *u-ber*. ^{uf} Heb. *u-ber*. ^{ug} Heb. *u-ber*. ^{uh} Heb. *u-ber*. ^{ui} Heb. *u-ber*. ^{uj} Heb. *u-ber*. ^{uk} Heb. *u-ber*. ^{ul} Heb. *u-ber*. ^{um} Heb. *u-ber*. ^{un} Heb. *u-ber*. ^{uo} Heb. *u-ber*. ^{up} Heb. *u-ber*. ^{uq} Heb. *u-ber*. ^{ur} Heb. *u-ber*. ^{us} Heb. *u-ber*. ^{ut} Heb. *u-ber*. ^{uu} Heb. *u-ber*. ^{uv} Heb. *u-ber*. ^{uw} Heb. *u-ber*. ^{ux} Heb. *u-ber*. ^{uy} Heb. *u-ber*. ^{uz} Heb. *u-ber*. ^{va} Heb. *u-ber*. ^{vb} Heb. *u-ber*. ^{vc} Heb. *u-ber*. ^{vd} Heb. *u-ber*. ^{ve} Heb. *u-ber*. ^{vf} Heb. *u-ber*. ^{vg} Heb. *u-ber*. ^{vh} Heb. *u-ber*. ^{vi} Heb. *u-ber*. ^{vj} Heb. *u-ber*. ^{vk} Heb. *u-ber*. ^{vl} Heb. *u-ber*. ^{vm} Heb. *u-ber*. ^{vn} Heb. *u-ber*. ^{vo} Heb. *u-ber*. ^{vp} Heb. *u-ber*. ^{vq} Heb. *u-ber*. ^{vr} Heb. *u-ber*. ^{vs} Heb. *u-ber*. ^{vt} Heb. *u-ber*. ^{vu} Heb. *u-ber*. ^{vv} Heb. *u-ber*. ^{vw} Heb. *u-ber*. ^{vx} Heb. *u-ber*. ^{vy} Heb. *u-ber*. ^{vz} Heb. *u-ber*. ^{wa} Heb. *u-ber*. ^{wb} Heb. *u-ber*. ^{wc} Heb. *u-ber*. ^{wd} Heb. *u-ber*. ^{we} Heb. *u-ber*. ^{wf} Heb. *u-ber*. ^{wg} Heb. *u-ber*. ^{wh} Heb. *u-ber*. ^{wi} Heb. *u-ber*. ^{wj} Heb. *u-ber*. ^{wk} Heb. *u-ber*. ^{wl} Heb. *u-ber*. ^{wm} Heb. *u-ber*. ^{wn} Heb. *u-ber*. ^{wo} Heb. *u-ber*. ^{wp} Heb. *u-ber*. ^{wq} Heb. *u-ber*. ^{wr} Heb. *u-ber*. ^{ws} Heb. *u-ber*. ^{wt} Heb. *u-ber*. ^{wu} Heb. *u-ber*. ^{wv} Heb. *u-ber*. ^{ww} Heb. *u-*

A. M. 1819.
B. C. 2185. two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat *Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat †Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat †Terah:

25 And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat ^aAbram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in ^bUr of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai;^c and the name of Nahor's wife, Milcah,^d the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was ^ebarren; she had no child.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife: and they went forth with them

from ^fUr of the Chaldees, to go into the land of Canaan; and they came unto Haran,^g and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAPTER XII.

1 God calleth Abram, and blesseth him with a promise of Christ. 4 He departeth with Lot from Haran. 6 He journeyeth through Canaan, 7 which is promised him in a vision. 10 He is driven by a famine into Egypt. 11 Fear maketh him feign his wife to be his sister. 14 Pharaoh, having taken her from him, by plagues is compelled to restore her.

NOW the LORD had said ^hunto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

2 And I will make of thee a great ^hnation, and I will bless thee, and make thy name great; ⁱand thou shalt be a blessing:

3 And I will bless them ^jthat bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.^k

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan:^l and into the land of Canaan they came.

6 ¶ And Abram passed through the land

Charran. ^g chap. 11: 31; 15: 7; Neh. 9: 7; Isa. 41: 2; Acts 7: 3; Heb. 11: 8. ^h chap. 17: 6; 24: 35. ⁱ chap. 18: 18; 28: 4. ^j Num. 24: 9. ^k Psa. 72: 17; Acts 3: 25; Gal. 3: 8. ^l Heb. 11: 8.

wrong end. In doing this they will be disappointed. Would they be truly great, and permanently honored, which they may and ought to desire, they must seek these blessings, not in the indulgence of selfish gratification, but in learning and doing the will of God.

9. The effects of the confusion of tongues are seen down to the present day, in the variety of languages which are spoken, and in the difficulty thus occasioned of holding intercourse and communicating freely the knowledge which multitudes need, and without which they are exposed to perish.

31. The statements of the Old Testament are in various ways confirmed by the New, and thus they mutually support and illustrate each other; while both throughout have special reference to, and in numerous ways proclaim the dignity and show forth the glory of Jesus Christ.

CHAPTER XII.

1. Abram; this is composed of two Hebrew words; *Ab*, signifying father, and *ram*, meaning high or distinguished.

2. *Be a blessing*; by his faith, and his being a progenitor of Jesus Christ.

3. *Be blessed*; especially in his seed, which is Christ. Gal. 3: 8-16.

6. *Sichem*; called also Shechem; and in the New Testament, Sychar. John 4: 5. It lay between

INSTRUCTIONS.

4. It is natural for men to seek to be distinguished, and as natural to seek it in a wrong way and for a

unto the place of ^aSiehem, unto the plain of Moreh. And the ^bCanaanite *was* then in the land.

7 And the Lord ^cappeared unto Abram, and said, Unto thy seed will I give ^dthis land: and there builded he an ^ealtar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the east of ^fBeth-el, and pitched his tent, *having* Beth-el on the west, and ^gHai on the east: and there he builded an altar unto the Lord, and called ^hupon the name of the Lord.

9 And Abram journeyed, ⁱgoing on still toward the south.

10 ^jAnd there was a famine in the land: and Abram went down into Egypt to sojourn there: for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my ^ksister: that it may be well with me for thy sake: and my soul shall live because of thee.

14 ^lAnd it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before ^mPharaoh: and the woman was ⁿtaken into Pharaoh's house.

^a Deut. 34: 11, 12; Josh. 24: 26. ^b Josh. 24: 26. ^c Gen. 12: 1, 2. ^d Gen. 12: 7. ^e Gen. 12: 8. ^f Gen. 12: 9. ^g Gen. 12: 10. ^h Gen. 12: 11. ⁱ Gen. 12: 12. ^j Gen. 12: 13. ^k Gen. 12: 14. ^l Gen. 12: 15. ^m Gen. 12: 16. ⁿ Gen. 12: 17.

more to Beth-el on the north, and Gerizim on the south. It is now called Naplouse or Nablus, and is about forty miles north of Jerusalem. *Pharia*: the original word means a fruitful, a fertile, or a grove.

8. *Beth-el*: the meaning of this word is house of God. This name was afterwards given to this place by Jacob. Chap. 28: 19. The city was before called *Luz*, and is now thirty miles south of Shechem. *Hai*, called Ai, Josh. 7: 2. A few miles east of Beth-el.

10. *Egypt*: a country two or three hundred miles south-west of Canaan, through which ran the river Nile.

11. *Sister*: this term is used in the Bible, not only as now for the daughter of one's parents, but as a sister for a near or distant relative, as brother is used for a nephew or near male relative. Chap. 11: 11. *My soul shall live*; my life shall be spared.

12. *Plagued Pharaoh*: showed him by some calamity that it was wrong for him to keep Sarai, for she was Abram's wife.

INSTRUCTION.

3. Though God calls his people to make great sacrifices for his sake, he promises them blessings

16 And he entreated Abram well ^ofor her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? ^pWhy didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded ^qthis men concerning him; and they sent him away, and his wife, and all that he had.

CHAPTER XIII.

1. Abram and Lot return out of Egypt. 7. By disagreement they part asunder. 10. Lot goeth to wicked Sodom. 14. God reneweth the promise to Abram. 15. He removeth to Hebron, and there buildeth an altar.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the ^rsouth.

2 And Abram *was* very rich ^sin cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the ^taltar, which he had made there at the first: and there Abram called ^uon the name of the Lord.

5 ^vAnd Lot also, which went with Abram, had flocks, and herds, and tents,

^o Psa. 105: 14; Prov. 3: 29; Heb. 13: 4. ^p Chap. 20: 10; 26: 10; Exod. 32: 21. ^q Prov. 21: 16. ^r Chap. 12: 9, etc. ^s Chap. 21: 35; 1 Sam. 2: 7; Job 1: 10; Psalm 112: 3; Proverbs 3: 9, 10; 10: 22; Mat. 6: 19. ^t Chap. 12: 7, 8; Psa. 43: 1, 2; 84: 10. ^u Psa. 110: 17; 145: 18.

greater than those they relinquish; and in believing and obeying him, they will find abundant reward.

8. When called to remove from one place to another, it is a great comfort to take with us our friends. Wherever we are we should worship God, and commit ourselves and our friends to his merciful guidance and care.

10. Though obedience to God will not, in this world, secure us from trials, it will prepare us to meet them, make them blessings, and fit us, when we leave this world, to be freed from all trials and receive unmingled and everlasting joys.

12. The best of men are far from being faultless; they do many things in which it is neither wise, nor safe, nor right for us to imitate them; and whenever we trust to human expedients instead of trusting in God, we may expect to be punished for our folly.

15. Great beauty is a source of great danger, and often the means of great evil to its possessor.

20. The Lord watches over his people for good, and takes much better care of them than they do of themselves.

CHAPTER XIII.

1. The south; the south part of Canaan.

A. M. 2066.
B. C. 1918. 6 And the land was not able ^ato bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled ^bthen in the land.

8 And Abram said unto Lot, Let there be no strife, ^cI pray thee, between me and thee, and between my herdmen and thy herdmen; for we be ^abrethren.^d

9 Is not the whole land before ^ethee? Separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed ^fSodom and Gomorrah, even as the ^ggarden of the LORD, like the land of Egypt, as thou comest unto ^hZoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated ⁱthemselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom were wicked and sinners ^kbefore the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him,

^a chap. 36:7. ^b chap. 34:30. ^c Phil. 2:14; Hebrews 12:14. ^d Heb. men brethren. ^e chap. 11:27. ^f chap. 20:15. ^g 1 Peter, 3:8-12. ^h chap. 19:25; 1 John, 2:15. ⁱ chap. 2:10; Isa. 61:3; Joel 2:3. ^j chap. 14:2. ^k Prov. 27:10. ^l chap. 18:20; Ezek.

6. *Not able to bear them*; the pasturage was not sufficient for their flocks.

7. *Dwelled then in the land*; and the quarrels of the herdmen would make a bad impression on them.

8. *Brethren*; near relatives, and professors of the same religion.

10. *Jordan*; rising near mount Lebanon, and running south into the Dead sea. The plain of Jordan was the region bordering on the river. *Sodom—Gomorrah—Zoar*; cities in the south of Canaan, and near the Jordan. *Garden of the Lord*; the scenery of paradise may harbor a population ripening for hell.

15. *To thee will I give it*; not to him personally, but to his descendants. Acts 7:5. *For ever*; for a perpetual inheritance, should they continue to obey him.

16. *As the dust of the earth*; very numerous.

18. *Plain*; chap. 12:6. *Hebron*; a city about twenty miles south of Jerusalem, called originally Kirjath-Arba, or the city of Arba, a famous giant who lived there. Josh. 11:15.

INSTRUCTIONS.

4. Habitual communion with God is essential to a life of faith; and necessary in order rightly to use the blessings, meet the trials, and discharge the duties of life.

6. Increasing riches may part old and tried friends.

7. Contentions among the friends of God, the members of their families, or persons in their employment, are exceedingly injurious to his cause;

Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and ^lto thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the ^mplain of ⁿMamre, which is in Hebron, and built there an altar unto the LORD.

CHAPTER XIV.

1 The battle of four kings against five. 12 Lot is taken prisoner. 14 Abram rescueth him. 18 Melchizedek blesseth Abram. 20 Abram giveth him tithes. 22 The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.

AND it came to pass, in the days of Amraphel king ^oof Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of ^pAdmah, and Shemeber king of Zeboiim, and the king of Bela, which is ^qZoar.

3 All these were joined together in the vale of Siddim, ^rwhich is the salt sea.

16:49; 2 Peter, 2:7, 8. 1 chap. 12:7. 2 Heb. plains. 3 chap. 35:27. 4 chap. 11:2; Isa. 11:11; Zech. 5:11. 5 Deut. 20:23; Hosea 11:8. 6 chap. 19:22. 7 Deut. 3:17; Josh. 3:16.

they tend to prejudice men against religion, and to prevent their salvation.

9. A wise and good man will be kind, accommodating and peaceful; will seek to avoid strife, especially with his relatives; and will often relinquish his rights rather than contend for them.

13. When men, in selecting their place of abode, regard the opportunities for making money more than they do the means of intellectual and moral improvement, they commit sin, and will have reason to be grateful if they escape ruin.

15. God requires faith in promises, the fulfilment of which is future and distant.

18. Men who, from regard to God, make sacrifices for peace, will be kept from many evils into which others will fall. They will receive much good themselves, and be instrumental in communicating much to others.

CHAPTER XIV.

1. *Shinar*; chap. 10:10. *Ellasar*; supposed by some to be in Arabia, and by others in Media. *Elam*; Persia.

2. *King of Sodom*; the word king is used in the Bible for the ruler of a city or small district; and for the chief of a clan or tribe, as well as for the ruler of a nation.

3. *Joined together*; assembled their forces. *Vale of Siddim*; the southern part of the valley of the Jordan, in which were the cities above mentioned, and where is now the Dead sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote ^athe Rephaims ^bin Asheroth-karnaim, and ^cthe Zuzims in Ham, and the Emims in ^dShaveh Kiriathaim.

6 And the Horites in their mount Seir, unto ^eEl-paran, ^fwhich is by the wilderness.

7 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwell ^gin Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same is Zoar;) and they joined battle with them in the vale of Siddim:

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was full of slime-pits: and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled ^hto the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt ⁱin Sodom, and his goods, and departed.

13 ^jAnd there came one that had escaped, and told Abram the Hebrew: ^kfor he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14 And when Abram heard that ^lhis brother was taken captive, he ^marmed his ⁿtrained servants, born in his own house, three hundred and eighteen, and pursued them ^ounto Dan.

15 And he divided himself against them, he and his servants, by night, and ^psmote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back ^qall the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ^rAnd the king of Sodom ^swent out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that were with him,) at the valley of Shaveh, which is the king's ^tdale.

18 And ^uMelchizedek king of Salem brought forth bread and wine: and he was the ^vpriest of the most ^whigh God.

19 And he blessed him, and said, Blessed be Abram of the most high God, ^xa possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him ^ytithes of all.

21 And the king of Sodom said unto Abram, Give me the ^zpersons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I ^{aa}have lifted up my hand unto the Lord, the most high God, the ^{ab}possessor of heaven and earth.

23 That ^{ac}I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre: let them take their ^{ad}portion.

^a Chap. 14: 1. ^b Gen. 14: 1. ^c Gen. 14: 1. ^d Gen. 14: 1. ^e Gen. 14: 1. ^f Gen. 14: 1. ^g Gen. 14: 1. ^h Gen. 14: 1. ⁱ Gen. 14: 1. ^j Gen. 14: 1. ^k Gen. 14: 1. ^l Gen. 14: 1. ^m Gen. 14: 1. ⁿ Gen. 14: 1. ^o Gen. 14: 1. ^p Gen. 14: 1. ^q Gen. 14: 1. ^r Gen. 14: 1. ^s Gen. 14: 1. ^t Gen. 14: 1. ^u Gen. 14: 1. ^v Gen. 14: 1. ^w Gen. 14: 1. ^x Gen. 14: 1. ^y Gen. 14: 1. ^z Gen. 14: 1. ^{aa} Gen. 14: 1. ^{ab} Gen. 14: 1. ^{ac} Gen. 14: 1. ^{ad} Gen. 14: 1.

¹ Heb. 14: 1. ² Heb. 14: 1. ³ Heb. 14: 1. ⁴ Heb. 14: 1. ⁵ Heb. 14: 1. ⁶ Heb. 14: 1. ⁷ Heb. 14: 1. ⁸ Heb. 14: 1. ⁹ Heb. 14: 1. ¹⁰ Heb. 14: 1. ¹¹ Heb. 14: 1. ¹² Heb. 14: 1. ¹³ Heb. 14: 1. ¹⁴ Heb. 14: 1. ¹⁵ Heb. 14: 1. ¹⁶ Heb. 14: 1. ¹⁷ Heb. 14: 1. ¹⁸ Heb. 14: 1. ¹⁹ Heb. 14: 1. ²⁰ Heb. 14: 1. ²¹ Heb. 14: 1. ²² Heb. 14: 1. ²³ Heb. 14: 1. ²⁴ Heb. 14: 1. ²⁵ Heb. 14: 1. ²⁶ Heb. 14: 1. ²⁷ Heb. 14: 1. ²⁸ Heb. 14: 1. ²⁹ Heb. 14: 1. ³⁰ Heb. 14: 1. ³¹ Heb. 14: 1. ³² Heb. 14: 1. ³³ Heb. 14: 1. ³⁴ Heb. 14: 1. ³⁵ Heb. 14: 1. ³⁶ Heb. 14: 1. ³⁷ Heb. 14: 1. ³⁸ Heb. 14: 1. ³⁹ Heb. 14: 1. ⁴⁰ Heb. 14: 1. ⁴¹ Heb. 14: 1. ⁴² Heb. 14: 1. ⁴³ Heb. 14: 1. ⁴⁴ Heb. 14: 1. ⁴⁵ Heb. 14: 1. ⁴⁶ Heb. 14: 1. ⁴⁷ Heb. 14: 1. ⁴⁸ Heb. 14: 1. ⁴⁹ Heb. 14: 1. ⁵⁰ Heb. 14: 1. ⁵¹ Heb. 14: 1. ⁵² Heb. 14: 1. ⁵³ Heb. 14: 1. ⁵⁴ Heb. 14: 1. ⁵⁵ Heb. 14: 1. ⁵⁶ Heb. 14: 1. ⁵⁷ Heb. 14: 1. ⁵⁸ Heb. 14: 1. ⁵⁹ Heb. 14: 1. ⁶⁰ Heb. 14: 1. ⁶¹ Heb. 14: 1. ⁶² Heb. 14: 1. ⁶³ Heb. 14: 1. ⁶⁴ Heb. 14: 1. ⁶⁵ Heb. 14: 1. ⁶⁶ Heb. 14: 1. ⁶⁷ Heb. 14: 1. ⁶⁸ Heb. 14: 1. ⁶⁹ Heb. 14: 1. ⁷⁰ Heb. 14: 1. ⁷¹ Heb. 14: 1. ⁷² Heb. 14: 1. ⁷³ Heb. 14: 1. ⁷⁴ Heb. 14: 1. ⁷⁵ Heb. 14: 1. ⁷⁶ Heb. 14: 1. ⁷⁷ Heb. 14: 1. ⁷⁸ Heb. 14: 1. ⁷⁹ Heb. 14: 1. ⁸⁰ Heb. 14: 1. ⁸¹ Heb. 14: 1. ⁸² Heb. 14: 1. ⁸³ Heb. 14: 1. ⁸⁴ Heb. 14: 1. ⁸⁵ Heb. 14: 1. ⁸⁶ Heb. 14: 1. ⁸⁷ Heb. 14: 1. ⁸⁸ Heb. 14: 1. ⁸⁹ Heb. 14: 1. ⁹⁰ Heb. 14: 1. ⁹¹ Heb. 14: 1. ⁹² Heb. 14: 1. ⁹³ Heb. 14: 1. ⁹⁴ Heb. 14: 1. ⁹⁵ Heb. 14: 1. ⁹⁶ Heb. 14: 1. ⁹⁷ Heb. 14: 1. ⁹⁸ Heb. 14: 1. ⁹⁹ Heb. 14: 1. ¹⁰⁰ Heb. 14: 1.

1. *Served Chedorlaomer*: by paying him tribute. *Reballed*: refused longer to pay tribute.

5. *Asheroth*—*Ham*—*Shaveh Kiriathaim*: places east of the Jordan.

6. *Mount Seir*: south of the Dead sea. *El-paran*: west of mount Seir.

7. *Enmishpat*—*Hazezon-tamar*: places between the Jordan and the south-east part of the Mediterranean sea.

10. *Slime-pits*: places where bitumen, a glutinous and inflammable substance, oozed out of the ground, or where bitumen had been dug out to be used for mortar. *Fell there*: were mired, or were overcome, and many perished.

13. *The Hebrew*: a name given to Abram, as some suppose, because he descended from Eber, or Heber, and as others think, because he came from beyond the river Euphrates; the word signifying one who has passed over. *Plain of Mamre*: chap. 12: 6. *Confederate with Abram*: united with him in opposing his enemies.

11. *Brother*: here used for nephew. Chapter 12: 13. *Dan*: a place in the north part of Canaan, first called Laish. *Judg.* 18: 7-29.

15. *Left hand*: to the north. *Damascus*: the capital of ancient Syria; on a plain east of Anti-Lebanon.

17. *Shaveh*—*dale*: a valley near Jerusalem.

18. *Melchizedek*: a name meaning King of righteousness. *Salem*: meaning, in Hebrew, peace. *Heb.* 7: 23 supposed to have been the place afterwards called Jerusalem.

20. *He gave him tithes*: Abram gave to Melchizedek a tenth part. *Heb.* 7: 1-17. This was done as an expression of gratitude to God, whose priest Melchizedek was.

21. *Persons* and—*goods*: which Abram had taken from the enemy.

22. *Lifted up my hand*: taken an oath, or made a solemn promise.

23. *Aner, Eshcol, and Mamre*: the confederates of Abram, mentioned v. 13.

A. M. 2091.
B. C. 1913.

CHAPTER XV.

1 God encourageth Abram. 2 Abram complaineth for want of an heir. 4 God promiseth him a son, and a multiplying of his seed. 6 Abram is justified by faith. 7 Canaan is promised again, and confirmed by a sign, 12 and a vision.

AFTER these things the word of the LORD came unto Abram in a vision, saying, ^bFear not, Abram: I *am* thy shield,^c and thy exceeding ^dgreat reward.

2 And Abram said, Lord God, what wilt thou give me, seeing I go ^echildless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house ^fis mine heir.

4 And behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine ^gown bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, ^hif thou be able to number them: and he said unto him, ⁱSo shall thy seed be.

6 And he believed in the LORD; and he counted ^jit to him for righteousness.

7 And he said unto him, I *am* the LORD that brought thee ^kout of Ur of the Chaldees, to give thee this land to inherit it.

^a chap. 46:2; Num. 12:6; Dan. 10:1; Acts 10:11, 22. ^b Luke 1:13. ^c Deut. 33:29; Psa. 3:3; 84:11; 91:4; 119:114; Prov. 20:5. ^d Psa. 142:5; Lam. 3:24; Heb. 13:5. ^e chap. 30:1; Isa. 56:5; Acts 7:5. ^f Prov. 29:21. ^g chap. 17:16. ^h Deut. 1:10; Heb. 11:12. ⁱ Rom. 4:18. ^j Rom. 4:3, 6, etc.; Gal. 3:6; Jas.

8 And he said, Lord God, ^lwhereby shall I know that I shall inherit it?

9 And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, and divided ^mthem in the midst, and laid each piece one against another: but ⁿthe birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep ^ofell upon Abram; and lo, a horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land ^pthat is not theirs, and shall serve them; and they shall afflict ^qthem four hundred years;

14 And also that nation whom they shall serve, will I ^rjudge: and afterward shall they come out with great ^ssubstance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old ^tage.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites ^uis not yet full.

^l 23. ^m chap. 12:1. ⁿ Judg. 6:17; 2 Kings, 20:8; Luke 1:18. ^o Jer. 34:18, 19. ^p Lev. 1:17. ^q chap. 2:21; 1 Sam. 26:12; Job 4:13. ^r Ex. 12:40. ^s Ex. 6:6. ^t Ex. 12:26. ^u chap. 25:8; Job 5:26. ^v Mat. 23:32; 1 Thess. 2:16.

INSTRUCTIONS.

11. Ever since the apostasy, there have been men who acted as if might gave right; who, if they could, would rob others; and, to obtain their property, put them to death: sins as odious and hateful, when committed by rulers and nations, as when committed by private individuals.

12. When men, for worldly purposes, choose to dwell in places distinguished for wickedness, they expose themselves to share in the calamities which that wickedness brings upon the people.

16. When men have been robbed of what justly belongs to them, those who are right-minded will abhor the crime, and be disposed, when they can, to take right and effectual measures, that what has been taken away may be restored.

20. Though God often suffers wicked men to take possession of what does not belong to them, such possession gives them no just title to it; and when, in his providence, he restores it, his goodness should be acknowledged, and the praise given to him.

23. Good men, who do right, will be careful to avoid the reality and the appearance of covetousness, and of every thing selfish, niggardly, and mean.

CHAPTER XV.

1. *Shield*; protection.

2. *Give me*; as a token that the promises will be fulfilled, or to show me how they will be accomplished. Chap. 12:1-3; 13:14-17. *Steward of my house*; his head-servant.

3. *Born in my house*; a house-servant.

5. *So shall thy seed be*; exceedingly numerous. Chap. 13:16.

6. *Counted it to him for righteousness*; ac-

cepted him as righteous, through faith, or the exercise of that confidence in God which led him to follow his directions. Rom. 4:4, 21, 22; Gal. 3:6-9, 29; James 2:21-24.

7. *Ur of the Chaldees*; chap. 11:31. *Give thee this land*; not him personally, but his posterity. Acts 7:5.

8. *Whereby shall I know*; by what token or visible sign.

10. *One against another*; the carcass was divided lengthwise, and each half placed opposite the other, with a space wide enough for those who in this way made a covenant, to pass between them. They approached at opposite ends and met in the middle, where they took the oath of the covenant.

11. *Fowls*; ravenous birds, accustomed to feed upon flesh.

12. *Great darkness*; emblematical of the affliction which would come upon his posterity in Egypt.

13. *Four hundred years*; this is supposed to extend from about the time Isaac was mocked, or as the apostle calls it, persecuted by Ishmael, to the time when the Israelites left Egypt. This event was four hundred and thirty years from the time the promise was first made to Abraham; about half of which his posterity spent in Canaan, and the rest in Egypt. Gen. 12:1-3; Ex. 12:40, 41; Gal. 3:17; 4:29.

14. *Judge*; visit with judgments, in punishment of their sins. *Substance*; riches. Psa. 105:37.

16. *In the fourth generation*; after four hundred years from the time above mentioned; or the fourth generation from the time they went into Egypt, Moses and Caleb being the fourth generation from Levi and Judah. *Amorites*; one of the principal nations that was to be destroyed by the

17 And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaim,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAPTER XVI.

1 Sarai, being barren, giveth Hagar to Abram. 4 Hagar, being afflicted for despising her mistress, runneth away. 7 An angel sendeth her back to submit herself, 11 and to tell her of her child. 15 Ishmael is born.

NOW Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar.^b

2 And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid: it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and

^a Heb. a lamp; *Gen. 31:10*. ^b Heb. 1:24. ^c chap. 20:18. ^d chap. 24:26. ^e Heb. he has defiled her. ^f 1 Sam. 1:6, 8; Prov. 23:23. ^g chap. 31:53. ^h Gen. 24:15. ⁱ 2 Chron. 24:22. ^k 1 Peter,

Israhelites, after they should leave Egypt. Deut. 20:17; Josh. 3:10; 10:5-11; 24:15.

17. A smoking furnace, and a burning lamp; indications of the divine presence.

18. River of Egypt; supposed to be Sihor, which emptied into the Mediterranean between Gaza and the eastern branch of the Nile. Num. 34:5; Josh. 13:3, 1 Chron. 13:5. Its present name is El-Arish. Euphrates; Gen. 2:11.

19-21. Kenites—Jebusites; tribes that dwelt in Canaan. Chap. 9:35-37.

INSTRUCTIONS.

1. Those who are protected by God have no reason to fear, and those who receive his gracious reward will not want any good thing.

6. That confidence in God which leads men to believe and obey him is counted to them for righteousness; and those who exercise it will, for Christ's sake, be justified, sanctified, and saved. Rom. 4:3; James 2:21-24.

18. God graciously communicates to his people as much knowledge of the future as will best fit them for the discharge of their duty; and what would not be useful to them he kindly withholds.

18. When God in his providence has given to a people a good land, and they abuse his mercies, break his laws, and live in rebellion against him, he may justly take it from them and give it to others.

she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid unto thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

3:7. ^a Heb. that which is good in thine eyes. ^b Heb. afflicted here. ^c chap. 25:18. ^d 1 Peter, 2:18. ^e That is, God shall hear. ^f chap. 21:20. ^g chap. 25:18.

CHAPTER XVI.

1. A handmaid; a female servant.

3. His wife; this was a violation of the great law of marriage, and was followed by great domestic troubles. Mat. 19:5-9.

5. My wrong be upon thee; thou art the cause of this evil, and thou oughtest to prevent it.

7. The Angel of the Lord; supposed to be the Messenger of the covenant, the Messiah. Mal. 3:1; Luke 1:76. Shur; the wilderness or desert between Canaan and Egypt.

9. Return to thy mistress; she would be more exposed to hardship, suffering, and death, in going forward, than in going back.

11. Ishmael; a Hebrew name, meaning God will hear; it was given as a memento that God had heard and granted her relief, and an encouragement to her and others to call upon him. Psa. 50:15.

12. He will be a wild man; his posterity would be rude, unsubdued, and opposed to the restraints of city life; as the Arabs in their native country always have been. His hand—against every man; they would be robbers and plunderers of such as should fall in their way. Dwelt in the presence; though opposed to all nations, they would never be exterminated or dispossessed; and they have continued to inhabit Arabia down to the present day.

A. M. 2091.

B. C. 1910.

13 And she called the name of the LORD that spake unto her, Thou ^a God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahai-roi: ^{*} behold, it is between Kadesh and Bered.

15 ¶ And ^b Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAPTER XVII.

1 God reneweth the covenant. 5 Abram his name is changed in token of a greater blessing. 10 Circumcision is instituted. 15 Sarai her name is changed, and she blessed. 17 Isaac is promised. 23 Abraham and Ishmael are circumcised.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, ^c I am the Almighty God: walk ^d before me, and be thou ^e perfect.

2 And I will make my ^e covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be ^f a father of many ^g nations.

5 Neither shall thy name any more be called Abram, but ^h thy name shall be Abraham: ⁱ for ^h a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make ^j nations of thee: and kings shall come out of thee.

^a Prov. 9:21. ^{*} That is, the well of him that liveth and seeth me. ^b chap. 25:12. ^c chap. 18:14; Ex. 6:3; Dan. 4:35; Eph. 3:20. ^d chap. 48:15; 1 Kings, 2:4; 2 Kings, 20:3. ^e Or, upright, or, sincere. ^f chap. 6:9; Deut. 18:13; Job 1:1. ^g chap. 9:9; Psalm 105:8, 11; Gal. 3:17, 18. ^h chap. 13:16; 22:17. ⁱ Heb. multitude of nations. ^j Neh. 9:7. ^k That is, father of a great multitude.

13. *The Lord*; in the original, Jehovah, who spoke to her.

14. *Beer-lahai-roi*; the well of the living one who seeth me. *Kadesh and Bered*; places about forty miles south of Hebron.

16. *Fourscore*; eighty.

INSTRUCTIONS.

2. Abraham was not perfect. In all things he came short and in many things offended. It is not wise, safe, or right for us to imitate any mere man in all things. There is but one perfect example.

6. Such is human nature, that irresponsible power is very likely to be abused; and nothing but the grace of God will teach masters and mistresses so to treat servants as to fulfil the great law of love. Mat. 7:12.

11. The Lord tenderly sympathizes in the afflictions of servants as well as of masters. His ears are always open to the cries of those who heartily call upon him, and he is ready to help them.

15. Mementos of divine kindness are highly proper, and may be very useful. They remind us of the unmerited goodness of God, tend to awaken new gratitude, and lead to increasing devotion to his service.

7 And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; ^j to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land ^k wherein thou art a stranger, all the land of Canaan, for an everlasting ^k possession; and ^l I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token ^m of the covenant betwixt me and you.

12 And ⁿ he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in ⁿ the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off ^o from his people: he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah ^p shall her name be.

^l Heb. of thy sojournings. ^k chap. 48:4; Deut. 32:8. ¹ Exodus 6:7; Jer. 24:7; Ezek. 37:23; Rev. 21:3. ^m Acts 7:8; Romans 4:11. ⁿ Heb. a son of eight days. ^o Exodus 12:14. ^p Exodus 4:24; Joshua 5:2, etc. ^q That is, princess.

CHAPTER XVII.

1. *Almighty God*; one who is infinitely powerful, and can do all his pleasure. *Perfect*; sincere, upright, wholly and perseveringly devoted to the service and glory of God.

5. *Abram*; this word means a high or distinguishing father. Gen. 12:1. *Abraham*; by this change in the Hebrew word, it means a father of great multitudes.

7. *Thy seed*; Gal. 3:7, 29.

8. *Everlasting possession*; perpetual: to the end of time, if perseveringly obedient to God.

10. *This is my covenant*; the token or seal of it which they should continue to observe. Ver. 11; Rom. 4:11-22.

11. *Circumcise*; this word means, to cut around.

13. *My covenant*; the token or sign of it. *Everlasting covenant*; its spiritual blessings to the obedient would be without end. Gal. 3:14-17.

14. *Cut off*; by wilfully neglecting God's covenant, they would be cut off from the privileges of his people. *Broken my covenant*; refused to comply with its conditions.

15. *Sarai*; meaning my princess. *Sarah*; princess of a multitude. Ver. 16.

16 And I will bless her,* and give thee a son also of her: yea, I will bless her, and *she shall be a mother of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and ^blaughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: ^ctwelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time ^din the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ^eAnd Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house: and circumcised the flesh of their foreskin in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

* ^a *And she shall be a mother of nations*, chap. 35: 11; Gen. 48: 1, 2, 3; 1 Peter 2: 9. ^b *Laughed*, 18: 12; 21: 9. ^c *Twelve princes*, chap. 35: 11, 12; 48: 1, 2. ^d *In the next year*, chap. 17: 1; 21: 2. ^e *And Abraham took Ishmael his son*, chap. 21: 1, 2.

17. *Laughed*: expressing his gratitude and joy.

18. *Might live*: prosper and be blessed in his person and posterity.

19. *Isaac*: meaning laughter—joy in view of the blessings bestowed on him.

22. *God*: the visible token of his presence.

INSTRUCTIONS.

1. Though the fulfilment of divine promises may be long delayed, yet in due time they will all be accomplished; for God is almighty, he can do all his pleasure, and none who count upon patiently to trust in, and obey him, will in the end be disappointed.

10. Circumcision was a seal of the righteousness of faith, a visible sign that by faith man may be justified, sanctified, and saved. It was designed to impress on the mind the necessity of obeying God, not outwardly merely, but in heart; of serving him who is a Spirit, in spirit and in truth. Rom. 2: 25-29. 1: 11; Phil. 3: 3.

13. It is the will of God that servants, as well as masters and their children, should have the means of grace, be instructed in the way of life, and be treated in all respects as rational, accountable, and immortal beings, for whom Christ died, and who

26 In the self-same day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAPTER XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the strange promise. 17 The destruction of Sodom is revealed to Abraham. 23 Abraham maketh intercession for the men thereof.

AND the LORD appeared unto him in the "plains of Mamre: and he sat in the tent-door in the heat of the day:

2 And he lifted up his eyes and looked, and lo, ^fthree men stood by him: and when he saw *them*, he ran to meet them from the tent-door, and ^gbowed himself toward the ground,

3 And said, My Lord, if now I have found favor in thy sight, ^hpass not away, I pray thee, from thy servant:

4 Let a little ⁱwater, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and ^jcomfort ye your hearts: after that ye shall pass on: for therefore ^kare ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, ^lMake ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took ^mbutter, and milk, and the calf which he had dressed, and set *it*

13: 26, 28; 41: 14; Ruth 2: 10; 2 Kings 2: 15. ^k Hebrews 13: 2; 1 Peter 1: 9. ^l *Make ready*, 18: 24. ^m *But, stay*. ⁿ *Beh, you have passed*. ^o *Beh, hasten*. ^p *Judge*, 5: 25.

through faith in him, may shine as the brightness of the firmament and as the stars for ever. Ex. 20: 19-21.

18. As God is the author of parental affection, he delights in its exercise, and in answering the hearty, fervent prayers of parents for their children.

23. True and lively faith not only trusts the promises of God, but yields prompt, implicit, and hearty obedience to God's commands. It thus shows itself by works, and by works is faith made perfect. James 2: 22.

CHAPTER XVIII.

1. *The Lord*: Jehovah. *Plains of Mamre*; chap. 14: 13.

3. *My Lord*: a token of respect, addressed to one who appeared to be chief.

4. *Wash your feet*: as the feet were then protected only with sandals, or soles fastened on with straps, it was customary with travellers, when they stopped, to wash their feet.

5. *Then are ye come*: intimating that they had been providentially directed there, that he might thus entertain them.

A. M. 2106.
B. C. 1799.
before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee ^a according to the time of life; and lo, ^b Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now Abraham and Sarah *were* ^c old and well stricken in age; and it ceased to be with Sarah ^d after the manner of women.

12 Therefore ^e Sarah laughed within herself, saying, After I am ^f waxed old shall I have pleasure, ^g my lord being old also?

13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the ^h Lord? At the time appointed I will return unto thee, according to the time of ⁱ life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou ^j didst laugh.

16 And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the ^k way.

17 ¶ And the Lord said, Shall I ^l hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall ^m be blessed in him?

19 For I know him, that he will command his ⁿ children and his household

after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of ^o him.

20 And the Lord said, ^p Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21 I will go down ^q now, and see whether they have done altogether according to the cry of it, which is come unto me: and if not, ^r I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 ¶ And Abraham ^s drew near and said, Wilt ^t thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from ^u thee: Shall not the Judge of all the earth do right?

26 And the Lord said, ^v If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am* but ^w dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack* of five? And he said, If I find there forty and five, I will not destroy *it*.

a ver. 14; 2 Kins. 4:16. b chap. 17:19, 21; Rom. 9:9; Gal. 4:23. c Rom. 4:19; Heb. 11:11, 12. d chap. 31:35. e chap. 21:6; Ps. 136:2. f Luke 1:18. g 1 Peter, 3:6. h Rom. 11:23; Jer. 32:17; Mat. 10:26. i 2 Kins. 4:16. j Ps. 44:21; Prov. 12:19. k Acts 15:3; Romans 15:24; 3 John, 6. l Ps. 25:14; Amos 3:7; John 15:15. m chap. 12:3; 22:18. n Ps. 72:17; Acts 3:25; Gal. 3:8. o Deut. 4:9, 10; 6:7; Ps. 78:5-8; Eph. 6:4.

p 1 Sam. 2:30. q chap. 13:13; 19:13. r chap. 11:5; Ex. 3:8. s Joshua 22:22; Ps. 139:1; Jer. 17:19; Luke 16:15. t Jer. 30:21; Heb. 10:22; Jas. 5:17. u Numbers 16:22. v Job 8:3; 24:17; Ps. 88:11; 91:2. w Isaiah 10:2; Jer. 5:1; Ezekiel 22:30. x chap. 2:7; 3:19; Job 4:19; Ps. 8:4; 144:3; Eccl. 12:7; Isaiah 6:5; 64:8; Luke 5:8; 1 Cor. 15:47, 48; 2 Cor. 5:1, 2.

10. *I will—return*; he here speaks as if he had made, and would fulfil, the promise mentioned chap. 17:16-21. *According to the time of life*; supposed to mean the usual time from the conception to the birth of a child.

12. *Sarah laughed*; as if the thing promised was impossible.

13. *The Lord*; Jehovah.

16. *Looked toward Sodom*; as if they would go that way. *To bring them on the way*; assist them on their journey. Rom. 15:21; 1 Cor. 16:6; 3 John, 6.

20. *The cry of Sodom*; their sin, crying to God for vengeance. Gen. 1:10; Jas. 5:1.

21. *I will know*; act with knowledge, and treat them as their case may require.

22. *The men*; the two beings in human form, who accompanied Jehovah, and who at evening entered Sodom. Chap. 19:1. *The Lord*; Jehovah, who had been speaking to Abraham. Ver. 13-20.

INSTRUCTIONS.

5. A pious mind is accustomed to recognize the hand of God in all the events of providence, and to glorify him by doing good to men.

8. We should not be forgetful to entertain strangers, for thereby some have entertained angels, and also the Lord of angels; and acts of kindness done for his sake, even to the least of his disciples, he will remember and reward, as if done to himself. Mat. 10:12; 25:40; Heb. 13:2.

15. The commission of one sin makes way for the commission of another; and the disbelief of God's word is a fruitful source of manifold and aggravated transgressions.

19. Family religion is peculiarly pleasing to God, and he requires that parents not only counsel and advise, but command their children to keep the way of the Lord; and there is an intimate connection between their doing this, and his bestowing upon them and their children the richest spiritual and temporal blessings.

24. Those who love God love their fellow-men, and earnestly supplicate for them the mercies which they need.

32. Prayer has great influence with God; and those who rightly offer it are eminently benefactors of mankind. From regard to them, God may delay

29 And he spake unto him yet again,
and said, Peradventure there shall be
forty found there. And he said, I will
not do *it* for forty's sake.

30 And he said *unto him*, Oh, let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh, let not the LORD
be angry, and I will speak yet but this
once:^a Peradventure ten shall be found
there. And he said, I will not destroy
it for ten's ^bsake.

33 And the Lord went his way, as soon as he had left communing with Abraham : and Abraham returned unto his place.

CHAPTER XIX.

1 Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety into the mountains. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are destroyed. 26 Lot's wife is a pillar of salt. 30 Lot taketh in a cave. 31 The incestuous original of Moab and Ammon.

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground.

2 And he said, Behold now, my lords, turn^d in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, "Nay; but we will abide in the street all night."

3 And he pressed upon them greatly, and they turned in unto him, and entered into his house; and he made them a feast,^f and did bake unleavened bread, and they did eat.

14 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter :

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door A. M. 2106.
B. C. 1898.
unto them, and shut the door after him.

7 And said, I pray you, brethren, do not
so ^b wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto ¹you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*. This one *fellow* came in to sojourn, and he will needs be a ^jjudge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand,
and pulled Lot into the house to them,
and shut to the door.

11 And they smote the men that *were* at the door of the house with ^kblindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides ? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place :

13 For we will destroy this place, because the ¹ery of them is waxen great before the face of the LORD; and ^mthe LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, ^aUp, get you out of this place; for the LORD will destroy this city: but he seemed as one that ^cmocked unto his sons-in-law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which ^{are} here, lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being^p merciful unto him: and they brought him forth, and set him without the city.

17 * And it came to pass, when they had brought them forth abroad, that he said, † Escape for thy life ; † look not be-

9. 11. Jude 7. 1 Rom. 7:8. 2 Exodus 21:14. 3 Peter, 2:7, 8. 4 2 Kings, 6:18. 5 Acts 13:11. 6 1 chap. 18:20. 7 m 1 Chron. 21:15. 8 Isa. 66:18. 9 Num. 16:26. 10 Jer. 51:6. 11 Rev. 18:4. 12 Ex. 6:21. 13 2 Chron. 7:9. 14 Isa. 28:22. 15 Jude 17:28. 16 24:1. 17 Heb. 6:21. 18 *fund.* 1. *of punishment.* p Psal. 31:12. 19 Rom. 9:16. q 1 Sam. 17:41. 1 K. 18:9. 19, 3. r Ver. 26.

8. *Bring them out* : this proposal was wicked, and should not have been made.

11. *As our that mocked*; they did not believe what he said.

his judgments, and in answer to their prayers bring the wicked to repentance and salvation.

CHAPTER XIX.

1. *Two angels*: two of the three spoken of in the preceding chapter.

A. M. 2106.
B. C. 1898. hind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord!

19 Behold now, thy servant hath found grace in thy sight, and thou hast ^amagnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the ^bmountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, ^clet me escape thither, (*is* it not a little one?) and my soul shall ^dlive.

21 And he said unto him, See, I have accepted ^e* thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called ^fZoar.

23 ¶ The sun was ^grisen upon the earth when Lot entered into Zoar.

24 Then the LORD rained upon Sodom and upon Gomorrah ^hbrimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which ⁱgrew upon the ground.

26 ¶ But his wife looked back from behind him, and she became a ^jpillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where ^khe stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the ^lsmoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the ^moverthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the ⁿmountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that ^onight: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their ^pfather.

37 And the first-born bare a son, and called his name Moab: the same *is* the father of the ^qMoabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the ^rchildren of Ammon unto this day.

* 1 Tim. 1:14. ^b 1 Sam. 27:1. ^c Prov. 3:5-7. ^d Psa. 119:175; Isaiah 55:3. ^e chap. 4:7; Job 42:8, 9; Jer. 14:10. ^f Heb. *thy face*. ^g chap. 32:26; Ex. 32:10; Deut. 9:14; Mark 6:5. ^h That *is*, I ⁱchap. ^j Heb. *gone forth*. ^k Deut. 24:23; Job 18:15; Psalm 11:6; Isa. 13:19; Jer. 49:18; 50:40; Lam. 4:6; Ezek. 16:49;

Amos 4:11; Zephaniah 2:4; Mat. 11:23; 2 Peter, 2:6; Jude 7. ^m Psalm 107:34. ⁿ Luke 17:32. ^o chap. 18:22. ^p Rev. 19:3. ^q Psa. 145:20. ^r ver. 17, 19. ^s Prov. 23:31-33. ^t Lev. 18:6, 7; Hab. 2:15. ^u Dent. 2:9, 19; 23:3. ^v Neh. 13:1; Isa. 11:14; Zeph. 2:9.

22. *I cannot do any thing*; not for want of power, but because it would not be best. *Zoar*; little. It was called Zoar, as a memento of this event. Its name before was Bela. Chap. 14:2.

26. *A pillar of salt*; as a monument of the wrath of God against her for breaking his command. Ver. 17.

27. *Where he stood*; on the day before. Chap. 18:22.

INSTRUCTIONS.

5. Though God bestow upon men a good land, and surround them with unnumbered mercies, if left without his grace they will grow worse and worse, till they become too wicked longer to live.

8. Of two natural evils, it is often proper to choose the least; but of two moral evils we should choose neither, and should never commit sin to avoid any supposed evil, or obtain any supposed good. The only course of wisdom and safety is to trust in God and do right.

11. All men are dependent upon God. With him for their protector his people will be secure, and his enemies, in perseveringly opposing them, will be destroyed.

11. Faith in God is needful to salvation; and when he foretells the destruction of the wicked, if they do not believe him and escape, they will perish.

16. God is more merciful to his people than they are to themselves; if he were not, they would all perish.

21. From regard to one righteous man, though he be imperfect, God may save many from destruction. 2 Peter, 2:7-9.

25. Jehovah is a God of justice as well as mercy; and though he bear long with transgressors, if they turn not from their sins, he will in due time bring upon them overwhelming destruction.

26. One act of wilful disobedience to God may prove the occasion of immediate and irretrievable ruin.

CHAPTER XX.

1 Abraham's wife, that is Gerar, 2 denieth his wife, and Joseph her. 3 Abimelech is reproved for her in a dream. 4 He restoreth Abraham. 11 restoreth Sarah. 16 and her younger son. 17 He is healed by Abraham's prayer.

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and ^aShur, and sojourned in ^bGerar.

2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent and took Sarah.

3 But ^cGod came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken: for she is ^da man's wife.

4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the ^eintegrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart: for I also ^fwithheld thee from sinning ^gagainst me: therefore suffered I thee not to touch her.

7 Now therefore restore the man ^hhis wife: for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore ⁱher not, know thou that thou shalt surely die, thou and all that are thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and

said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not ^kto be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of ^lGod is not in this place; and they will slay me for my wife's sake.

12 And yet indeed ^mshe is my sister: she is the daughter of my father, but not the daughter of my mother: and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave ⁿthem unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, ^omy land is before thee: dwell ^pwhere it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand ^qpieces of silver: behold, he is to thee a covering of the eyes unto all that are with thee, and with all ^rother: thus she was ^sreproved.

17 ^tSo Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants: and they bare ^uchildren.

18 For the Lord ^vhad fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

^a Gen. xxi. 14. ^b Gen. xxi. 31. ^c Gen. xxi. 12. ^d Gen. xxi. 12. ^e Gen. xxi. 12. ^f Gen. xxi. 12. ^g Gen. xxi. 12. ^h Gen. xxi. 12. ⁱ Gen. xxi. 12. ^j Gen. xxi. 12. ^k Gen. xxi. 12. ^l Gen. xxi. 12. ^m Gen. xxi. 12. ⁿ Gen. xxi. 12. ^o Gen. xxi. 12. ^p Gen. xxi. 12. ^q Gen. xxi. 12. ^r Gen. xxi. 12. ^s Gen. xxi. 12. ^t Gen. xxi. 12. ^u Gen. xxi. 12. ^v Gen. xxi. 12.

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CHAPTER XX.

1. *From thence*, the plains of Hebron, where he had for some time resided, chap. 13. 18. 1. *Gerar*, a city of the Philistines.

2. *A dead man*; he would be, should he not return Sarah to her husband.

3. *A righteous nation*; one that was not guilty in this matter.

5. *Shalt surely die*; this shows God's judgment of the crime of adultery, and his indignation against those who commit it.

9. *Brought on me and on my kingdom*; exposed us to commit a great sin.

¹ Gen. xxi. 12. ² Gen. xxi. 12. ³ Gen. xxi. 12. ⁴ Gen. xxi. 12. ⁵ Gen. xxi. 12. ⁶ Gen. xxi. 12. ⁷ Gen. xxi. 12. ⁸ Gen. xxi. 12. ⁹ Gen. xxi. 12. ¹⁰ Gen. xxi. 12. ¹¹ Gen. xxi. 12. ¹² Gen. xxi. 12. ¹³ Gen. xxi. 12. ¹⁴ Gen. xxi. 12. ¹⁵ Gen. xxi. 12. ¹⁶ Gen. xxi. 12. ¹⁷ Gen. xxi. 12. ¹⁸ Gen. xxi. 12. ¹⁹ Gen. xxi. 12. ²⁰ Gen. xxi. 12. ²¹ Gen. xxi. 12. ²² Gen. xxi. 12. ²³ Gen. xxi. 12. ²⁴ Gen. xxi. 12. ²⁵ Gen. xxi. 12. ²⁶ Gen. xxi. 12. ²⁷ Gen. xxi. 12. ²⁸ Gen. xxi. 12. ²⁹ Gen. xxi. 12. ³⁰ Gen. xxi. 12. ³¹ Gen. xxi. 12. ³² Gen. xxi. 12. ³³ Gen. xxi. 12. ³⁴ Gen. xxi. 12. ³⁵ Gen. xxi. 12. ³⁶ Gen. xxi. 12. ³⁷ Gen. xxi. 12. ³⁸ Gen. xxi. 12. ³⁹ Gen. xxi. 12. ⁴⁰ Gen. xxi. 12. ⁴¹ Gen. xxi. 12. ⁴² Gen. xxi. 12. ⁴³ Gen. xxi. 12. ⁴⁴ Gen. xxi. 12. ⁴⁵ Gen. xxi. 12. ⁴⁶ Gen. xxi. 12. ⁴⁷ Gen. xxi. 12. ⁴⁸ Gen. xxi. 12. ⁴⁹ Gen. xxi. 12. ⁵⁰ Gen. xxi. 12. ⁵¹ Gen. xxi. 12. ⁵² Gen. xxi. 12. ⁵³ Gen. xxi. 12. ⁵⁴ Gen. xxi. 12. ⁵⁵ Gen. xxi. 12. ⁵⁶ Gen. xxi. 12. ⁵⁷ Gen. xxi. 12. ⁵⁸ Gen. xxi. 12. ⁵⁹ Gen. xxi. 12. ⁶⁰ Gen. xxi. 12. ⁶¹ Gen. xxi. 12. ⁶² Gen. xxi. 12. ⁶³ Gen. xxi. 12. ⁶⁴ Gen. xxi. 12. ⁶⁵ Gen. xxi. 12. ⁶⁶ Gen. xxi. 12. ⁶⁷ Gen. xxi. 12. ⁶⁸ Gen. xxi. 12. ⁶⁹ Gen. xxi. 12. ⁷⁰ Gen. xxi. 12. ⁷¹ Gen. xxi. 12. ⁷² Gen. xxi. 12. ⁷³ Gen. xxi. 12. ⁷⁴ Gen. xxi. 12. ⁷⁵ Gen. xxi. 12. ⁷⁶ Gen. xxi. 12. ⁷⁷ Gen. xxi. 12. ⁷⁸ Gen. xxi. 12. ⁷⁹ Gen. xxi. 12. ⁸⁰ Gen. xxi. 12. ⁸¹ Gen. xxi. 12. ⁸² Gen. xxi. 12. ⁸³ Gen. xxi. 12. ⁸⁴ Gen. xxi. 12. ⁸⁵ Gen. xxi. 12. ⁸⁶ Gen. xxi. 12. ⁸⁷ Gen. xxi. 12. ⁸⁸ Gen. xxi. 12. ⁸⁹ Gen. xxi. 12. ⁹⁰ Gen. xxi. 12. ⁹¹ Gen. xxi. 12. ⁹² Gen. xxi. 12. ⁹³ Gen. xxi. 12. ⁹⁴ Gen. xxi. 12. ⁹⁵ Gen. xxi. 12. ⁹⁶ Gen. xxi. 12. ⁹⁷ Gen. xxi. 12. ⁹⁸ Gen. xxi. 12. ⁹⁹ Gen. xxi. 12. ¹⁰⁰ Gen. xxi. 12.

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A. M. 2106.

B. C. 1938.

CHAPTER XXI.

1 Isaac is born. 4 He is circumcised. 6 Sarah's joy. 9 Hagar and Ishmael are cast forth. 15 Hagar in distress. 17 The angel comforteth her. 22 Abimelech's covenant with Abraham at Beer-sheba.

AND the LORD^a visited Sarah as he had said, and the LORD did unto Sarah as^b he had spoken.

2 For Sarah^c conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ^dIsaac.

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded^e him.

5 And Abraham was a hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would^f have said unto Abraham, that Sarah should have given children^g ? for I have borne him a son in his old age.

8 And the child grew, and was weaned; and Abraham made a great feast the same day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the^h Egyptian, which she had borne unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bond-woman and herⁱ son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's^j sight, because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for^k in Isaac shall thy seed be called.

^a 1 Sam. 2:21; Luke 1:68. ^b chap. 17:19; 18:10, 14. ^c Heb. 11:11. ^d chap. 17:19. ^e Exodus 12:48; Lev. 12:3; Acts 7:8. ^f Psal. 129:2; Isa. 54:1. ^g Num. 23:26; Psal. 89:10; Eph. 3:20. ^h chap. 16:1, 15; Gal. 4:22. ⁱ Gal. 4:30. ^j chap. 17:18. ^k Rom. 9:7, 8; Heb. 11:18. 1 ver. 18; chap. 16:10. ^l John 8:35. ^m Ex.

3. Before men had the Bible to guide them, God often made known his will in dreams; but now we have no reason to expect a revelation of his will in this way, as all needful directions in duty may be obtained from prayerful study of the scriptures.

7. Adultery is a sin which exposes all who commit it to the wrath of God, both in this world and in the world to come.

13. The guilt of sin is greatly increased when it is made a part of a settled plan, or committed with forethought, deliberation, and fixed purpose; and were it not for the boundless grace of God, those who so sin would never be brought to repentance, but would inevitably perish.

16. The conduct of worldly men is often a re-proof to professed Christians; such as ought to make them ashamed, and arouse them to greater confidence in God and greater devotion to his service. Luke 16:8.

13 And also of the son of the bond-woman will I make a^l nation, because he is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her^m away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept.

17 Andⁿ God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear^o not: for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thy hand: for^p I will make him a great nation.

19 And God opened her^q eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the^r lad; and he grew, and dwelt in the wilderness, and became an^s archer.

21 And he dwelt in the wilderness of Paran:^t and his mother^u took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with^v thee in all that thou doest:

23 Now therefore^w swear unto me here by God, ^xthat thou wilt not deal falsely

3:7. ^o Psalm 107:4, 6. ^p ver. 13. ^q Numbers 22:31; 2 Kings, 6:17, 20; Luke 24:16, 31. ^r chap. 17:20. ^s chap. 25:27; 27:35. ^t Num. 10:12. ^u chap. 24:4; 27:16; 28:2. ^v chap. 26:28; 28:15; 30:2; Josh. 1:5, 9. ^w chap. 24:3; Josh. 2:12. ^x Heb. if thou shalt lie unto me.

CHAPTER XXI.

2. At the set time; chap. 17:19-21; 18:10, 11.

4. As God had commanded; chap. 17:10-12.

6. To laugh; in token of joy.

9. Mocking; opposing, afflictive, and persecuting Isaac. Gal. 4:29.

11. His son; Ishmael.

12. In Isaac; from him was to proceed the Messiah, to bless all nations. Chap. 12:3.

14. A bottle; the skin of some animal was then generally used for this purpose. Beer-sheba; this means, the well of the oath, ver. 31. It was in the south-west part of Canaan.

17. The angel of God; chap. 16:7.

19. Opened her eyes; showed her.

20. With the lad; to bless and prosper him.

21. The wilderness of Paran; a desolate region south of Canaan.

22. Abimelech; chap. 20:2.

CHAPTER XXII.

A. M. 2152.
B. C. 1872

with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants ^a had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them ^b made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe-lambs, which thou hast set by thyself?

30 And he said, For *these* seven ewe-lambs shalt thou take of my hand, that they may be ^c a witness unto me that I have digged this well.

31 Wherefore he called that place Beer-sheba: ^d because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned unto the land of the Philistines.

33 ^e And Abraham planted a ^f grove ^g in Beer-sheba, and ^h called there on the name of the Lord, the everlasting ⁱ God.

34 And Abraham sojourned in the Philistines' land many days.

^a Gen. 26:17, 22. ^b Chap. 21:41; 18:9, 18, 30. ^c Chap. 31:8, 9. ^d Chap. 31:45; Josh. 22:27. ^e That is, the well of the oath. ^f Or, tree. ^g Deut. 16:21; Judges 9:7; 2 Kings, 17:16. ^h Chap. 1:26.

21. *Swear*: covenant to deal truly and kindly with Abimelech and his people.

26. *Wot*: know.

27. *Made a covenant*: to treat each other kindly, and that each should have what rightfully belonged to him.

30. *A witness*: evidence which should testify against Abimelech and his people, should they lay claim to that well.

INSTRUCTIONS.

2. To prevent all doubt, evidence is often repeated that however long God may delay to fulfil his promises, at the set time they will be perfectly accomplished, and not a jot or tittle of what he has said fail till it all comes to pass.

5. 8. God's way and time of fulfilling his promises are such as to bring the highest glory to himself, and the greatest good to his people.

11. Seasons of great joy are often followed by seasons of great anguish, and our choicest comforts may prove the occasion of peculiar sorrow.

14. In cheerful and prompt obedience to God, and hearty commitment of ourselves and our friends to him, he will keep us in peace, and provide for us according to all our wants.

18. God hears and tenderly sympathizes not only with the voice of supplication, but with that of distress. Not a groan, a tear, or a sigh escapes his no-

1 Abraham is tempted to offer Isaac. 11 The angel stayeth him. 13 Isaac is exchanged with a ram. 14 The place is called Jehovah-jireh. 15 Abraham is blessed again. 20 The generation of Nahor unto Rebekah.

AND it came to pass after these things, that God did tempt ^a Abraham, and said unto him, Abraham: And he said, ^b Behold, *here I am*.

2 And he said, Take now thy son, *thine only son* Isaac, whom thou lovest, and get thee into the land of ^c Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and ^d laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, ^e Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the ^f lamb for a burnt-offering?

^g Psa. 90:2; Isa. 40:28. ^h Deut. 8:2; 2 Chron. 32:34; Prov. 17:34; Job 11:17; Jas. 1:12; 1 Peter, 1:7. ⁱ Heb. *Behold me*. ^j 2 Chron. 3:1. ^k 1 John 19:17. ^l Heb. *Behold me*. ^m Or, *lad*; ver. 2, 8, 13.

tice, or fails to reach his heart. He hears the young ravens when they cry, and delights to feed them. Job 38: 11; Psa. 147: 9; Luke 12: 24.

26. They who would live in peace should not only avoid contention themselves, but exercise a diligent supervision and a wise control over those under their care, lest wrong and injury should be done of which they are ignorant. When injured, it is wise to go directly and kindly to those who can give redress, rather than publish the injury to others.

CHAPTER XXII.

1. *Tempt Abraham*: try him; prove the genuineness and strength of his faith.

2. *The land of Moriah*: in which Jerusalem and the temple were afterwards built. *Offer him— for a burnt-offering*: kill him, and consume his body with fire.

3. *Clave the wood*: which he intended to use in burning the body of Isaac. *Went unto the place*: towards it.

5. *I and the lad will— come again*: he thought that God would raise Isaac from the dead, or in some way restore him, even if offered as a sacrifice. — Heb. 11: 17—19.

7. *Where is the lamb*: Isaac it seems knew that Abraham was going to offer a burnt-offering, but did not know that he intended to sacrifice him.

A. M. 2122. B. C. 1672. 8 And Abraham said, My son, God will provide himself a ^alamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound ^bIsaac his son, and ^claid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: ^dand he said, Here am I.

12 And he said, Lay not thy hand upon the lad, neither do thou any thing unto ^ehim: for now I know that thou fearest ^fGod, seeing thou hast not withheld thy son, thine only son, from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his ^ghorns: And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place ^hJehovah-jireh: as it is said to this day, In the mount of the Lord it shall be ⁱseen.

15 ¶ And the angel of the Lord called unto Abraham out of ^jheaven the second time,

16 And said, By myself have I ^ksworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the ^lstars of the heaven, and as

the sand which is upon the [†]sea-shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be ^mblessed; because thou hast ⁿobeyed my voice.

19 So Abraham returned unto his young men; and they rose up, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also borne children unto thy brother Nahor;

21 Huz^a his first-born, and ^bBuz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel^c begat ^dRebekah: these eight did Milcah bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Remmah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER XXIII.

1 The age and death of Sarah. 3 The purchase of Machpelah, 19 where Sarah was buried.

AND Sarah was a hundred and seven years old: *these were* the years of the life of Sarah.

2 And Sarah died in ^aKirjath-arba; the same is ^bHebron in the land of Canaan: And Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 *I am a stranger and a sojourner with*

^a John 1:29; Rev. 5:6. ^b Gen. 11:31; 27; John 10:17, 18. ^c Heb. 11:17; Jas. 2:21. ^d Ex. 3:4; 1 Sam. 3:10. ^e Micah 6:7, 8. ^f Job. 21:5; 1 Sam. 15:22; Ps. 25:12; 147:11; Mal. 4:2. ^g 1 Cor. 10:13; 2 Cor. 1:9, 10. ^h That is, the Lord will see, or, provide. ⁱ Ps. 22:4, 5; Dan. 3:17, etc.; 2 Cor. 1:9, 10. ^j 1 ver. 11. ^k Ps. 105:9; 111:9.

Ps. 45:23; Luke 1:73; Heb. 6:13, 14. ^l Dent. 1:10; Jer. 33:23; ^m Heb. 11:1. ⁿ 1 chap. 12:13. ^o 1 Sam. 2:36; Jer. 7:23. ^p Job 1:1. ^q Job 32:2. ^r chap. 34:15. ^s Rebekah. Rom. 9:10. ^t Josh. 14:15; Judg. 1:10. ^u chap. 13:18; ver. 19; 28 m. 5:3. ^v 1 Chron. 29:15; Ps. 39:12; 105:11; Heb. 11:9; 1 Peter, 2:11.

12. *Now I know*: it had been made evident that Abraham regarded God more than he did Isaac, or any creature. Let God command what he might, Abraham would obey.

14. *Jehovah-jireh*: meaning, the Lord will provide. *It shall be seen*: that God will provide. Hence the proverb, "Man's extremity is God's opportunity."

15, 16. *Angel of the Lord—By myself have I sworn*: Heb. 6:13-20.

17. *As the sand*; exceedingly numerous. *Possess the gate*: ultimately be victorious over all their foes.

18. *Thy seed*: Christ. Gal. 3:16.

20. *Nahor*: chap. 11:27.

23. *Rebekah*: her father was Abraham's nephew, and cousin to Isaac whom she afterwards married. Chap. 24:15, 67.

INSTRUCTIONS.

1. The children of God, while in this world, must expect trials; and often, the most severe come last. But they need not despond. If they trust in God, he will sustain them and cause them to triumph. Rom. 5:3-5; Jas. 1:2-4; 1 Peter, 1:6-9.

2. As God is the giver and preserver of life, he has a perfect right to direct when and how it shall be taken away. Though to take life in opposition to his known will is murder, and subjects the murderer to his curse, to do it in obedience to his command is a duty, and will receive from him a gracious and glorious reward.

5. To believe heartily and fully the divine declarations, and expect their fulfilment, it is not necessary to know, or be able to conceive, how they can be accomplished.

8. A permanent conviction that God will provide, is an anchor to the soul, sure and steadfast. Under its influence, though the winds rage and the tempests roar, men may outride the storm, and in due time calmly and joyfully enter the port.

18. Fidelity under great trials is peculiarly pleasing to God and useful to men. It will receive special tokens of divine favor, and be followed by a rich and lasting reward.

CHAPTER XXIII.

3. *Heth*: the son of Canaan, and grandson of Ham. His descendants were called Hittites.

you: give me a possession of a burying-place with you, that I may ^abury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord; thou art ^aa mighty prince^b among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar.

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field: for ^aas much money as it is worth he shall give it me, for a possession of a burying-place among you.

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the ^aaudience of the children of Heth, *even* of all that went in at the ^agate of his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee: in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt* give it, I pray thee, hear me: I will give thee ^amoney for the field: take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is* worth four hundred shekels of silver;

what *is* that betwixt me and thee? ^{A. M. 2144. B. C. 1860.} bury therefore thy dead.

16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 ^aAnd the field of ^aEphron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made ^asure unto Abraham for a possession of a burying-place by the sons of Heth.

CHAPTER XXIV.

1 Abraham sweareth his servant. 10 The servant's journey: 12 His prayer: 14 His sign. 15 Rebekah meeteth him, 18 fulfilleth his sign, 22 receiveth jewels, 23 showeth her kindness, 25 and inviteth him home. 26 The servant blesseth God. 29 Laban entertaineth him. 34 The servant showeth his message. 50 Laban and Bethuel approve it. 58 Rebekah consenteth to go. 62 Isaac meeteth her.

AND Abraham was old and ^awell stricken in age: and the Lord had blessed Abraham^a in all things.

2 And Abraham said unto his eldest servant^b of his house, that ruled ^aover all that he had, Put, ^aI pray thee, thy hand under my thigh:

3 And I will make thee ^aswear by the Lord, the God of heaven, and the God of the earth, that thou shalt not ^atake a

^a Acts 7: 5. ^b Heb. a prince of God. ^c chap. 12: 2, 14: 14. ^d Heb. *in mine ear*. ^e Heb. *even*. ^f chap. 24: 29, 24: 30, 25: 20, 24: 24. ^g chap. 24: 30. ^h Heb. 13: 13. Acts 7: 10. ⁱ chap. 22: 10. ^j Heb.

9. *Machpelah*; a tract of land owned by Ephron, in which *was* a cave. Ver. 17, 20.

10. *Audience*; hearing.

12. *Bowed down*; used the customary forms of politeness.

15. *Four hundred shekels*; about two hundred dollars.

16. *Weighed the silver*; that was the way, in those days, of determining the value of money.

INSTRUCTIONS.

1. The longest life must come to an end, the dearest connections be sundered, and the most intimate friends part to meet no more on earth.

4. The bodies of those we most love must soon be buried out of our sight.

9. A burial-place, as a memento of the evil of sin, should lead us to abhor sin, and by believing in Him who is "the resurrection and the life," to obtain deliverance from its power. John 11: 25, 26.

12. True politeness, and a courteous, gentlemanly

demeanor are the indispensable duty of all, especially of the friends of God; and the more distinguished men are, the greater is the importance of their being patterns of discretion, propriety, and good manners.

16. Perfect honesty in making bargains, and strict punctuality in fulfilling them, are duties sacredly binding upon all; and those who do not thus act, violate the first principles not only of morality, but of religion.

20. All conveyances of property from one person to another should, at the time, be made sure, and thus occasion of contention be prevented.

CHAPTER XXIV.

1. *Was old*; aged one hundred and forty years.
2. *Eldest servant*; supposed to be Eliezer. Chap. 15: 2. *Under my thigh*; a form of making solemn engagements. Chap. 47: 29.
3. *Make thee swear*; put thee under oath, or make thee enter into a sacred engagement.

A. M. 2147. wife unto my son of the daughters of the Canaanites among whom I dwell:

B. C. 1837. 4 But thou shalt go unto my ^acountry, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 The LORD God of ^bheaven, which took me ^cfrom my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land: he shall send his angel ^dbefore thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be ^eclear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels, of the camels of his master, and departed: (*for all the goods of his master *were* in his hand;) and he arose, and went to Mesopotamia,^f unto the city of ^gNahor.

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, *even* the time that ^hwomen go out to draw ⁱwater.

12 And he said, O LORD God of my master ^jAbraham, I pray thee, send me good ^kspeed this day, and show kindness unto my master Abraham.

13 Behold, I stand *here* by the ^kwell of water; and the daughters of the men of the city come out to draw water:

14 And let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.*

^a chap. 11:25, etc.; 22:20; 28:2. ^b Ezra 1:2; Dan. 2:44; Jonah 1:9; Rev. 11:13. ^c chap. 12:1, 7; 13:15; Deut. 1:8; 34:4; Acts 7:6. ^d Ex. 23:23; 33:2; Psalm 34:7; Isaiah 63:9; Heb. 1:14. ^e Josh. 2:17-20. ^f Or, and. ^g Deut. 33:4; Judg. 3:8, 10; Acts 7:9. ^h chap. 11:31. ⁱ Heb. *that women which draw water go forth.* ^j Ex. 2:16; 1 Sam. 9:11. ^k ver. 27; chap. 26:24; Ex. 3:6;

4. *My country*; Mesopotamia. *Kindred*; relatives.

7. *Send his angel*; make thy way prosperous.

10. *The city of Nahor*; Haran. Chap. 11:27-32.

11. *Kneel down*; the posture in which camels take their rest.

15 ¶ And it came to pass, before he had done ^mspeaking, that behold, Rebekah came out, who was born to Bethuel, son of Mileah, the wife of Nabor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* ⁿvery fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, ^ountil they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, ^owondering at her, held his peace, to wit whether the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden ^pear-ring of half a shekel weight, and two ^qbracelets for her hands of ten *shekels* weight of gold,

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of ^rBethuel the son of Mileah, which she bare unto Nabor.

25 She said, moreover, unto him, We have both straw and provender enough, and room to lodge in.

26 And the man ^rbowed down his head, and worshipped the LORD.

27 And he said, ^sBlessed be the LORD God of my master Abraham, who hath not left destitute my master of ^this mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told *them* of her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* ^uLaban: and Laban ran out unto the man, unto the well.

Mat. 22:32. ^j Neh. 1:11; Prov. 3:6. ^k ver. 43. ^l Judg. 6:17, 27; 1 Sam. 20:7. ^m Isa. 65:24; Dan. 9:21. ⁿ Heb. *good of countenance.* ^o 1 Peter, 4:9. ^p Luke 24:19, 51. ^q Or, *jewel for the forehead.* ^r Ezek. 16:11, 12; 1 Peter, 3:3. ^s chap. 22:25. ^t ver. 52; Ex. 4:31; 34:8; Neh. 8:6; Psa. 95:6. ^u Exodus 18:10; Ruth 1:14. ^v chap. 32:10; Psa. 98:3; Luke 1:68. ^w chap. 29:3.

12. *Send me good speed*; prosper me in my undertaking.

15. *Rebekah*; chap. 22:23.

21. *Wondering at her*; to see how exactly his prayer was answered. *To wit*; to know, from the indications of Providence.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me: that he came unto the man, and behold, he stood by the camels at the well.

31 And he said, Come in, ^athou blessed of the Lord: wherefore standest thou without? for I have prepared the house, and room for the camels.

32 [¶] And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, ^bI will not eat until I have told mine errand. And he said, Speak on.

34 And he said, *I am Abraham's servant.*

35 And the Lord hath ^cblessed my master greatly, and he is become ^dgreat: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah, my master's wife, bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made ^eme swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O Lord ^fGod of my master Abraham, if now thou do ^gprosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the

virgin cometh forth to draw *water*, ^{A. M. 2147. B. C. 1857.} and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels; *let* the same *be* the woman whom the Lord hath appointed out ^hfor my master's son.

45 And before I had done speaking in my ⁱheart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Mileah bare unto him: and I put the ear-ring upon her ^jface, and the bracelets upon her hands.

48 And I bowed down my ^khead, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right ^lway to take my master's brother's daughter unto his son.

49 And now if ye will ^mdeal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered, and said, The thing proceedeth from the Lord: ⁿwe cannot ^ospeak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the Lord hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the ^pLord, *bowing himself* to the earth.

53 And the servant brought forth ^qjewels of silver, and ^rjewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious ^sthings.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

^a chap. 26, 29, Jude 17, 2; Ruth 1, 10; Psalm 115, 15. ^b Gen. 13, 8; John 1, 3. ^c Eph. 1, 5, 7. ^d ver. 1, chap. 12, 2, 13, 2; Prov. 10, 22, 23, 4. ^e Psalm 135, 7. ^f ver. 3, 1. ^g ver. 12. ^h chap. 29, 3; Ezra 8, 21; Nehemiah 1, 11; Psalm 90, 17; Romans 1, 10; 1 Cor. 10, 14. ⁱ 1 Sam. 1, 13; Job 2, 1, 2. ^j Ezekiel 36, 19, 32.

32. *He ungirded*; that is, Laban.

45. *Speaking in my heart*; offering silent prayer.

48. *Brother's daughter*, she was the daughter of Abraham's nephew.

^k ver. 26. ^l Psalm 32, 8; 48, 11; 107, 7; Prov. 3, 6; Isa. 48, 17. ^m chap. 47, 29; Josh. 2, 11. ⁿ Gen. 118, 23. ^o chap. 31, 24; 2 Sam. 13, 22. ^p ver. 26, 48; Psalm 95, 6. ^q Heb. *rested*. ^r Exodus 3, 22; 11, 2, 12, 35. ^s Deut. 33, 13-16; 2 Chron. 25, 13; Ezra 1, 10.

49. *Deal kindly*; in permitting Rebekah to become Isaac's wife.

52. *He worshipped the Lord*; as the author of his success.

54. *Send me away*; permit me to go.

A. M. 2147. **B. C. 1857.** 55 And her brother and her mother said, Let the damsel abide with us *a few days, at the least ten; after that she shall go.

56 And he said unto them, Hinder ^a me not, seeing the LORD hath ^b prospered my way: send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this ^c man? And she said, I will go.

59 And they sent away Rebekah their sister, and her ^d nurse, and Abraham's servant, and his men.

60 And they ^e blessed Rebekah, and said unto her, Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well ^f Lahai-roi; for he dwelt in the south country.

63 And Isaac went out ^g to ^h meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels were coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she ⁱ lighted off the camel.

* Or, a full year, or, ten months. a chap. 45:9. b Josh. 1:8; Isa. 48:15. c Psa. 45:10. d chap. 35:8. e chap. 22:17; Ruth 4:11,12. f chap. 16:14; 25:11. g Or, to pray. h Josh. 1:8; Psalm 1:2; 77:12; 119:15; 143:5. i Josh. 15:18; Judg. 1:14.

59. Her nurse; Deborah. Chap. 35:8.

60. Possess the gate; be victorious over their enemies.

62. Lahai-roi; chap. 16:14. South country; the country south of Canaan.

63. Covered herself; according to the custom in that country.

64. Sarah's tent; which was hers when living, she having been dead about three years.

INSTRUCTIONS.

4. A wise parent will take a deep interest in the marriage of his children, as affecting not only their usefulness and happiness, but that of their posterity.

12. Those who in all their ways acknowledge God and seek his blessing, may expect that he will make plain before them the path of duty, and enable them successfully and gratefully to walk in it.

14. Industry, kindness, economy, and beneficence are virtues which every prudent man will seek in a wife, as upon these the happiness, respectability, and usefulness of families very much depend.

21. Believing prayer is often so speedily and abundantly answered as to astonish those who offer it, and lead them in every thing by prayer and supplication with thanksgiving, to make known their requests unto God. Isa. 65:24; Phil. 4:6.

27. All the kindness which we receive from men, and all our success in business, we should acknowledge as coming from God, and be excited by it to new fidelity in learning and doing his will.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a ^j veil and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's ^k tent, and took Rebekah, and she became his wife; and he loved her: and ^l Isaac was comforted after his mother's death.

CHAPTER XXV.

1 The sons of Abraham by Keturah. 5 The division of his goods. 7 His age, and death. 9 His burial. 12 The generations of Ishmael. 17 His age, and death. 19 Isaac prayeth for Rebekah, being barren. 22 The children strive in her womb. 24 The birth of Esau and Jacob. 27 Their difference. 29 Esau selleth his birthright.

THEN again Abraham took a wife, and her name was ^m Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and ⁿ Midian, and Ishbak, and ^o Shuah.

3 And Jokshan begat ^p Sheba, and ^q Dedan. And the sons of Dedan were Asshurim, and Letushim, and Lemnim.

4 And the sons of Midian; ^r Ephah, and Ephraim, and Hanoah, and Abidah, and El-daah. All these were the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines which Abraham had, Abraham gave gifts,

i 1 Timothy, 2:9. j chap. 18:6. k chap. 38:12; 1 Thess. 4:13. l 1 Chron. 1:32. m Num. 22:4; 25:17; Judg. 6. n Job 2:11. o 1 Kings, 10:1; Psa. 72:10. p Jer. 25:23. q Isa. 60:6.

33. A faithful man will regard his appropriate business as more important than his personal gratification, and will endeavor so to conduct it as shall be most likely to insure success. For this purpose, while he will habitually pray for the divine blessing, he will use all suitable means that his prayers may be answered.

48. When we have learned, by experience, the right way to secure the divine guidance and blessing, and God has given us success, it is proper to make known this way to others, that they may be induced to do likewise.

52. New favors will draw forth from a grateful heart new thanksgivings, till the habit become fixed of giving thanks always, for all things, unto God. Eph. 5:20.

58. It is happy, when one's inclinations and the indications of providence coincide; and a readiness promptly to do right, and make any sacrifices which duty requires, is a good preparation to be blessed, and to become a blessing.

63. Stated and devout meditation upon the character, works, and ways of God, communion with him, and commitment of our interests to his care, are often followed by his special favors. Prov. 18:22.

CHAPTER XXV.

6. Concubines; Hagar and Keturah. 1 Chron. 1:32. East country; Arabia, which lay south-east of Canaan.

and sent them ^aaway from Isaac his son, while he yet lived, eastward, ^bunto the east country.

7 And these *are* the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a ^cgood old age, an old man, and full of *years*; and was ^dgathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchased of the sons of ^eHeth: there was Abraham buried, and Sarah his wife.

11 ^f And it came to pass after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the well Lahai-roi.

12 ^g Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa, 15 Hadar, ^h and Tema, Jetur, Naphish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles: ⁱtwelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, a hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people.

18 And they dwelt from ^jHavilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: and he ^kdied in the presence of all his brethren.

19 ^l And these *are* the generations of

Isaac, Abraham's son: Abraham <sup>A. M. 2166.
B. C. 1836.</sup> begat Isaac:

20 And Isaac was forty years old when he took Rebekah to ^mhis wife, the daughter of ⁿBethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaac entreated the Lord ^ofor his wife, because she *was* barren: and the Lord ^pwas entreated of ^qhim, and Rebekah his wife conceived.

22 And the children struggled together within her: and she said, If *it be* so, why *am I* thus? And she went to ^rinquire of the Lord.

23 And the Lord said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger than *the other* people; and the elder shall ^sserve the younger.

24 ^t And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like a hairy garment: and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's ^uheel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was a cunning ^vhunter, a man of the field; and Jacob *was* a plain man, ^wdwelling in tents.

28 And Isaac loved Esau, because ^xhe did eat of *his* ^yvenison: but Rebekah loved Jacob.

29 ^z And Jacob sod pottage: and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, ^{aa}with that same red *pottage*: for I *am* faint: therefore was his name called ^{ab}Edom.

31 And Jacob said, Sell me this day thy birthright.

^a Psa. 137: 14. ^b Job. 1: 3. ^c Gen. 25: 8. ^d Gen. 25: 10. ^e Gen. 25: 11. ^f Gen. 25: 12. ^g Gen. 25: 13. ^h Gen. 25: 14. ⁱ Gen. 25: 15. ^j Gen. 25: 16. ^k Gen. 25: 17. ^l Gen. 25: 18. ^m Gen. 25: 19. ⁿ Gen. 25: 20. ^o Gen. 25: 21. ^p Gen. 25: 22. ^q Gen. 25: 23. ^r Gen. 25: 24. ^s Gen. 25: 25. ^t Gen. 25: 26. ^u Gen. 25: 27. ^v Gen. 25: 28. ^w Gen. 25: 29. ^x Gen. 25: 30. ^y Gen. 25: 31. ^z Gen. 25: 32. ^{aa} Gen. 25: 33. ^{ab} Gen. 25: 34.

7. *Threescore and fifteen*; seventy-five. This was thirty-eight years after the death of Sarah, and thirty-five after the marriage of Isaac.

9. *Cave of Machpelah*; chap. 23: 14-20.

11. *Lahai-roi*; chap. 16: 14; 21: 62.

16. *Twelve princes*; chap. 17: 20.

18. *They*; the descendants of Ishmael. *From Havilah unto Shur*; the country between the Persian gulf and the Red sea. *In the presence of all his brethren*; chap. 16: 12.

20. *Padan-aram*; meaning the plains of Aram, one of the Hebrew names of Mesopotamia, more especially the level part of it.

23. *Two nations*; those from whom should descend two nations, the Edomites and the Israelites.

1: 18. ^{aa} Gen. 25: 31. ^{ab} Gen. 25: 31. ^{ac} Gen. 25: 31. ^{ad} Gen. 25: 31. ^{ae} Gen. 25: 31. ^{af} Gen. 25: 31. ^{ag} Gen. 25: 31. ^{ah} Gen. 25: 31. ^{ai} Gen. 25: 31. ^{aj} Gen. 25: 31. ^{ak} Gen. 25: 31. ^{al} Gen. 25: 31. ^{am} Gen. 25: 31. ^{an} Gen. 25: 31. ^{ao} Gen. 25: 31. ^{ap} Gen. 25: 31. ^{aq} Gen. 25: 31. ^{ar} Gen. 25: 31. ^{as} Gen. 25: 31. ^{at} Gen. 25: 31. ^{au} Gen. 25: 31. ^{av} Gen. 25: 31. ^{aw} Gen. 25: 31. ^{ax} Gen. 25: 31. ^{ay} Gen. 25: 31. ^{az} Gen. 25: 31. ^{ba} Gen. 25: 31. ^{bb} Gen. 25: 31. ^{bc} Gen. 25: 31. ^{bd} Gen. 25: 31. ^{be} Gen. 25: 31. ^{bf} Gen. 25: 31. ^{bg} Gen. 25: 31. ^{bh} Gen. 25: 31. ^{bi} Gen. 25: 31. ^{bj} Gen. 25: 31. ^{bk} Gen. 25: 31. ^{bl} Gen. 25: 31. ^{bm} Gen. 25: 31. ^{bn} Gen. 25: 31. ^{bo} Gen. 25: 31. ^{bp} Gen. 25: 31. ^{bq} Gen. 25: 31. ^{br} Gen. 25: 31. ^{bs} Gen. 25: 31. ^{bt} Gen. 25: 31. ^{bu} Gen. 25: 31. ^{bv} Gen. 25: 31. ^{bw} Gen. 25: 31. ^{bx} Gen. 25: 31. ^{by} Gen. 25: 31. ^{bz} Gen. 25: 31. ^{ca} 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A. M. 2199.

B. C. 1845.

32 And Esau said, Behold, I am at * the point to die : and what * profit shall this birthright do to me ?

33 And Jacob said, Swear to me this day ; and he swore unto him : and he sold his birthright ^b unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles ; and he did eat ^c and drink, and rose up, and went his way : thus Esau ^d despised his birthright.

CHAPTER XXVI.

1 Isaac because of famine went to Gerar. 2 God instructeth, and blesseth him. 7 He is reproved by Abimelech for denying his wife. 12 He groweth rich. 18 He diggeth Esek, Sitnah, and Rehoboth. 26 Abimelech maketh a covenant with him at Beer-sheba. 31 Esau's wives.

AND there was a famine in the land, besides the first ^a famine that was in the days of Abraham. And Isaac went unto Abimelech ^b king of the Philistines, unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt : dwell in the land which I shall tell thee of.

3 Sojourn ^c in this land, and I will be with ^b thee, and will bless thee : for unto thee, and unto thy seed, I will give all these ^d countries, and I will perform the oath ^e which I swore unto Abraham thy father ;

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries : and in thy seed ^k shall all the nations of the earth be blessed ;

5 Because that Abraham obeyed my voice, ^l and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar :

7 And the men of the place asked *him* of his wife ; and he ^m said, She is my sister : for he ⁿ feared to say, She is my wife : lest, said *he*, the men of the place should

kill me for Rebekah ; because she was fair to look upon.

8 And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac was sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife : and how saidst thou, She is my sister ? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What is this thou hast ^o done unto us ? one of the people might lightly have lain with thy wife, and thou shouldst have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that ^p toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and received ^q in the same year a hundred-fold : and the LORD blessed him :

13 And the man waxed great, and ^r went forward, and grew until he became very great :

14 For he had possession of flocks, and possession of herds, and great store of ^s servants ; and the Philistines ^t envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us ; for thou art much ^u mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water which they had digged in the days of Abraham his father ; for the Philistines had stopped them after the death of Abra-

* Heb. going to die. a Job 21:15; Mat. 3:14. b chap. 27:26; 36:6; Heb. 12:14. c Isa. 22:13; 1 Cor. 15:32. d Isa. 109:24; Mat. 22:51. Acts 13:41. e chap. 22:10. f chap. 20:5. g Psa. 39:12; Heb. 11:9, 13, 16. h chap. 28:15; Isa. 45:2, 5. i chap. 13:15;

15:18. j chap. 22:16; Psa. 105:9; Micah 7:20. k chap. 22:18; Psa. 72:17. l chap. 22:16. m chap. 25:13. n Prov. 29:38. o chap. 20:9. p Psa. 105:15. q Prov. 6:29. r Heb. found. s Heb. recent going. t Or, husbandry. u Eccl. 4:1. v Ex. 1:9.

33. *Swear to me* : make a sacred engagement.

31. *Lentiles* : a kind of pulse or coarse grain resembling peas and beans. *Despised his birthright* : by giving up its temporal and spiritual blessings for the gratification of his appetite. Heb. 12:15-17.

INSTRUCTIONS.

8. No degree of faith in God, or fidelity in his service, can prevent the approach of death ; but as sin has entered, and death by sin, so the sentence of death hath passed upon all men, because all are sinners.

18. The declarations of God, with regard to this world as well as the future, and with regard to bad men as well as good, will, in due time, all be accomplished.

23. The Lord sees the end from the beginning, and can describe events which are future, with as much minuteness and accuracy as those which are

past ; and the truth of his declarations is abundantly proved by the dispensations of his providence.

28. Partiality of parents towards their children is a fruitful source of manifold evils, and will be conscientiously avoided by all who duly regard the comfort and welfare of their families.

31. To disregard spiritual privileges and blessings, and treat them as less valuable than personal gratifications, is a great sin. It is viewed by God as profane, and exposes the soul to the loss of his favor. Heb. 12:17.

CHAPTER XXVI.

1. *The first famine* ; chap. 12:10. *Gerar* ; a city of the Philistines in the south part of Canaan.

3. *The oath* ; chap. 22:16-18.

12. *A hundred-fold* ; a hundred times as much as he had sowed.

13. *Very great* ; rich and powerful.

ham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of ^a springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek: ^b because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it ^c Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth: ^d and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, ^e for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he ^f builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

26 ^g Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and ^h Phicol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate ⁱ me, and have ^j sent me away from you?

28 And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an ^k oath betwixt us, ^l even betwixt us and thee, and let us make a covenant with thee:

29 That ^m thou wilt do us no hurt, as

we have not touched thee, and as ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} 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A. M. 2244. that my soul may ^abless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savory meat, that I may eat, and bless thee before the LORD, before my death.

8 Now therefore, my son, ^bobey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory ^cmeat for thy father, such as he loveth:

10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a ^dhairy man, and I am a smooth man:

12 My father peradventure will ^efeel me, and I shall seem to him as a deceiver; and I shall bring a ^fcurse upon me, and not a blessing.

13 And his mother said unto him, ^gUpon me be thy curse, my son; only obey my voice, and go fetch me them.

14 And he went, and fetched, and brought them to his mother: and his mother made savory ^hmeat, such as his father loved.

15 And Rebekah took ⁱgoodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father. And he said, Here art thou? who art thou, my son?

19 And Jacob said unto his father, I am Esau thy ^jfirst-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

^a ver. 25; chap. 48:9; 49:28; Deut. 33:1. ^b ver. 13. ^c ver. 4. ^d chap. 25:25. ^e ver. 22. ^f chap. 9:25; Deut. 27:18. ^g 1 Sam. 25:24; 2 Sam. 14:9; Mat. 27:25. ^h chap. 25:28; Prov. 23:3; Luke 21:34. ⁱ Heb. *desirable*. ^j 1 Kings, 13:18; 14:2; Isaiah 28:15; Zeek. 13:4. ^k Ex. 20:7; Job 13:7. ^l Heb. *before me*.

13. *Thy curse*; the evil that would come in consequence of Jacob's deceiving his father.

19. *I am Esau*; an utter and deliberate falsehood.

20. *The Lord thy God brought it*; this was an aggravation of his falsehood, implying that God had countenanced him in his deception.

24. *He said, I am*; a repetition of his sin perceived in.

20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because ^mthe LORD thy God brought it ⁿto me

21 And Isaac said unto Jacob, Come near, I pray thee, that I may ^ofeel thee, my son, whether thou be my very son Esau, or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23 And he discerned him not, because his ^phands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, Art thou my very son Esau? And he said, ^qI am.

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and ^rblessed him, and said, ^sSee, the smell of my son is as the smell of a field which the LORD hath ^tblessed:

28 Therefore God give thee of ^uthe dew of heaven, and the fatness of the earth, and plenty of corn and wine.

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons ^vbow down to thee: cursed be every one that curseth ^wthee, and blessed be he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savory meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

33 And Isaac ^xtrembled very exceedingly.

^k ver. 12. ^l ver. 16. ^m 2 Sam. 14:5; Prov. 13:19, 22; Eph. 4:25. ⁿ Heb. 11:20. ^o Cant. 4:11; Hosea 14:6. ^p Heb. 6:7. ^q Deut. 33:13, 28; 2 Sam. 1:21; Psa. 133:3; Micah 5:7. ^r chap. 49:8. ^s Num. 24:9; Zeph. 2:8. ^t Heb. *trembled with a great trembling greatly*.

27. *His raiment*; which belonged to Esau. Ver. 15.

29. *Be lord over thy brethren*; here the blessings of the birthright were confirmed to Jacob, with great worldly prosperity, extensive dominion, and family preëminence. Chap. 25:31-34.

33. *He shall be blessed*; Isaac saw that although he had been deceived, yet it was the purpose

ingly, and said, Who? where is he that hath ^a taken venison, and brought it me, and I have eaten of all ^a before thou camest, and have blessed him? yea, ^b and he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitterness, and said unto his father, Bless me, *even* me also, O my father!

35 And he said, Thy brother came with subtlety, ^d and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob? ^e for he hath supplanted me these two times: he took away my ^f birthright; and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy ^g lord, and all his brethren have I given to him for servants; and with corn and wine have I ^h sustained him; and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, and ⁱ wept.

39 And Isaac his father answered, and said unto him, Behold, thy dwelling shall be ^j the fatness of the earth, and of the dew of heaven from above;

of God that the blessings which he had pronounced should come upon Jacob, according to what was said of him before he was born. Chap. 25: 23.

35. *Subtlety*; cunning, deceit.

36. *Jacob*; a supplanter; one who by artifice gets into the place of another. *He took away*; bought that which Esau despised and chose to sell for a mess of pottage. Chap. 25: 33.

37. *Sustained him*; foretold that he should be sustained.

40. *By thy sword shalt thou live*; his posterity would be warlike, and make plundering excursions upon their neighbors. *Serve thy brother*; they would be in subjection to the posterity of Jacob. 2 Sam. 8: 14. *Break his yoke*; after a time the Edomites would revolt from their subjection to the Israelites, and become independent. 2 Kings, 8: 20, 22.

41. *Days of mourning*; on account of the death of Isaac, which Esau thought would soon take place and favor his designs.

43. *Laban*; chap. 21: 29.

45. *Deprived—of you both*; chap. 9: 6.

46. *The daughters of Heth*; the Hittite females, especially the two whom Esau had married. Chap. 26: 34, 35.

INSTRUCTIONS.

1. By depriving us of the use of our senses, or diminishing their power as age advances, God admonishes us that we are not at home in the body, and that what our hands find to do in serving him, we should do with our might; for in the grave, to which we are hastening, there is no work.

40 And by thy sword shalt thou ^a live, and ^b shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou ^c shalt break his yoke from off thy neck.

41 ¶ And Esau ^d hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of ^e mourning for my father are at hand, then will I slay ^f my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth ^g comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother ^h to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my ⁱ life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which* are of the daughters of the land, what good shall my life do me?

Psaln 60: 9, 10; Obadiah 18: 20. ^c 2 Kings, 8: 20; 2 Chron. 21: 8. ^d Chap. 1: 5; 37: 34, 8. ^e Chap. 50: 3. ^f Chap. 32: 6; Obad. 10. ^g Job 20: 12; Psal. 61: 5. ^h Chap. 11: 31. ⁱ Chap. 26: 35.

10. When parents tempt their children to sin, they lay the foundation for great and lasting sorrow.

13. To imprecate on one's self the curse of evil-doing is high-handed iniquity; it is assuming a load which may be found too great to bear. It is sowing the wind to reap the whirlwind. Hos. 8: 7.

24. The telling of one lie often leads to the telling of a second, and that to a third. The beginning of iniquity is like the letting out of water from a dam, which may sweep every thing before it.

29. Through the evil-doing and the well-doing of men God fulfils his infinitely wise, holy, and benevolent designs, causing even the evil which is committed to be overruled for good.

33. Men are often the means of accomplishing what they did not intend. They mean one thing and God means another. Chap. 50: 20; Prov. 16: 9; 19: 21.

36. Wicked men are prone to ascribe their calamities to other men's sins rather than to their own, and to exercise pride, envy, and revenge, rather than humility, repentance, and forgiveness.

40. The foretelling of wickedness which men will commit does not force them to commit it; nor does it lessen their power or obligation to refrain from it, or their guilt in committing it.

41. There is an intimate connection between hatred and murder, and the indulgence of the one often produces the intention to commit the other.

46. To commit known sin and tempt others to commit it, is the way to make life a burden; and those who lead their children into sin, must expect through their children to be punished.

A. M. 2244.

B. C. 1760.

CHAPTER XXVIII.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram.

6 Esau marrieth Mahalath the daughter of Ishmael.

10 The vision of Jacob's ladder. 15 The stone of Beth-el. 20 Jacob's vow.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of ^aCanaan.

2 Arise, go to ^bPadan-aram, to the house of ^cBethuel thy mother's father; and take thee a wife from thence of the daughters of ^dLaban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be ^ea multitude of people;

4 And give thee the ^eblessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land ^fwherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had ^fblessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob ^gobeyed his father, and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan ^hpleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had, ⁱMahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob ^hwent out from Beersheba, and went toward ^jHaran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them ^kfor his pillows, and lay down in that place to sleep.

^a chap. 24:3. ^b Hosea 12:12. ^c chap. 25:20. ^d chap. 24:29. ^e Heb. *assembly of people*. ^f chap. 12:7. ^g Heb. *of thy own-ings*. ^h chap. 27:32. ⁱ chap. 27:43. ^j Heb. *were cut in the eyes*. ^k chap. 30:3, is called *Bashmeth*. ^l Hosea 12:12. ¶ called, Acts 7:2, *Charran*. ^m chap. 41:1. Num 12:6. Job 4:13. ⁿ John 1:51.

CHAPTER XXVIII.

2. Padan-aram; chap. 25:20.

4. *The blessing of Abraham*; that which was promised to him. Chap. 12:2, 3; 15:5-7; 17:8; 22:17, 18; Gal. 3:8-29.

9. *Unto Ishmael*: the family of Ishmael, he being dead. Chap. 25:17.

11. *In thy seed*; Gal. 3:16.

16. *The Lord is in this place*; in a special manner.

17. *House of God—gate of heaven*; a place in which God held special communication with men.

18. *Poured oil upon the top of it*; in token of its being consecrated to God as a memorial of what there took place.

12 And he ⁱdreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and ^jbehold, the angels of God ascending and descending on it.

13 And behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy ^kfather, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

14 And thy ^lseed shall be as the dust of the earth; and thou shalt ^mspread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy ⁿseed shall all the families of the earth be blessed.

15 And behold, I *am* with ^athee, and will ^bkeep thee in all *places* whither thou goest, and will bring thee ^cagain into this land: for I will not ^dleave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in ^ethis place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured ^foil upon the top of it.

19 And he called the name of that place Beth-el: ^gbut the name of that ^hcity *was* called Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with ⁱme, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the ^jLORD be my God:

22 And this stone, which I have set *for* a ^kpillar, shall be God's house: and of all that thou shalt give me, I will surely give the ^ltenth unto thee.

Heb. 1:14. ^k chap. 26:24. ^l Ex. 3:1. Mat. 22:32. ^m chap. 13:16. ⁿ Heb. *break forth*. ^o chap. 18:18. ^p Josh. 1:5. Judg. 6:16. ^q Psal. 121:5. ^r chap. 35:6. ^s Heb. 13:5. ^t Ex. 3:3. Josh. 5:15. ^u Num. 7:1. ^v Heb. *the house of God*. ^w Judg. 1:23, 26. Hosea 12:4. ^x 2 Sam. 15:8. ^y Deut. 32:17. ^z chap. 35:7, 14. ^{aa} Lev. 27:30.

19. *Beth-el*: meaning, the house of God. *That city*: a city that stood near this place. Chap. 12:8; Judg. 1:23-26.

21. *Be my God*; I will consecrate myself to him.

22. *God's house*: a place where I will publicly acknowledge and adore him. *Give the tenth*; devote a tenth part of what he should have to acts of piety and mercy.

INSTRUCTIONS.

2. Parents who rightly regard the good of their children, for this life or the future, or that of their descendants, will especially desire that they be connected with pious companions.

9. When persons undertake to cure or to lessen one evil by the commission of another, they must

CHAPTER XXIX.

1 Jacob cometh to the well of Haran. 9 He taketh acquaintance of Rachel. 13 Laban entertaineth him. 18 Jacob covineth for Rachel. 23 He is deceived with Leah. 28 He marryeth also Rachel, and serveth for her seven years more. 32 Leah beareth Reuben, 33 Simeon, 34 Levi, 35 and Judah.

WHEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold, a well in the field, and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks; and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran^a are we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

6 And he said unto them, Is he well? And they said, He is well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

9 And while he yet spake with them, Rachel came with her father's sheep; for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's

mouth, and watered the flock of Laban his mother's brother. A. M. 2244.
B. C. 1760.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran and told her father.

13 And it came to pass when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for naught? tell me, what shall thy wages be?

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender-eyed, but Rachel was beautiful and well-favored.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, for a handmaid.

^a Heb. *strong to feed*. ^b Heb. *children*. ^c P. 121, 2. Cant 1:7. ^d Zech 1: 1. 3. Chap. 27: 13. ^e 1. Is there pain to him? ^f Chap. 43: 27. ^g Heb. *with thee*. ^h Gen. 28: 10. ⁱ Luke 24: 2. ^j Ex. 2: 17. ^k Chap. 33: 13. ^l 14. ^m Chap. 33: 8. ⁿ 14. ^o Chap. 33: 10. ^p Chap.

24: 28. ^q Heb. *hearing*. ^r Rom. 16: 16. ^s Judg. 9: 2. ^t 2 Sam. 5: 11. ^u 12: 12. ^v Heb. *a month of days*. ^w Ruth 4: 11. ^x 1 Hosa 12: 12. ^y Canticles 8: 7. ^z Judges 14: 10. ^{aa} John 2: 1, 2. ^{ab} Chap. 30: 9. ^{ac} 49: 18.

expect to be disappointed. The further they go in transgression the greater the mischief, and the greater the danger of utter ruin.

11. If men, through their own fault, are deprived of numerous blessings, and are left desolate and alone, they sometime, during the silence and darkness of night, or in scenes of solitude, gloom, and pain, reflect on their condition, and are brought into such a state of mind as to be prepared, through grace, for new and glorious manifestations of divine favor.

16. God is much nearer to us than we are apt to imagine. Whenever we go and whatever we do, we are surrounded continually with his presence. He keeps the breath in our nostrils, the blood flowing in our veins, and it is in him that we live, move, and have existence.

22. Whenever we receive special favors, we should feel under special obligations to acknowledge and adore God, the author and finisher of all good; and should, without delay, consecrate ourselves and all that we have to his service.

CHAPTER XXIX.

3. *Rolled the stone from the well's mouth*; after all the flocks had arrived. Ver. 8.

7. *High day*; early in the day.

12. *Her father's brother*; Jacob was Laban's sister's son; of course not his brother in our sense of the word, but his nephew. Ver. 15.

14. *My bone and my flesh*; my near relative.

23. *He took Leah*; it was then customary for a bride to be taken at night to her husband covered with a veil.

A. M. 2251.

B. C. 1758.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our * country, to give the younger before the first-born.

27 Fulfil her ^a week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, ^b Bilhah his handmaid, to be her maid.

30 And he went in also unto Rachel, and he loved also ^c Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he ^d opened her womb: but Rachel *was* ^e barren.

32 And Leah conceived, and bare a son; and she called his name ^f Reuben: for she said, Surely the LORD hath ^g looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this son also: and she called his name ^h Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called ⁱ Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise

the LORD: therefore she called his name Judah,^j and * left bearing.

CHAPTER XXX.

1 Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacob's policy, whereby he became rich.

AND when Rachel saw that she bare ^a Jacob no ^b children, Rachel ^b envied her sister; and said unto Jacob, Give me children,^c or else I die.

2 And Jacob's anger was kindled against Rachel; and he said, *Am I* in God's stead, who hath ^d withheld from thee the fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also ^e have children by her.

4 And she gave him Bilhah her ^f handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath ^g judged me, and hath also heard my voice, and hath given me a son: therefore called she his name ^h Dan.

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, With ⁱ great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.^j

9 When Leah saw that she had left bearing, she took Zilpah, her maid, and gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

from bearing. ^g chap. 29:31. ^h 1 Cor. 3:3. ⁱ Jas. 4:5. ^j Job 5:2. ^k 1 Sam. 1:5. ^l Heb. he built by her. ^m chap. 16:3. ⁿ Gen. 35:24. ^o 43:1. ^p Lam. 3:59. ^q That is, *judging*. ^r Heb. wrestlings of God. ^s That is, my wrestling.

11. Men sometimes weep for joy, and few things are more affecting to a truly thankful heart, than the great goodness of God.

15. Our relatives, as well as others, should be fairly paid for their services: and we ought not to wish any to labor for us without receiving a just compensation. Col. 4:1.

20. One of the most prompt, cheerful, pleasant, and persevering springs of action, is love. Under its influence, labor, sacrifices, and self-denials often give great delight.

25. Those who have wickedly deceived others, should not wonder if others deceive them, and they experience the evils of it through life. Isa. 33:1.

35. God often regards those whom men wrongfully disregard, and graciously bestows such favors upon them as to fill their hearts with gratitude, and open their mouths in praise.

CHAPTER XXX.

2. *Jacob's anger was kindled*; because Rachel seemed to find fault, not with him only, but also with God.

* Heb. *place*. ^a Judg. 14:12. ^b chap. 35:22; 37:2. ^c ver. 20; Deut. 21:15. ^d Psa. 127:3. ^e chap. 30:1. ^f That is, *see a son*. ^g Deut. 26:7. ^h 1 Samuel, 1:20. ⁱ Luke 1:25. ^j That is, *hearing*. ^k That is, *joined*. Num. 18:2, 4. ^l That is, *praise*. * Heb. *stood*

25. *Beguiled*; imposed on, deceived. Jacob had deceived his father, and now his wife's father deceived him.

27. *Fulfil her week*; a week of feasting, according to the custom at weddings, after which Rachel would be given to him, on condition of his serving Laban seven years more.

31. *Was hated*; regarded less than Rachel. Mal. 1:3; Rom. 9:13.

32. *Reuben*; meaning, see a son. The Lord hath seen my affliction and given me a son.

33. *Simeon*; that is, hearing.

34. *Levi*; joined—thinking that her husband would now be joined in affection to her, as he was to Rachel.

35. *Judah*; praise—she being disposed to praise the Lord for his goodness.

INSTRUCTIONS.

4. A kind and courteous behavior is most likely to receive kindness in return; and a disposition to be useful, most likely to make a man welcome, and give him success.

A. M. about 2209.
B. C. 1745.

came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ^aring-streaked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feeble were Laban's, and the stronger Jacob's.

43 And the man ^bincreased exceedingly, and had much ^ccattle, and maid-servants, and men-servants, and camels, and asses.

CHAPTER XXXI.

1 Jacob upon displeasure departeth secretly. 19 Rachel stealeth her father's images. 22 Laban pursueth after him, 26 and complaineth of the wrong. 34 Rachel's policy to hide the images. 36 Jacob's complaint of Laban. 43 The covenant of Laban and Jacob at Galed.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this ^dglory.

2 And Jacob beheld the ^ecountenance of Laban, and behold, it *was* not ^ftoward him ^gas before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be ^hwith thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

^a chap. 31:8-12. ^b ver. 30. ^c chap. 17:2; 24:35; 26:13, 14; Job 42:12. ^d Psa. 49:16; Eccl. 4:4; 1 Tim. 6:4. ^e chap. 4:5. ^f Deut. 28:54. ^g Heb. *as yesterday and the day before*. ^h chap. 28:15. ⁱ ver. 2, 3. ^j ver. 41. ^k ver. 41; Num. 14:22; Neh. 4:12.

43. *The man*; Jacob.

INSTRUCTIONS.

1. Grief at another's prosperity is a great sin, and a source of torment to all who indulge it. Prov. 11:30.

8. Those who are discontented with their condition, often take wicked measures to change it; and if successful, they are tempted to justify their course. But success in iniquity is no proof of divine approbation.

13. Success in iniquity tempts to its repetition; and desired objects obtained blind the mind to the guilt of wrongfully seeking them.

18. The reasons which men assign for the dispensations of Providence, are often very different from the true ones.

24. Events anticipated with joy are often the occasion of exquisite sorrow. Chap. 35:16-20.

27. Men of the world are often convinced that true piety is profitable, and employ pious persons to promote their own temporal advantage.

5 And said unto them, I see your father's countenance, that it *is* not toward me as before: but the God of my father hath been with ^hme.

6 And ye know that with all my power I have ⁱserved your father.

7 And your father hath deceived me, and changed my ^jwages ten times; but God suffered him not to hurt ^kme.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled; and if he said thus, The ring-streaked shall be thy hire; then bare all the cattle ring-streaked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the ^lrams which leaped upon the cattle *were* ring-streaked, speckled, and ^mgrizzled.

11 And the angel of God ⁿspake unto me in a dream, *saying*, Jacob: And I said, Here *am* ^oI.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and grizzled: for I have ^pseen all that Laban doeth unto thee.

13 I *am* the God of ^qBeth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return ^runto the land of thy kindred.

14 And Rachel and Leah answered, and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold ^sus, and hath quite devoured also our money.

16 For all the riches which God hath

Job 19:3; Zech. 8:23. ^k chap. 20:6; Job 1:10; Psalm 27:28; 105:14. ^l Or, *he goats*. ^m chap. 30:34. ⁿ chap. 48:16. ^o Ex. 3:4; 1 Sam. 3:4, etc.; Isa. 58:9. ^p Ex. 3:7; Psa. 139:3; Eccl. 5:8. ^q chap. 28:18. ^r ver. 3; chap. 32:9. ^s chap. 29:27; Neh. 5:8.

30. Those who have families should use all suitable means comfortably to provide for them; and while they daily seek the blessing of God, they should wisely and diligently use proper means to obtain it.

43. Persons who have been wronged by others need not, and should not, do wrong to obtain redress. Property, and all earthly blessings, are the gifts of God, and he will grant all that will in the end be a blessing to such as continue to obey him.

CHAPTER XXXI.

2. *Not toward him*; not favorable, but manifested dislike and opposition to him.

7. *Ten times*; meaning very often.

8. *All the cattle*; the great portion of them.

9. *God hath taken—and given them to me*; so ordered things in his providence that Jacob obtained them.

13. *The God of Beth-el*; he who there appeared to him. Chap. 28:13-22.

taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon ^a camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his ^b father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the ^c images ^c that were her father's.

20 And Jacob stole away ^d unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the ^d river, and set his ^e face toward the mount Gilead.

22 And it was told Laban on the third day, that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a ^f dream by night, and said unto him, Take heed that thou speak not to Jacob either ^g good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives ^h taken with the sword?

27 Wherefore didst thou flee away secretly, and ⁱ steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with ^j songs, with tabret, and with harp?

28 And hast not suffered me to ^k kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after

thy father's house, *yet* wherefore ^{A. M. 2265 B. C. 1752} hast thou ^l stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not ^m live: before our brethren discern thou what is thine with me, and take *it* to thee: for Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had ⁿ taken the images, and put them in the camel's furniture, and sat upon them. And Laban ^o searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up ^p before thee: for the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob was ^q wroth, and chode with Laban: and Jacob answered, and said to Laban, What is my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren, and thy brethren, that they may judge ^r betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats have not cast thy young, and the rams of thy flock have I not eaten.

39 That which was torn *of beasts*, I brought not unto thee; I bare the loss of it: of ^s my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house: I served thee ^t fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ^u ten times.

42 Except ^v the God of my father, the God of Abraham, and the ^w Fear of Isaac

^a chap. 24, 10. ^b chap. 28, 21. ^c Heb. *teraphim*. ^d Judg. 17, 5; 1 Sam. 19, 13; Hosea 13, 1. ^e Heb. *the heart of Laban*. ^f chap. 15, 18. ^g chap. 16, 29; 2 Kings, 12, 17; Luke 9, 51. ^h 1 Chron. 29, 3; Job 23, 15. ⁱ Heb. *from good to bad*. ^j 1 Sam. 20, 2. ^k Heb. *hast*

stolen me. ^l Job 21, 11, 12. ^m 1 Kings, 19, 20. ⁿ 1 ver. 19; Judg. 18, 24. ^o chap. 44, 9. ^p 1 ver. 19. ^q Heb. *felt*. ^r Ex. 20, 12; Lev. 19, 32. ^s Eph. 1, 26. ^t 1 Cor. 6, 5. ^u Exodus 22, 10. ^v chap. 29, 18, 20. ^w 1 ver. 7. ^x Ps. 121, 2. ^y 1 ver. 33.

19. *Images*; idols that her father worshipped. Ver. 31.

20. *Stole away*; departed privily.

21. *Over the river*; Euphrates, which lay between Padan-aram and Canaan. *Mount Gilead*; a range of high land east of the Jordan and south of Bashan.

21. *Good or bad*; or, as in the margin, from good

to bad: while you pretend to be friendly, see that you do not injure him. Ver. 29.

28. *Sons*; grandsons.

31. *I was afraid*; this was Jacob's answer to the first of Laban's questions, why he had gone away privately; not to the last, as to the gods.

42. *The Fear of Isaac*; the God whom Isaac feared, loved, and obeyed.

A. M. 2265.
B. C. 1739. had been with me, surely thou hadst sent me away now empty. God hath seen mine ^baffliction, and the labor of my hands, and ^crebuked thee yesternight.

43 ¶ And Laban answered, and said unto Jacob, *These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their children which they have borne?*

44 Now therefore come thou, let us make a ^dcovenant, I and thou; and let it be for a ^ewitness between me and thee.

45 And Jacob took a ^fstone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap: and they did eat there upon the heap.

47 And Laban called it ^gJegar-sahadutha; but Jacob called it ^hGaled:

48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galed;

49 And ⁱMizpah; ^jfor he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man is with us; see, God is ^k witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, ^land *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their ^mfather, judge betwixt ⁿus. And Jacob sware by the Fear^o of his father Isaac.

54 Then Jacob ^poffered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and ^qblessed them: and Laban departed, and returned unto his ^rplace.

CHAPTER XXXII.

1 Jacob's vision at Mahanaim. 3 His message to Esau. 6 He is afraid of Esau's coming. 9 He prayeth for deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.

AND Jacob went on his way, and the angels of God ^smet him.

2 And when Jacob saw them, he said, This is God's ^thost: and he called the name of that place ^uMahanaim.^v

3 And Jacob sent messengers before him^w to Esau his brother, unto the land of ^xSeir, the ^ycountry of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my ^zlord Esau: Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find ^{aa}grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and

a Exodus 33:7. b 1 Chronicles, 12:17; Jude 9. c chap. 26:28. d Joshua 22:27; 24:27. e chapter 28:18. f Chaldee, the heap of witness. g Heb. the heap of witness. h That is, a beacon, or, watch-tower. i Judg. 11:29; 1 Sam. 7:5. j Judg. 11:10; 1 Sam. 12:5; Jer. 42:5. k ver. 45, 48. l Joshua 24:2. m chap. 16:5.

41. A covenant; an agreement of mutual peace. 47. Jegar-sahadutha; Chaldee: in Hebrew, Galed; both meaning, the heap of witness.

49. Mizpah; a watch-tower.

51. This pillar; ver. 45.

53. The Fear of his father; ver. 42.

55. His sons; grandsons.

INSTRUCTIONS.

2. Covetousness contracts and debases the soul, lessens natural affection, and tends greatly to injure those who exercise it, and those who feel its influence.

9. Things which take place in the course of divine providence are often, in the Bible, ascribed to God. Good men receive all their blessings as coming from him, and give him the glory.

16. When husbands and wives agree in doing what God commands, they may expect that he will be with them, and bestow upon them and their families all needed good.

24. That protection of God which is secured by obeying him, is a better safeguard than all human aid. Prov. 16:7.

k ver. 12. l Or, killed beasts. m chap. 28:11. n chap. 30:25. Num. 24:25. o Psalm 91:11; Heb. 1:14. p Josh. 5:14; Psalm 31:7; 103:21; 148:2; Luke 2:13. q That is, two hosts. r Josh. 21:38. s Luke 14:31, 32. t Dent. 2:5. u Heb. field. v Prov. 15:1. w chap. 33:8, 15.

36. Good men are sometimes angry with others, when, if they knew all the circumstances, they would see that the case requires explanation and apology rather than censure; and while ready to forgive, they would also feel the need of being forgiven.

55. When men are disposed, difficulties can be amicably settled; and when they are settled, both parties should unite in praising God, who is the author, not of contention but of peace, and who, in the settlement of difficulties, ordinarily confers upon both parties more blessings than could be gained by strife. 1 Cor 14:33; James 3:16.

CHAPTER XXXII.

2. Mahanaim; this was east of the Jordan, and north of the river Jabbok.

3. Country of Edom; south and south-east of Canaan.

5. Grace; favor.

7. Jacob was greatly afraid; lest Esau should take vengeance on him for having obtained the birth-right and the blessing. Chap. 27:36, 41.

distressed:^a and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, ^bO God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return^c unto thy country, and to thy kindred, and I will deal well with thee:

10 I ^dam not worthy of the least of all the ^emercies, and of all the ^ftruth, which thou hast showed unto thy servant: for with my staff I passed over this Jordan: and now I am ^gbecome two bands.

11 Deliver ^hme, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother ⁱwith the children.^h

12 And thou ^jsaidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night, and took of that which came to his hand a ^kpresent for Esau his brother:

14 Two hundred she-goats and twenty ne-goats, two hundred ewes and twenty rams,

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *art* these before thee?

18 Then thou shalt say, *They be thy servant Jacob's*: it is a present sent unto my lord Esau: and behold also he is behind us.

19 And so commanded he the second, and the third, and all that followed the

droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye, moreover, Behold, thy servant Jacob *is* behind us. For he said, I will ^kappease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.^k

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford ^lJabbok.

23 And he took them, and ^msent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there ⁿwrestled a man with him until the breaking ^oof the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh: And he said, I will not ^plet thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more ^qJacob, but ^rIsrael: for as a prince hast thou power with ^sGod, and with ^tmen, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*. I pray thee, thy name: And he said, Wherefore *is* it *that* thou dost ^uask after my name? And he blessed him there.

30 And Jacob called the name of the place ^vPeniel; for I have seen God face to ^wface, and my life is preserved.

31 And as he passed over Peniel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

^a chap. 35:3. ^b Psalm 107:30. ^c Psalm 135:5. ^d 13. ^e chap. 31:2, 13. ^f Heb. *Fam lea than all, etc.* ^g chap. 24:27. ^h Psalm 135:5. ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

24. *A man*; one in the form of a man.
25. *Israel*; meaning, a princely prevailer with God.

30. *Peniel*; meaning, the face of God. This Jacob says he had seen, showing that the one with whom he had wrestled was God in human form, the Angel of the covenant, the Messiah. Hos. 12:3-5.

31. *Penuel*; meaning the same as Peniel. Ver. 30. *He halted*; limped, or was lame, in consequence of the touch of the angel. Ver. 25.

INSTRUCTIONS.

2. Angels are ministering spirits sent forth by God to minister to those who are heirs of salvation. Psa. 9:11; Mat. 4:11; Heb. 1:14.

7. Past transgressions are often remembered, and cause deep and pungent distress long after they have been committed.

12. Supplication to God is one of the most sure and powerful means of influencing men and obtaining from them what we desire. Prov. 16:7; 21:1.

A. M. 2226.
B. C. 1739.

CHAPTER XXXIII.

1 The kindness of Jacob and Esau at their meeting. 17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called El-Elohe-Israel.

AND Jacob lifted up his eyes, and looked, and behold, Esau ^acame, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

3 And he passed over before them, and bowed himself to the ground ^bseven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced ^chim, and fell on his ^dneck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those ^ewith thee? And he said, The children which God hath graciously given ^ethy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, ^fWhat *meanest* thou by all this drove which I met? And he said, *These are* to find ^ggrace in the sight of my lord.

9 And Esau said, I have enough, my brother; ^hkeep that thou hast unto ^hthyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy ⁱface, as though I

had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my ⁱblessing that is brought to thee; because God hath dealt graciously with me, and because I have ^jenough: and he urged ^khim, and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* ^ltender, and the flocks and herds with young *are* with me; and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, ^maccording as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now ⁿleave with thee *some* of the folk that *are* with me: And he said, ^oWhat needeth it? Let me find grace in the ⁿsight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to ^pSuccoth, and built him a house, and made booths for his cattle: therefore the name of the place is called ^pSuccoth.

18 ¶ And Jacob came to ^qShalem, a city of ^qShechem, which is in the land of Canaan, when he came from Padan-aram: and pitched his tent before the city.

19 And he ^rbought a parcel of a field, where he had spread his tent, at the hand of the children of ^rHamor, Shechem's father, for a hundred ^rpieces of money.

20 And he erected there an ^saltar, and called it ^sEl-Elohe-Israel.

^a chap. 32:6. ^b chap. 18:2; 42:6; 43:26. ^c chap. 32:28. ^d chap. 45:14. ^e Heb. to thee. ^f chap. 48:9; Gen 127:3. ^g Heb. What is all this band to thee? ^h chap. 32:5, 16. ⁱ Heb. be that to thee that is thine. ^j Prov. 16:7. ^k chap. 43:3; 2 Sam. 3:13. ^l 1 Sam. 25:27; 2 Kings 5:15. ^m Heb. all things. ⁿ Phil. 4:18. ^o 2 Kings 5:16, 23. ^p 1 Chron. 22:5. ^q Heb. according to the foot of the work, etc., and

according to the foot of the children. ⁿ chap. 32:3. ^r Heb. set, or, place. ^q Heb. Wherefore is this? ^o chap. 34:11; Ruth 2:13; 2 Sam. 16:4. ^p Josh. 13:27; Judg. 8:5. ^r That is, booths. ^s John 3:23. ^t called, Acts 7:16. ^u Sychem. ^v chap. 23:17; Josh. 24:32. ^w called, Acts 7:16. ^x Emmer. ^y Or, lamb. ^z chap. 35:7. ^{aa} That is, God the God of Israel.

20. Prayer does not render needless the most diligent use of appropriate means, but encourages it, and is instrumental in its success.

28. Fervency and perseverance in penitent, believing prayer, has great influence with God: it prepares the way for deliverance from present trials, and furnishes the best preparation for all which are future.

CHAPTER XXXIII.

3. *Bowed himself*; according to the custom of inferiors to their superiors.

4. *They wept*; for joy, at meeting each other in such a kind manner.

8. *Grace*; favor, by their being presented to Esau.

10. *As though I had seen the face of God*; under circumstances of great and peculiar favor.

11. *My blessing*; his present as a token of his kindness and desire to promote Esau's good.

12. *He*; Esau.

13. *He*; Jacob. *All the flock*; the young, and those that could not bear the fatigue.

15. *Let me find grace*; he permitted to proceed without any of Esau's men to accompany him.

17. *House*; or tent. Chap. 27:15. *Booths*; shelters, coverings. *Succoth*; tents; a place east of the Jordan, and south of the Jabbok.

18. *Shalem*; on the west of Jordan, and north-east of Shechem. *Shalem* means peace; and some have rendered this, he came in peace to the city of Shechem. *Shechem*; or Sychar. John 4:5, about forty miles north of Jerusalem, in the part of Canaan afterwards called Samaria.

20. *El-Elohe-Israel*; God the God of Israel. Chap. 32:24-30.

INSTRUCTIONS.

4. A soft answer turneth away wrath; and yielding pacifieth great offences. Prov. 15:1; Eccl. 10:4.

11. Men who feel and act right, will in all their ways acknowledge God, and adore him as the giver of all their mercies. In so doing, they may hope for wisdom to adopt such measures as he will crown with success. Prov. 3:6; Psa. 25:9.

CHAPTER XXXIV.

1 Dinah is ravished by Shechem. 4 He sueth to marry her. 13 The sons of Jacob offer the condition of circumcision to the Shechemites. 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob say that advantage slay them, 27 and spoil their city. 30 Jacob reproveth Simeon and Levi.

AND ^aDinah the daughter of Leah, which she bare unto Jacob, went out to ^bsee the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, ^che took her, and lay with her, and defiled ^d her.

3 And his soul ^eclave unto Dinah the daughter of Jacob, and he loved the damsel, and spake ^f kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this ^g damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his ^h peace until they were come.

6 ⁱ And Hamor the father of Shechem went unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard ^j it: and the men were grieved, and they were ^k very wroth, because he had wrought ^l folly in Israel in lying with Jacob's daughter; which thing ought not to be ^m done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, ⁿ and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before ^o you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me, I will give.

12 Ask me never so much ^p dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered

^a chap. 30: 21. ^b 1 Tim. 2: 15. ^c Judg. 14: 1. ^d 2 Sam. 11: 2. ^e Heb. *humbled her*. Deut. 21: 14. ^f 22: 24, 25. ^g Judg. 19: 24, 25; Ezek. 22: 10, 11. ^h Ruth 1: 14; 1 Sam. 18: 1. ⁱ Heb. *the heart of the damsel*. 2 Sam. 19: 7; 2 Chron. 30: 22. ^j 1-8. ^k 10, 11. ^l Judg. 14: 2. ^m 1 Sam. 10: 27. ⁿ 2 Sam. 13: 22. ^o chap. 14: 7. ^p Josh. 7: 15; Judg. 20: 63.

20. When God, in fulfilment of his promises, bestows on men special favors, they should render special thanksgiving; and wherever they reside, should have a place consecrated to public worship.

CHAPTER XXXIV.

13. *Deceitfully*; pretending one thing and meaning another. *And said*; to justify the crime they were plotting.

Shechem and Hamor his father ¹ de-
ceitfully, and said, Because he had defiled
Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a ^m reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be ⁿ circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had ^o delight in Jacob's daughter: and he *was* more ^p honorable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us: therefore let them dwell in the land, and trade therein: for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only ^q herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle, and their substance, and every beast of ^r theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that ^s went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and ^t came upon the city boldly, and slew all the males.

¹ 2 Sam. 13: 12. ² Deut. 23: 17. ³ chap. 13: 9. ⁴ Ex. 22: 17. ⁵ Prov. 20: 25. ⁶ Josh. 2: 9. ⁷ Gal. 4: 12. ⁸ chap. 24: 30. ⁹ chap. 4: 9. ¹⁰ 11: 20. ¹¹ Numbers 22: 15; 1 Kings 2: 24; 2 Kings, 5: 1; Isa. 32: 3. ¹² 5: 13. ¹³ 21: 8, 9; Acts 13: 69; 17: 15. ¹⁴ ver. 15, 17. ¹⁵ Proverbs 13: 12, 13. ¹⁶ chap. 23: 18. ¹⁷ chap. 49: 5, 7.

11. *We cannot*; this shows the manner in which the word cannot is often used in the Bible, referring, not to power, but choice.

16. *Then will we give*; this was false, and designed to deceive Hamor and Shechem.

19. *Deferred not*; did not hesitate to do what they proposed.

25. *Simeon and Levi*; they were the leaders, though others may have assisted them.

A. M. 2722.
B. C. 1732.

26 And they slew Hamor and Shechem his son with the ^aedge^a of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain,^b and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi. Ye have ^ctroubled me to make me to stink^d among the inhabitants of the land, among the Canaanites, and the Perizzites: and I *being* ^efew in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with a harlot?

CHAPTER XXXV.

1 God sendeth Jacob to Beth-el. 2 He purgeth his house of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God blesseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Egar. 22 Reuben lieth with Bilhah. 23 The sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death, and burial of Isaac.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell ^fthere: and make there an altar unto God, that appeared unto thee when thou ^gfleddest from the face of Esau thy brother.

2 Then Jacob said unto his ^hhousehold, and to all that *were* with him, Put away the strange ⁱgods that *are*^j among you, and be ^kclean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the ^lday of my distress, and was with ^mme in the way which I went.

4 And they gave unto Jacob all the

strange gods which *were* in their hand, and *all their* ⁿear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by ^oShechem.

5 And they journeyed: and the terror of ^pGod was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and called the place ^qEl-beth-el; because there God appeared ^runto him, when he fled from the face of his brother.

8 But Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.^s

9 ¶ And God appeared unto Jacob again when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name ^tIsrael.

11 And God said unto him, ^uI am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

12 And the land which I gave ^vAbraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from ^whim in the place where he talked with him.

14 And Jacob set up a ^xpillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el: and there was but ^ya little way to come to Ephrath: and Rachel travailed, and she had hard labor.

17 And it came to pass when she was

^a Heb. *mouth*. ^b Deut. 32:42. ^c chap. 49:7. ^d Josh. 7:25. ^e Ex. 5:24; 1 Sam. 13:1; 27:12. ^f Deut. 4:27; Psalm 105:12. ^g Psal. 47:4. ^h chap. 27:43; 28:13, 19. ⁱ chap. 18:19. ^j Josh. 24:15; 1 Sam. 10:2, 7. ^k chap. 31:19; Josh. 24:23; 1 Sam. 7:3. ^l Exodus 19:10. ^m chap. 32:7, 24; Psal. 107:6. ⁿ chap. 28:20;

31:3, 42. ^o Ex. 32:3, 4; Hosea 2:13. ^p Judg. 9:6. ^q Ex. 27:27. ^r Deut. 11:25; Josh. 2:9; 2 Chron. 14:14. ^s That is, the *G-d of Bethel*. ^t chap. 28:13. ^u That is, the *oak of weeping*. ^v chap. 32:28. ^w chap. 17:1; 48:3, 4; Ex. 6:2. ^x chap. 12:7; 13:15; 28:19. ^y chap. 17:22. ^z chap. 28:18. ^z Heb. *a little piece of ground*.

29. *The house*; the houses of the Shechemites.

30. *Stink*; become odious, hateful.

INSTRUCTIONS.

2. Next to the fear and love of God, the guardianship of parents is the great safeguard of children.

5. In this life, trials often succeed trials like the waves of the sea; the passing away of some being quickly followed by the coming of others.

13. The deceitfulness of parents is often dreadfully punished by the deceitfulness of their children.

24. Pecuniary considerations have great influence with men, and they will readily submit to much self-denial for the sake of making money.

29. Deceit, hypocrisy, and a profane use of divine ordinances, blind the mind, harden the heart, sear

the conscience, and prepare the way for the most abominable crimes.

CHAPTER XXXV.

1. *Beth-el*; chap. 12:8; 28:19-22.

2. *Strange gods*; idols. *Be clean*; cleanse or purify yourselves.

3. *The day of my distress*; chap. 28:20; 32:7, 24-28.

7. *El-beth-el*; God of Bethel.

8. *Deborah*; chap. 24:59. *Allon-bachuth*; the oak of weeping.

15. *Beth-el*; house of God. Chap. 28:19.

16. *Ephrath*, afterwards called Bethlehem, about six miles south of Jerusalem. Ver. 19.

in hard labor, that the midwife said unto her, Fear not; ^athou shalt have this son also.

18 And it came to pass, as her ^bsoul was in departing, (for she died,) that she called his name ^cBen-oni: but his father called him ^dBenjamin.

19 And Rachel ^edied, and was buried in the way to ^fEphrath, which is Beth-lehem.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's ^ggrave unto this day.

21 ^h¶ And Israel journeyed, and spread his tent beyond the ⁱtower of Edar.

22 And it came to pass, when Israel dwelt in that land, that ^jReuben went and lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were ^ktwelve:

23 The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These *are* the sons of Jacob, which were born to him in Padan-aram.

27 ^l¶ And Jacob came unto Isaac his father unto ^mMamre, unto the city of ⁿArba, which is Hebron, where Abraham and Isaac sojourned.

28 And the days of Isaac were a hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and was ^kgathered unto his people, *being* old and full of days; and his sons Esau ^oand Jacob buried him.

^a chap. 30:24; 1 Sam. 4:20. ^b Lam. 2:12. ^c That is, the son of my sorrow. ^d That is, the son of the right hand. ^e chap. 48:7. ^f Ruth 1:2; 4:11; Micah 5:2; Matthew 2:8. ^g 1 Sam. 10:2; 1 Chron. 4:8. ^h chap. 49:4; 1 Chron. 5:1; 1 Cor. 5:1. ⁱ chap.

18. *Ben-oni*; son of my sorrow. *Benjamin*; meaning, son of the right hand, one greatly beloved.

20. *Unto this day*; the time when Moses wrote this history.

21. *Tower of Edar*; called, Micah 4:8, tower of the flock, and supposed to have been not far from Bethlehem.

27. *Hebron*; chap. 13:18; 23:2, 19.

INSTRUCTIONS.

3. When God has graciously appeared for us in trouble, answered our prayers, and visited us in mercy, we should hasten to acknowledge his goodness, and render the praise and thanksgiving which are his due and our reasonable service.

8. Domesticities who perform with fidelity their appropriate duties to God and to men, add greatly to the comfort and usefulness of families, and are justly entitled to confidence, affection, and respect. By the wise and the good they will be greatly beloved while they live, and deeply lamented when they die.

14. Whenever God especially blesses men, pious gratitude should lead them publicly to acknowledge and adore him.

CHAPTER XXXVI.

A. M. 2244
B. C. 1750

1 Esau's three wives. 6 His removing to mount Seir. 9 His sons. 15 The dukes which descended of his sons. 20 The sons and dukes of Seir. 21 Anah findeth mules. 31 The kings of Edom. 40 The dukes that descended of Esau.

NOW these *are* the generations of Esau, who is ^mEdom.

2 Esau took his wives of the daughters of Canaan; ^aAdah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite,

3 And Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to ^bEsau, Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the ^cpersons of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together: and the land wherein they were strangers could not bear ^dthem, because of their cattle.

8 Thus dwelt Esau in mount ^eSeir: Esau *is* Edom.

9 ^f¶ And these *are* the generations of Esau the father of ^gthe Edomites, in mount Seir:

10 These *are* the names of Esau's sons; Eliphaz^h the son of Adah the wife of Esau; Reuel the son of Bashemath the wife of Esau.

40:8. 1 chap. 13:18. 3 Josh. 14:15; 15:13. 4 chap. 25:8; Job 5:26. 1 chap. 25:30. 6 chap. 25:30. 7 chap. 26:34. 9 1 Chron. 1:25. 4 Heb. sons. 5 chap. 13:6, 11. 6 Deut. 2:5. 7 Heb. Edom. 8 ver. 3, 4; 1 Chron. 1:35.

19. Not a thought, word, or action escapes the notice of God, or ever passes from his remembrance. Give me children, said Rachel, or else I die. Chap. 30:1. God gave her children, and she died. More wise, more safe, more blessed is it to say, Not my will, but thine be done. Mat. 26:39-42; Luke 22:42.

29. The death of a parent should ever awaken new affection and kindness in children; and while they unite in paying respect to his memory, they should be grateful for his virtues, and so far as he obeyed God, imitate his example.

CHAPTER XXXVI.

1. *Generations of Esau*; a notice of his descendants. *Edom*; chap. 25:30.

2. *Esau took his wives*; chap. 26:34; 28:9. In the different accounts his wives and their parents are called by different names, more than one name being often applied to the same person.

7. *Could not bear them*; they needed more pasture for their flocks.

8. *Mount Seir*; chap. 32:3.

A. M. 2264.
B. C. 1740.

11 And the sons of Eliphaz were Teman, Omar, * Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz, ^aAmalek: these *were* the sons of Adah, Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these *were* the sons of Basemath, Esau's wife.

14 ¶ And these *were* the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, and duke Amalek: these *are* the dukes *that came* of Eliphaz, in the land of Edom: these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel, in the land of Edom: these *are* the sons of Basemath, Esau's wife.

18 ¶ And these *are* the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who is Edom, and these *are* their dukes.

20 ¶ These *are* the sons of ^bSeir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and [†]Hemam; and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; [‡]Alvan, and Manahath, and Ebal, Shepho,[§] and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was* that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these;

* Or, Zephi. 1 Chron. 1:36. a Ex. 17:8, 14; Numbers 24:20; 1 Samuel, 15:2. b chap. 14:6; Deut. 2:12, 22. † Or, Homam.

‡ Or, Alvan. § Or, Shephi. || Or, Amram. * Or, Jakan.

15. Dukes; leaders, or princes.

20. Sons of Seir; these *were* the former inhabitants, called Horites.

INSTRUCTIONS.

7. In this world, as to temporal things, God treats the righteous and the wicked in many respects alike.

Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan,^{||} and Eshbau, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and * Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And these *are* the kings that reigned in the land of ^cEdom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of ^dRehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and [†]Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these *are* the names of the ^edukes *that came* of Esau, according to their families, after their places, by their names: duke Timnah, duke [‡]Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of ^fthe Edomites.

c 1 Chron. 1:43. d chap. 10:11. † 1 Chron. 1:50. Hadad Pau. After his death was an aristocracy. e Exodus 15:15. ‡ Or, Alvah. § Heb. Edom.

He makes his sun to rise on the evil and on the good, and sends his rain on the just and on the unjust. But in the future world, each will receive according to his works.

43. Enough of the history of Esau's descendants is given in the Bible to show that the promises of God concerning him *were* accomplished.

CHAPTER XXXVII.

2 Joseph is hated of his brethren. 5 His two dreams. 13 Jacob sendeth him to visit his brethren. 18 His brethren conspire his death. 21 Reuben saveth him. 26 They sell him to the Ishmaelites. 31 His father, deceived by the bloody coat, mourneth for him. 36 He is sold to Potiphar in Egypt.

AND Jacob dwelt in the land * wherein his father was ^a a stranger, in the land of Canaan.

2 These *are* the generations of Jacob. Joseph *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father ^b their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* the ^c son of his old age: and he made him a coat of *many* ^d colors.^d

4 And when his brethren saw that their father loved him more than all his brethren, they ^e hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For behold, we *were* binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance ^f to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign ^g over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told *it* his brethren, and said, Behold, I have dreamed a dream more: and behold, the sun and the moon and the eleven stars made ^h obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed

come to bow ⁱ down ourselves to thee to the earth? A. M. 2275.
B. C. 1729.

11 And his brethren ^j envied him; but his father ^k observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed the *flock* in Shechem? Come, and I will ^l send thee unto them. And he said to him, Here *am* I.

14 And he said to him, Go, I pray thee, see ^m whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of ⁿ Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and behold, *he was* wandering in the field: and the man asked him, saying, What seekest ^o thou?

16 And he said, I seek my brethren: ^p tell me, I pray thee, where they feed *their* flocks.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went with his brethren, and found them in ^q Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired ^r against him to slay him.

19 And they said one to another, Behold, this ^s dreamer cometh.

20 Come now therefore, and let us slay him, ^t and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no ^u blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him: that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stripped ^v Joseph out of his coat, *his* coat of *many* ^w colors ^x that *was* on him;

24 And they took him, and east him

* Heb. of his father's sojournings. * chap. 17: 8; 27: 4; 28: 1; 36: 7; Heb. 11: 9; 16. * 1 Sam. 2: 22; 1 Cor. 1: 11; 5: 14; 11: 18; c chap. 14: 30. † Or, piece. ‡ Judg. 5: 30; 2 Sam. 13: 18. § Ezek. 16: 16. ¶ chap. 1: 2; Psal. 28: 1; 1: 4; Titus 3: 3. † chap. 42: 6-9; 43: 26; 44: 14. ‡ Gen. 18: 22; Luke 16: 14; 27. § chap. 44: 14; 46: 29; 50: 18. ¶ chap. 27: 29. † Acts 7: 9. * Dan. 7: 28; Luke 2: 19, 51. † 1 Sam. 17: 17; Luke 20: 13. ‡ Heb. see the peace of the brethren, etc. m chap. 35: 27. n Judg. 4: 22; 2 Kings, 6: 19. o Cant. 1: 7. p 2 Kings, 6: 13. q Psal. 31: 13; 37: 12, 32; 94: 21. Mat. 21: 38; 27: 1; John 11: 53; Act. 23: 12. ‡ Heb. master of a company. r Prov. 1: 11, 16; 27: 4. s chap. 42: 22. t Mat. 27: 28. † Or, piece, u verse 3.

CHAPTER XXXVII.
2. Sons of Bilhah, and—Zilpah: Dan and Naphtali, Gad and Asher. Chap. 30: 4-13. Their evil report; Joseph made known to Jacob their evil conduct.

3. Coat of many colors: a mark of distinction, and an expression of his father's love.

4. Could not; for want of disposition, not of power; they chose not to do it.

7. Made obeisance; bowed down; a common mode of expressing subjection.

9. Sun—moon and—eleven stars; supposed to refer to Joseph's father, mother, and eleven brethren.

11. Observed the saying; remembered it, and reflected much upon its meaning.

12. Shechem; chap. 33: 18.

17. Dothan; twelve or fifteen miles north of Shechem.

22. That he might rid him out of their hands; prevent their killing him, and restore him again to his father.

A. M. 2275.
B. C. 1729. into a ^a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat ^b bread: and they lifted up their eyes and looked, and behold, a company of ^c Ishmaelites came from Gilead, with their camels bearing spicery and ^d balm and myrrh, going to carry it down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and ^e conceal his blood?

27 Come, and let us sell him to the Ishmaelites, and let not our ^f hand be upon him: for he *is* our brother *and* our flesh: and his brethren ^g were content.

28 Then there passed by ^h Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold ⁱ Joseph to the Ishmaelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and behold, Joseph *was* not in the pit; and he ^j rent his clothes.

30 And he returned unto his brethren, and said, The ^k child is not; and I, whither shall I go?

31 And they took Joseph's ^l coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colors, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat: an evil ^m beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth ⁿ upon his loins, and mourned for his son many days.

^a Psalm 35:7; Laim. 4:20. ^b Prov. 30:20; Amos 6:6. ^c ver. 28, 36. ^d Jer. 8:22. ^e chap. 4:10; Job 16:18. ^f 1 Sam. 18:17; 2 Sam. 12:9. ^g Heb. *harkened*. ^h Judg. 6:13. ⁱ Psa. 105:17; Zech. 11:12; Mat. 27:9; Acts 7:9. ^j Num. 14:6; Judg. 11:35; Job 1:20; Joel 2:13. ^k chap. 42:13, 36; Jer. 31:15. ^l ver. 25.

25. *Ishmaelites*; descendants of Ishmael. *Gilead*; chap. 31:21.

26. *Slay our brother*; by leaving him to die in the pit.

28. *Midianites*; descendants of Midian, Abraham's fourth son by Keturah. They and descendants of Ishmael were probably in the same company.

29. *Rent his clothes*; a common way of expressing grief.

30. *The child is not*; Reuben was probably absent when they sold Joseph.

33. *Joseph is—rent in pieces*; Jacob, who deceived his father, is now himself wofully deceived by his children.

34. *Sackcloth*; a kind of coarse cloth worn by mourners.

INSTRUCTIONS.

3. Parents in the treatment of their children need wisdom from above, and should carefully avoid making invidious distinctions between them.

8. Children who are especially favored need much wisdom, in order not needlessly to increase

35 And all his sons and all his ^a daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an ^b officer of Pharaoh's, and ^c captain of the guard.

CHAPTER XXXVIII.

1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The trespass of Onan. 11 Tamar stayeth for Shelah. 13 She deceiveth Judah. 27 She beareth twins, Pharez and Zarah.

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name ^a Er.

4 And she conceived again, and bare a son; and she called his name ^b Onan.

5 And she yet again conceived, and bare a son; and called his name ^c Shelah; and he was at Chezib when she bare him.

6 And Judah took a wife for Er his first-born, whose name *was* Tamar.

7 And Er, Judah's first-born, was wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go in unto ^d thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

1 chap. 44:28. 2 Kings, 19:1; Esther 4:1; Isa. 32:11. Jonah 3:5. 2 Sam. 12:17. ^f Heb. *chunch, chamberlain, or, courtier*. Esth. 1:10. ^g Er, *chief marshal, Heb. chief of the slaughter-men or executioners*. 9 chap. 46:12. ^p chap. 46:12. ^q ver. 11, 26. ^r 1 Chron. 2:13. ^s Deut. 25:5; Mat. 22:24.

the difficulty which the partiality of parents occasions.

11. God's dealings with children are full of instruction, and worthy of being carefully observed and seriously pondered by parents.

18. Envy tends to make men hard-hearted and cruel, to root out even natural affection, and awaken the most malignant and murderous passions.

24. Great favors of Providence are often accompanied or followed by great trials. 2 Co. 12:7; Heb. 12:6.

32. Under the influence of envy or covetousness, men may sell even their own brother into perpetual bondage, and rend the heart of an affectionate father with exquisite anguish. But in doing it, they are preparing for exquisite anguish themselves.

CHAPTER XXXVIII.

1. *Adullamite*; belonging to Adullam, a place north of Hebron, and south-west from Jerusalem.

2. *Shuah*; the name, not of the daughter, but of her father. Ver. 12.

9. *Give seed to his brother*; Deut. 25:5, 6.

10 And the thing which he did * displeased the LORD; wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*: and Tamar went and dwelt in her father's house.

12 ¶ And in process of time the daughter of Shuah, Judah's wife, died; and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up ^a to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in [†] an open place, ^b which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be a harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; for he knew not that she was his daughter-in-law: and she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send thee [‡] a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

18 And he said, What pledge shall I give thee? And she said, Thy ^c signet, and thy bracelets, and thy staff that is in thy hand: and he gave it her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her veil from her, and put on the garments ^d of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where is the harlot that was openly ^e by the way-side? And they said, There was no harlot in this place.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this place.

23 And Judah said, Let her take it to her, lest we ^{*} be [‡]shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the ^fharlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be ^gburnt.

25 When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, am I with child: and she said, ^h Discern. I pray thee, whose are these, the ⁱsignet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more ^jrighteous than I; because that I gave her not to ^kShelah my son. And he knew her again no more.

27 ¶ And it came to pass in the time of her travail, that behold, twins were in her womb.

28 And it came to pass when she travailed, that the *one* put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that behold, his brother came out; and she said, [†] How hast thou broken forth? *this* breach be upon thee: therefore his name was called [‡]Pharez.^m

30 And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah.

CHAPTER XXXIX.

1 Joseph advanced in Potiphar's house. 7 He resisteth his mistress' temptation. 13 He is falsely accused. 20 He is cast in prison. 21 God is with him there.

AND Joseph was brought down to Egypt; and ^aPotiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

^a Heb. was evil in the eyes of the Lord. [†] Heb. the days were multiplied. ^b Josh. 15:10, Judg. 14:1. [‡] Heb. the door of eyes, or of Enayim. ^c Prov. 1:12. ^d Heb. a kid of the goats. ^e ver. 25. ^f 2 Sam. 14:2, 5. ^g Or, in Enayim. ^h Heb. became a contempt. ⁱ Prov. 6:33; Rom. 6:21; Eph. 5:12. ^j Judg. 19:25. Hosea 1:3.

12. Timnath; south-west of Jerusalem.

13. Covered her face; as was the custom of harlots.

18. Signet; seal. Bracelets; ornaments for the wrists.

23. Let her take it; let her keep the pledge.

26. More righteous; less wicked.

INSTRUCTIONS.

2. Although it is ordinarily best for young men to be married early in life, yet it should not be done

without earnest prayer to God for his guidance and blessing, that the connection may be a source of happiness and usefulness.

10. Secret as well as open sins are all known to God, and unless repented of and forgiven, will be visited with his curse.

20. Judah had been instrumental in deceiving his father, and now he is himself deceived.

21. Those who are most guilty themselves are often most ready to denounce vengeance on others.

A. M. 2275.

B. C. 1729.

2 And the LORD was with ^aJoseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to ^bprosper in his hand.

4 And Joseph found ^cgrace in his sight, and ^dhe served him: and he made him overseer^d over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's ^ehouse for Joseph's sake; and the blessing of the LORD was upon all that he had in the ^fhouse, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a ^ggoodly person, and well-favored.

7 ¶ And it came to pass after these things, that his master's wife cast her ^heyes upon Joseph: and she said, 'Lie with me.

8 But he ⁱrefused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand:

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness,^k and ^lsin against God?

10 And it came to pass, as she spake to Joseph day by ^mday, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house *there* within.

12 And she caught ⁿhim by his garment,

saying, Lie with me: and he left his garment in her hand, and ^ofled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock^p us; he came in unto me to lie with me, and I cried with a ^qloud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him ^raccording to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath^s was kindled.

20 And Joseph's master took him, and put him into the ^tprison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and ^ushowed him mercy, and gave him favor^t in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison: and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand: because the LORD was with him, and *that* which he did, the LORD^v made *it* to prosper.

^a 1 Sam. 16: 18; 18: 14, 28; Acts 7: 9. ^b Josh. 1: 7, 8; 1 Chron. 22: 13; Psa. 1: 3. ^c Jer. 21: 1. ^d 1 Sam. 16: 22. ^e chap. 24: 2. ^f chap. 30: 27. ^g Deut. 28: 3-6. ^h 1 Sam. 16: 12; 17: 42. ⁱ Job 31: 1; Psa. 119: 57. ^j 1 Sam. 13: 11. ^k Proverbs 1: 10. ^l Lev. 20: 10; Prov. 6: 29, 32. ^m 1 Sam. 12: 13; Psa. 51: 4; Jer. 28: 16. ⁿ Prov.

22: 14; 23: 17. ^o Proverbs 7: 13. ^p Eccl. 7: 26. ^q Eccl. 22: 5. ^r Heb. great. ^s Exodus 23: 1; Psa. 37: 14; 130: 3; Prov. 12: 19. ^t Prov. 6: 34, 35; Cant. 8: 6. ^u chap. 41: 14; Psa. 105: 18. ^v Heb. extended kindness unto him. ^w Ex. 12: 36; Psa. 106: 46; Prov. 16: 7; Dan. 1: 9; Acts 7: 10. ^x ver. 2, 3.

CHAPTER XXXIX.

2. A *prosperous man*; succeeded well in his business, and thus promoted his master's interests.

4. *Grace*; favor.

6. *He knew not aught*; he did not take the care of any thing himself, but left all to Joseph. *Goodly*—well-favored; beautiful in person.

8. *Wotteth*; knoweth.

12. *Got him out*; escaped out of the house.

20. *In the prison*; chap. 41: 14; Psa. 105: 18.

22. *He was the doer*; he gave directions, and things were done accordingly.

INSTRUCTIONS.

5. The Lord will not forsake any who put their trust in him; and fidelity in the discharge of duty

in lower situations is the best preparation for, and the surest way of advancement to those that are higher.

9. The fear of the Lord is the surest pledge of fidelity, the best safeguard against temptation, and the most powerful means of promoting all the great interests of men.

15. Tempters to sin will turn accusers, and when they have power, will become persecutors and tormentors.

21. No evils which men can inflict can shut out the presence and favor of God from those who trust in him; and a servant in a dungeon may be more happy than a king on his throne. Though he may suffer for righteousness' sake, in due time he will be delivered, and his sorrow turned into joy.

CHAPTER XL.

1 The butler and baker of Pharaoh in prison. 4 Joseph hath charge of them. 5 He interpreteth their dreams. 20 They come to pass according to his interpretation. 23 The ingratitude of the butler.

AND it came to pass after these things, *A* that the ^abutler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was ^bwroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the ^cprison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 ^cAnd they dreamed a dream both of them, each man his ^ddream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and behold, they were ^esad.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore ^flook ye so sadly to-day?

8 And they said unto him, We have dreamed a dream, and there is no ^ginterpreter of it. And Joseph said unto them, Do not interpretations ^hbelong to God? tell me them, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my ⁱdream, behold, a vine was before me;

10 And in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them

into Pharaoh's cup, and I gave the <sup>A. M. 2246.
B. C. 1718</sup>cup into Pharaoh's hand.

12 And Joseph said unto him, This is the interpretation of it: The three branches are three days:

13 Yet within three days shall Pharaoh lift [†]up thy ^khead, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But [‡]think on me when it shall be well with thee, and show kindness, [§]I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done ^{||}nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold, I had three [¶]white baskets on my head:

17 And in the uppermost basket there was of all manner of ^{||}bake-meats for Pharaoh: and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This is the interpretation thereof: The three baskets [¶]are three days:

19 Yet within three days shall Pharaoh lift ^{*}up thy head from off thee, and shall hang thee on a tree; and the birds [¶]shall eat thy flesh from off thee.

20 [¶]And it came to pass the third day, which was Pharaoh's [¶]birthday, that he made a feast unto all his servants: and he [†]lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again, and he gave the cup [†]into Pharaoh's hand;

22 But he hanged the chief baker, as Joseph had [†]interpreted to them.

23 Yet did not the chief butler remember Joseph, but [†]forgot him.

^a Neh. 1: 11. ^b Prov. 16: 11, 19, 19. ^c chap. 39: 20, 23. ^d Job 33: 15, 17. ^e Dan. 1: 5. ^f Heb. *are your faces cast?* ^g Neh. 2: 2. ^h chap. 41: 15. ⁱ Dan. 2: 11, 28. ^j Job. 7: 13. ^k chap. 41: 25. ^l Dan. 2: 26. ^m Gen. 41: 26. ⁿ 2 Kings, 2: 27. ^o Job. 32: 21. ^p Heb. *remember me with thee.* ^q Sam. 20: 14, 15. ^r 1 Kings, 2: 7. ^s Luke 24: 42. ^t 1 Sam.

24: 11. ^u Psa. 79: 3, 4. ^v Dan. 6: 22. ^w Or, *full of flesh.* ^x Heb. *meat of Pharaoh, the work of a baker, or cook.* ^y chap. 41: 26. ^z ver. 13. ^{aa} Or, *rejoice thou, and take thy office from thee.* ^{ab} 1 Sam. 17: 16. ^{ac} Sam. 21: 10. ^{ad} 9 Mat. 14: 6. ^{ae} Mark 6: 21. ^{af} Or, *rejoice thou.* ^{ag} Neh. 2: 11. ^{ah} ver. 18. ^{ai} Psa. 31: 12. ^{aj} Eccl. 9: 15, 16. ^{ak} Amos 6: 6.

CHAPTER XL.

1. *Butler*; a cup-bearer; one who presented to the king his wine. *Baker*; the one who furnished the king his bread, or had the direction of others who did it.

2. *Ward*; prison.

3. *Charged Joseph*; gave him the care of them. *Served them*; supplied their wants.

5. *According to the interpretation*; answering to the events which Joseph explained them to mean.

6. *Sad*; looking sorrowful and troubled.

8. *Interpreter*; one who could tell the meaning of the dream.

12. *Three branches are three days*; not literally,

ally, but they represent or mean three days. Ver. 18. Mat. 26: 26.

13. *Lift up thy head*; take thee out of prison. *This house*; the prison.

15. *Stolen*; his brethren, in selling him, took what was not theirs, and appropriated it to their own use. This, Joseph called stealing.

16. *Good*; favorable, pleasant.

23. *Did not—remember Joseph*; did not so remember as to comply with his request.

INSTRUCTIONS.

3. The present condition of men is no certain indication of their character. In the same dungeon may be very different men, and from very different causes—men who are serving different masters, and preparing to dwell for ever in different places.

A. M. 2290.
B. C. 1715.

CHAPTER XLI.

1 Pharaoh's two dreams. 25 Joseph interpreteth them.
33 He giveth Pharaoh counsel. 38 Joseph is advanced. 50 He begetteth Manasseh and Ephraim.
54 The famine beginneth.

AND it came to pass at the end of two full years, that ^aPharaoh dreamed: and behold, he stood by the river.

2 And behold, there came up out of the river seven well-favored kine and fat-fleshed; and they fed in a meadow.

3 And behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, ^{*}rank and good.

6 And behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, *it was* a dream.

8 And it came to pass in the morning, that his ^bspirit was troubled; and he sent and called for all the ^cmagicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could ^dinterpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was ^ewroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he; ^fwe dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he in-

terpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they [†]brought him hastily out of [‡]the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto ^hJoseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* [‡]thou canst ⁱunderstand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the ^jriver:

18 And behold, there came up out of the river seven kine, fat-fleshed and well-favored; and they fed in a meadow:

19 And behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favored kine did eat up the *first* seven fat kine:

21 And when they had ^keaten them up, it could not be known that they had eaten them; but they *were* still ill-favored, as at the beginning. So I awoke.

22 And I saw in my dream, and behold, seven ears came up in one stalk, full and good:

23 And behold, seven ears, ^lwithered, thin, and blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the ^mmagicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath showed Pharaoh what he *is* about to do.

a dream thou canst interpret it. [†] chap. 40:8; Dan. 2:30; 2 Cor. 3:5. [‡] ver. 1. [§] Heb. come to the inward parts of them. ^{||} Or, small. ^k ver. 8; Dan. 4:7. ^l Dan. 2:29, 45; Rev. 4:1.

8. Those who receive their blessings as the gift of God, and gratefully acknowledge him, will sympathize in the distresses of others, and be disposed, as far as may be consistent, to relieve them.

12. To insist on a literal interpretation where the meaning is evidently figurative, is a gross perversion of Scripture.

15. The selling of a brother into bondage is not only palpable dishonesty, but aggravated theft. Ex. 21:16.

23. In prosperity men are apt to overlook and forget those who have aided them in adversity, and thus to show that their hearts are deceitful and desperately wicked. Jer. 17:9.

CHAPTER XLI.

1. *The river*; Nile.

2. *Kine*; cows.

8. *Magicians*; persons who pretended to supernatural power in explaining signs, interpreting dreams, and revealing hidden things.

9. *My faults*; probably not so much in neglecting Joseph, as in displeasing Pharaoh.

13. *Me he restored*; foretold that I should be restored, and that the baker would be hanged.

16. *It is not in me*; he could not of himself interpret the dream, it must be by divine aid. *An answer of peace*; one that would remove his fears and promote his good.

25. *Is one*; both dreams mean the same thing.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill-favored kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be ^aseven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come ^bseven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of ^cfamine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall ^dconsume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very ^egrievous.

32 And for that the dream was doubled unto Pharaoh ^ftwice; *it is* because the thing *is* ^gestablished by God, and God will shortly bring it to ^hpass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint ⁱofficers over the land, and take up the fifth part of the land of Egypt in the seven plentiful ^jyears.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land ^kperish not through the famine.

37 ^lAnd the thing was good in the eyes of Pharaoh, ^mand in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as *this is*, a man in ⁿwhom the spirit of God *is*?

^a 2 Kings, 8:1. ^b ver. 47. ^c ver. 54. ^d chap. 47:14. ^e Heb. heavy. ^f chap. 37:7, 9. ^g Or, prepared of God. ^h Num. 23:19; Isa. 46:10. ⁱ Or, overseers. ^j Prov. 6:6-8; 22:3. ^k Heb. be not cut off. ^l As 1 Sam. 7:10. ^m Num. 27:18; Job 32:8. ⁿ Prov. 2:26; Dan. 4:8; 10:11. ^o Ps. 105:21. ^p Heb. be armed, or, kiss. ^q Dan. 6:3. ^r 1 Esdr. 3:10; 8:2, 15. ^s Or, seek. ^t Dan. 5:7, 20. ^u Or, tender

26. *Are seven years*; represent them. Chap. 40:12, 18.

30. *Forgotten—consume the land*; in the seven years of famine the people would consume the produce of the seven years of plenty.

32. *Doubled*; to show the certainty and nearness of the events foretold.

34. *Of the land*; the produce of the land.

36. *The land perish not*; the inhabitants of it.

37. *The thing was good*; it met the approbation of Pharaoh and his servants.

42. *Put it upon Joseph's hand*; in token of his being clothed with authority.

44. *Lift up his hand or foot*; a proverbial ex-

pression, denoting that all the people should be under Joseph's control.

40. Thou shalt be over my ⁱhouse, and according unto thy word shall all my people ^hbe ruled: only in the throne will I be greater than thou.

41. And Pharaoh said unto Joseph, See, I have set thee ^kover all the land of Egypt.

42. And Pharaoh took off his ^lring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of ^mfine linen, and put a ⁿgold chain about his neck;

43. And he made him to ride in the second chariot which he had; and they cried before him, ^oBow ^pthe knee: and he made him *ruler* over all the ^qland of Egypt.

44. And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45. And Pharaoh called Joseph's name Zaphnath-paaneah; ^rand he gave him to wife Asenath the daughter of Poti-phe-rah ^spriest of On. And Joseph went out over *all* the land of Egypt.

46. ¶ And Joseph *was* thirty years old when he stood ^tbefore Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47. And in the seven plentiful years the earth brought forth by handfuls.

48. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the same.

49. And Joseph gathered corn as the sand of the ^usea, very much, until he left numbering; for *it was* without number.

50. And unto Joseph were born two sons ^vbefore the years of famine came: which Asenath the daughter of Poti-phe-rah ^wpriest of On bare unto him.

^a Heb. Jerech. ^b chap. 45:8, 26; Acts 7:10. ^c Which in the Coptic signifies, a revealer of secrets, or, the man to whom secrets are revealed. ^d Or, prince. Exodus 2:16; 2 Sam. 8:18. ^e 1 Samuel, 16:21; Daniel 1:19; Luke 21:36. ^f chap. 22:17; Judges 7:12; 1 Sam. 3:15; Psalm 78:27. ^g chap. 46:20; 48:5. ^h Or, prince, ver. 45.

45. *Zaphnath-paaneah*; supposed by some to mean, revealer of secrets; by others, saviour of the people. *Priest*; a priest at that time, in Egypt, was a civil as well as an ecclesiastical ruler; and by this marriage Joseph became connected with one of the great men of the kingdom. *On*; called by the Greeks Heliopolis, or the city of the sun. It was on the east of the Nile, in the land of Goshen, and not far from the modern Cairo.

47. *By handfuls*; in great abundance.

48. *Laid up the food*; that which was not wanted for present use.

A. M. 2292.
B. C. 1712. 51 And Joseph called the name of the first-born * Manasseh. For God, *said* he, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he † Ephraim: For God hath caused me to be ‡ fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had ^bsaid: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished,^c the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened ‡ all the storehouses, and ^dsold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was so sore in all lands.

CHAPTER XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt. 16 They are imprisoned by Joseph for spies. 18 They are set at liberty, on condition to bring Benjamin. 21 They have remorse for Joseph. 24 Simeon is kept for a pledge. 25 They return with corn, and their money. 29 Their relation to Jacob. 36 Jacob refuseth to send Benjamin.

NOW when * Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that

there is corn in Egypt: get you down thither, and buy for us from thence; that we may ^flive, and not die.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure ^gmischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 And Joseph *was* the ^hgovernor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake ⁱroughly unto them; and he said unto them. Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he ^jdreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the

47:14, 24. e Acts 7:12. f chap. 43:8; Psa. 118:17. g ver. 38. h chap. 41:41. i Heb. *hard things with them*. j chap. 37:5, 9.

and discretion; and those who have most of these qualities, will be most likely to be successful.

39. Those who know most of God and his ways will be the more wise and discreet. They can be more safely trusted, and in great and difficult services may be expected to do the most good.

44. He who shows the most kindness, patience, compassion, and benevolence in a dungeon, may be expected to show the most humility, meekness, equanimity, and loveliness on a throne.

52. God can, in this world, cause his people to forget their sorrows, or so to remember them as to heighten their joys, and make them feel that their sharpest trials were not worthy to be compared with the glory which shall follow.

CHAPTER XLII.

1. *Saw*; was informed. *Look one upon another*; in indolence and despondency.

6. *That sold*; directed as to the selling. *Bowed down*; chap. 37:7, 8.

7. *Made himself strange*; appeared not to know them.

9. *The dreams*; chap. 37:5-9. *The nakedness of the land*; its defenceless condition, where and how a successful attack might be made upon it.

youngest is this day with our father, and one^a is not.

14 And Joseph said unto them, *That is it* that I spake unto you, saying, *Ye are spies* :

15 Hereby ye shall be proved: By the life of^b Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be^c kept in prison, that your words may be proved, whether *there be any truth* in you: or else, by the life of Pharaoh, surely ye are spies.

17 And he^d put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live: for I fear^e God:

19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But^f bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We are verily^g guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto^h you, saying, Do not sin against the child: and ye would not hear? therefore, behold, also his blood isⁱ required.

23 And they knew not that Joseph understood them; for^j he spake unto them by an interpreter.

24 And he turned himself about from them, and wept: and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses^k with the corn, and departed thence.

27 And as one of them opened his^l sack to give his ass provender in the inn, he espied his money: for behold, it was in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart^m failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The manⁿ who is the lord of the land, spake^o roughly^k to us, and took us for spies of the country.

31 And we said unto him, We are true men: we are no spies:

32 We be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men: leave one of your brethren here with me, and take food for the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic^p in the land.

35 ¶ And it came to pass as they emptied their sacks, that behold, every man's bundle of money was in his^q sack: and when both they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye^r bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things^s are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

^a chap. 37:30; Jer. 31:15; Lam. 5:7; Mat. 2:18; 4 Deut. 6:13; 1 Sam. 1:26; 17:33; Jas. 3:13. ^b Heb. bound. ^c Heb. gathered. ^d chap. 29:11; Lev. 25:44; Neh. 5:15. ^e Luke 12:21. ^f ver. 31; chap. 43:8, 11; 23. ^g Num. 32:24. ^h 1 Kings, 17:18; Job 26:8, 29; Hos. 5:15; Mat. 27:3, 4; Acts 19:18. ⁱ Prov. 21:12; 24:11, 12; Jer. 34:17; Mat. 7:2. ^j chap. 37:21. ^k chap. 9:5; 1 Kings, 2:32.

11. *That is it*: what you have said shows the truth of what I declare, that you are spies; for a man who had eleven sons would not send all but one so far away from him.

15. *By the life of Pharaoh*: as surely as Pharaoh lives.

17. *Ward*: prison. *Three days*: this gave them time to reflect upon their past conduct, their treatment of Joseph and Jacob, and upon their present condition and prospects. This was what Joseph intended, and he no doubt prayed that it might be for their good.

20. *Be verified*: proved to be true.

24. *Guilty concerning our brother*: conscience condemned them for their treatment of Joseph, more than twenty years before. *Therefore is this distress*: they viewed it as a punishment of their sins.

25. *Money*: what each one had paid for his corn.

27. *Ann*: where they stopped for the night.

28. *They were afraid*: lest they should be charged with having stolen the money, and be treated as thieves. *God hath done*: in his providence caused to come upon us.

36. *Bereaved*: deprived.

37. *Slay my two sons*: that is, you may slay them, if I bring not Benjamin back again; a rash

A. M. 2207.
B. C. 1707. 38 And he said, My son shall not go down with you; for his brother is dead,^a and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray^b hairs with sorrow to the grave.

CHAPTER XLIII.

1 Jacob is hardly persuaded to send Benjamin. 15 Joseph entertaineth his brethren. 31 He maketh them a feast.

AND the famine was^c sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man^{*} did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7 And they said, The man[†] asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the[‡] tenor of these words. [§] Could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

9 I will be^d surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned^{||} this second time.

^a chap. 37:33; 44:20, 28. ^b chap. 37:35; 44:29, 31: Isaiah 58:10. ^c chap. 41:54; Lam. 5:10. ^{*} Heb. protesting protested. [†] Heb. asking asked us. [‡] Heb. mouth. [§] Heb. knowing could we know? ^d chap. 44:32; Psa. 119:122; Phil. 18, 19. ^{||} Or, twice

expression, but it showed Reuben's earnestness and sincerity.

35. His brother; Joseph.

INSTRUCTIONS.

2. In seasons of danger and distress nothing is gained by despondency. The question should be, What shall we do? and having ascertained, we should, without delay, and in dependence on God, attempt to do it. He helps those who, in the right way, attempt to help themselves.

9. The efforts of men to thwart the plans of God are the means of fulfilling them: yet they are as wicked in opposing him, as if he did not make what they do the occasion of promoting his cause.

11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a^e present, a little^f balm, and a little honey, spices and myrrh, nuts and almonds:

12 And take double money in your hand; and the money that was^g brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight.

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before^h the man, that he may send away your other brother, and Benjamin. Ifⁱ I be bereaved^j of my children, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the^k ruler of his house, Bring these men home, and^l slay, and make ready; for these men shall^m dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he mayⁿ seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, ¶ we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

by this. ^e Prov. 18:16. ^f chap. 37:25. ^g chap. 42:25. ^h Neh. 1:11; Psa. 37:5. ⁱ Or, and I, as I have been, etc. ^j Eccl. 4:16. ^k chap. 41:1. ^l Heb. kill a killing. ^m Heb. eat. ⁿ Heb. roll him self upon us. Job 30:14. ^{||} Heb. coming down we came down.

16. Men are often strongly tempted to do evil that good may come, but it is never right; and the success of a plan is no sure evidence of the righteousness of the means used in prosecuting it.

25. When men have done what they know to be wicked, and evils come upon them, conscience links the two together, and views the one as a punishment for the other.

CHAPTER XLIII.

7. Straitly; carefully, particularly. The tenor of these words; truly answered his inquiries.

12. Double money; that which they brought back, and enough more to buy the corn which they needed.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, ^aPeace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: ^aI had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave them ^bwater, and they washed their feet; and he gave their asses provender.

25 And they made ready the ^cpresent against Joseph came at noon: for they heard that they should eat bread there.

26 ^dAnd when Joseph came home, they brought him the present which was in their hand into the house, and ^dbowed themselves to him to the earth.

27 And he asked them of their ^ewelfare, and said, ^fIs your father well, the old man of whom ye ^gspake? Is he yet alive?

28 And they answered, Thy servant our father is in good health, he is yet alive: and they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his ^hmother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my ⁱson.

30 And Joseph made haste; for his bowels did ^jyearn upon his brother: and he sought ^kwhere to weep: and he entered into his chamber, and wept there.

^a Judg. 6:23; 19:20; 1 Sam. 25:6; Luke 24:26. ^b Heb. your money came to me. ^c chap. 18:4; 24:32. ^d verse 11. ^e chap. 37:7, 10. ^f Heb. peace. ^g Heb. Is there peace to your father? ^h chap. 42:11, 13. ⁱ chap. 45:17, 18. ^j Josh. 7:19; 2 Chron. 29:17.

23. *God—hath given you treasure*; not without human agency; but he had so ordered things in his providence that they had their money. *I had your money*; it was paid to me, and I acknowledge the receipt of it; of course you need not fear. He had himself, at the command of Joseph, without their knowledge, put it into their sacks.

24. *Washed their feet*; according to the custom of travellers in those days. Chap. 18: 1.

25. *The present*; that which they had brought from the land of Canaan.

26. *Bowed themselves*; chap. 37:7.

31. *Refrained*; from weeping, and appeared as usual.

33. *They sat before him*; they were seated according to their different ages. *Marvelled*; that he who seated them should know, in each case, which was oldest.

34. *Messes*; portions of food.

INSTRUCTIONS.

5. As to the future doing of things which are left to our discretion, it is ordinarily not best to say positively what we will or will not do, but to feel our dependence on God; and when the time to act comes, decide as truth and duty may then require.

7. When things seem to go against us, we are apt to overlook the controlling hand of God, and regard only the instruments; but in blaming them, we often find fault with him.

31 And he washed his face, and ^awent out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an ^babomination unto the Egyptians.

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took and sent ^cmesses unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and ^dwere ^emerry with him.

CHAPTER XLIV.

1 Joseph's policy to stay his brethren. 4 Judah's humble supplication to Joseph.

AND he commanded ^athe steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Joseph said unto

Mat. 9:12. ^b 1 Kings, 3:26; Jer. 31:20; Phil. 1:8; 2:1; Col. 3:12. ^c chap. 46:34; Ex. 8:26. ^d 2 Sam. 11:8. ^e Heb. drank largely. ^f Prov. 31:6; Eccl. 9:7; 10:19; Cant. 5:1; Mat. 11:19; John 2:10. ^g Heb. him that was over his house.

11. When a man has promised to do what is wrong, instead of feeling that he is bound to fulfil his promise, his duty is to acknowledge his sin in making it, repent, and do what is right. There is always a law higher than any mere human promise, namely, the law of God. If a man does wrong because he has promised or sworn to do it, he adds sin to sin, and ripens for an aggravated condemnation. Mat. 11:9, 10.

18. A guilty conscience, when awakened, naturally forbodes evil, producing a certain fearful looking for judgment and fiery indignation; and unless men find the way of deliverance, it will make them wretched.

22. Property that has come into our hands by oversight or mistake, as well as that which we have wrongfully obtained, should be carefully and promptly returned to its rightful owners.

26. When events, long before made known, are accomplished by the voluntary actions of free moral agents, it shows that such actions were beforehand certain; though that certainty does not lessen men's freedom, nor diminish their praise or blameworthiness in performing those actions. Acts 2:23.

30. Family ties are tender and lasting; and delightful, after long absence, is the meeting of affectionate family friends. As their forcible and violent separation causes the intensest anguish, so their kind, providential restoration gives inexpressible joy.

A. M. 2297.
B. C. 1707.

his steward, Up, follow after the men;^a and when thou dost overtake them, say unto them, Wherefore have ye rewarded^b evil for good?

5 Is not this *it* in which my lord drinketh, and whereby indeed he ^{*}divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God^c forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto^d thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both let^e him die, and we also will be my lord's bondmen.

10 And he said, Now also let it be according unto your words: he with whom it is found shall be my^f servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their^g clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before^h him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?[†]

16 And Judah said, What shall we say unto my lord? what shallⁱ we speak? or

how shall we clear ourselves? God hath found^j out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I^k should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger^l burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his^m father loveth him.

21 And thou saidst unto thy servants, Bring him down untoⁿ me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go^o again, and buy us a little food.

26 And we said, We cannot go^p down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said

^a Deut. 2:13. ^b Prov. 17:13. ^{*} Or, *maketh trial*. ^c Joshua 22:22; 2 Kings, 8:13. ^d chap. 43:21. ^e chap. 31:32. ^f Ex. 22:3. ^g chap. 37:29, 34; Num. 14:6; 2 Sam. 1:11. ^h chap. 37:7. ⁱ Or,

make trial. ver. 5. ^j Ezra 9:10; Job 40:4. ^k Num. 32:23; Josh. 7:18; Prov. 28:17; Luke 12:2. ^l Prov. 17:15. ^m chap. 18:30, 32. ⁿ chap. 37:33. ^o chap. 42:15, 20. ^p chap. 43:2. ^q Luke 11:7.

CHAPTER XLIV.

5. *Whereby*; by which, or concerning which. *Divineth*; maketh search and ascertaineth.

13. *Rent their clothes*; as was the custom in great distress.

11. *Fell before him*; in token of submission. Chap. 37:7, 10.

15. *Divine*; ascertain the facts. Ver. 5.

16. *The iniquity of thy servants*; he might not mean by this to confess that they had stolen the cup, but that God in his providence was righteously punishing them for their sins, and that they meant to accept whatever he should lay upon them.

18. *Even as Pharaoh*; having full power to do as he should choose.

INSTRUCTIONS.

9. Hasty decisions, and strong, confident assertions are often wrong, and bring those who make them into great perplexity and distress. Prov. 29:11.

16. Heartly acknowledgment of the justice of God

in our trials, and humble submission to his will, indicate a preparation for approaching deliverance.

18. It is never wise or right, in a world of mercy and grace, to despair, or cease to use appropriate means; however dark to human appearance may be the prospect, or feeble the means used, God can give speedily and triumphant success.

32. The most touching and efficacious eloquence is often a simple narration of facts. God's ways are great, and a true recital of them is suited to produce great effects. His ways, like himself, are perfect, and a knowledge of them is suited to make men perfect, and lead them, in their measure, to imitate him.

31. An affectionate and tender regard for one's father, a readiness to sacrifice, and if need be suffer, to prevent evils from coming upon him, and to prolong his life, promote his comfort, and cheer him in old age, is peculiarly pleasing to God, and is often followed by some of his richest blessings.

unto us, Ye know that my wife bare me two ^a sons :

28 And the one went out from me, and I said, Surely he is ^b torn in pieces ; and I saw him not since :

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us ; seeing that his life is ^c bound up in the lad's life ;

31 It shall come to pass, when he seeth that the lad is not *with us*, that he will die : and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became ^d surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the ^e lad a bondman to my lord ; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me ? lest peradventure I see the ^f evil that shall ^g come on ^h my father.

CHAPTER XLV.

1 Joseph maketh himself known to his brethren. 5 He comforteth them in God's providence. 9 He sendeth for his father. 16 Pharaoh confirmeth it. 21 Joseph furnisheth them for their journey, and exhorteth them to concord. 25 Jacob is revived with the news.

THEN Joseph could not refrain himself before all them that stood by him ; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he ⁱ wept aloud : and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I *am* Joseph ; doth my father yet live ? And his brethren could not answer him ; for they were ^j troubled ^k at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you : and they came near. And he said, I *am* Joseph your brother, whom ye ^l sold into Egypt.

CHAPTER XLV.

5. *Be not grieved* ; indulge not excessive anguish, nor sink into despair, for God is to be seen and acknowledged in all these things.

6. *Earing* : an old English word for ploughing, or tilling.

8. *Not you* ; that is, not you merely, or principally.

5 Now therefore be not ^a grieved, nor ^b angry with yourselves, that ye sold me hither ; for God did send me ^c before you to preserve life.

6 For these two years ^d *hath* the famine *been* in the land : and yet *there* are five years, in the which *there shall* neither be ^e *earing* nor harvest.

7 And God sent me before you ^f to preserve you a posterity in the earth, and to save your lives by a great ^g deliverance.

8 So now *it was* not you *that* sent me hither, but ^h God : and he hath made me a ⁱ father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt : come down unto me, tarry not :

10 And thou shalt dwell in the land of Goshen, ^j and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast :

11 And there will I nourish thee ; for yet *there are* five years of famine ; lest thou, and thy household, and all that thou hast, come to poverty.

12 And behold, your eyes ^k see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen ; and ye shall haste and bring down ^l my father hither.

14 And he fell upon his brother Benjamin's ^m neck, and wept ; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them : and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come : and it ⁿ pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye ; lade your beasts, and go, get you unto the land of Canaan :

18 And take your father, and your

these be angry in your eyes. ^a chap. 50: 30 ; Psal. 105: 16, 17. ^b chap. 47: 18. ^c Ex. 24: 21. ^d Heb. *to put for you a remnant*. ^e 1 Chron. 11: 14. ^f Psal. 135: 44 ; 4. ^g John 19: 11. ^h chap. 41: 41, 42, 43, 44. ⁱ Job 24: 16. ^j chap. 46: 24. ^k 47: 1-6. ^l Ex. 8: 22 ; 9: 26. ^m chap. 42: 21, Luke 24: 30. ⁿ Acts 7: 14. ^o chap. 33: 4, 5. ^p 29. ^q Heb. *was good in the eyes of Pharaoh*.

pally. You were instruments in fulfilling the infinitely wise and gracious purposes of God.

9. *God hath made me lord* ; though men had been the means, God had been the cause, and to him belonged the glory.

10. *Goshen* ; the north-east part of Egypt, nearest to the land of Canaan.

11. *Nourish* ; support and comfort you.

A. M. 2298.
B. C. 1706.

households, and come unto me: and I will give you the good of the land of Egypt, and ye shall ^aeat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also ^aregard not your stuff; for the good of all the land of Egypt is yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the [†]commandment^b of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five^c changes of raiment.

23 And to his father he sent after this manner: ten asses [†]laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And [§]Jacob's heart fainted, for he ^dbelieved them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father ^erevived.

28 And Israel said, *It is enough*: Joseph my son is yet alive: I will go and see him before I die.

^a chap. 27:28; 47:6; Num. 18:29; Deut. 32:14. * Heb. *let not your eye spare, etc.* [†] Heb. *mouth.* ^b Numbers 3:16; ^c chap. 43:34. [†] Heb. *carrying.* [§] Heb. *his.* ^d Job 9:16; 29:24; Psal. 126:1; Luke 24:11, 41. ^e Psal. 85:6. ^f chap. 21:32; 28:10. ^g chap. 31:42, 53. ^h chap. 15:1; Job 33:14. ⁱ 1 Sam.

20. *Stuff*; furniture; such things as could not be easily carried.

24. *Fall not out*; not get into any dispute as to who was most guilty in selling Joseph, or deceiving his father, or about any thing else.

INSTRUCTIONS.

5. A wise and good man will sometimes act towards those whom he loves in a way which he knows will give them pain, not because he takes pleasure in distressing them, but for the purpose of doing them good; and he will remove their sorrow as soon as he sees that he can do it consistently with their highest benefit.

8. God is not to be overlooked in any of the actions of men, but is to be acknowledged and adored as over all, perfect and blessed for evermore. However wicked those actions, or great the evils they occasion, he intends so to counteract and overrule them as to accomplish unspeakable good.

9. Whatever good we receive, and in whatever

CHAPTER XLVI.

1 Jacob is comforted by God at Beer-sheba. 5 Thence he with his household goeth into Egypt. 8 The number of his family that went into Egypt. 29 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer to Pharaoh.

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the ^gGod of his father Isaac.

2 And God ^hspake unto Israel in the visions of the night, and said, Jacob, *'Jacob*: and he said, *Here am I.*

3 And he said, *I am God*, the God of thy father: fear not to go down into Egypt; for I will ⁱthere make of thee a great nation.

4 I will go down with thee into Egypt; and I will also surely bring thee ^kup again: and Joseph shall put his ^lhand upon thine eyes.

5 And Jacob rose up from Beer-sheba. and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent ^mto carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into ⁿEgypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And these *are* the names of the children of ^oIsrael, which came into Egypt. Jacob and his sons: Reuben, Jacob's first-born.

9 And the sons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; [¶]Jemuel, and Jamin, and Ohad, and ^{*}Jaichin, and Zohar,[†] and Shaul the son of a Canaanitish woman.

3:4, 10. ⁱ chap. 12:2; Deut. 26:5. ^k chap. 15:16; 50:13, 25; Ex. 3:8. ^l chap. 50:1; Acts 7:15. ^m chap. 45:14, 27. ⁿ Num. 20:15; Deut. 26:5; Joshua 24:4; Psalm 105:23; Isaiah 52:4. ^o Ex. 1:1; 6:14. [¶] Or, *Nemuel.* ^{*} Or, *Jorib.* [†] Or, *Zerah.*

way, God is its author, and to him we should give the praise.

22. It is sometimes right and best to bestow more of undeserved favors upon one than upon another; and a truly penitent, grateful, and benevolent heart will not repine at seeing this: it will not blame the giver nor envy the receiver, but will admire the one and rejoice with the other.

24. Criminations and contests among brethren are exceedingly injurious, and the truly wise and benevolent earnestly desire to prevent them.

28. When the friends of God see the ends he had in view, the ways he took to accomplish them, the results which have followed and are to follow, it will be enough—enough for life, enough in death, and enough for eternity.

CHAPTER XLVI.

4. *Bring thee up*; his body, for burial, and his posterity to possess the land of Canaan. *Put his*

11 ¶ And the sons of Levi; * Gershon, Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan ^adied in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; † Ziphion, and Haggi, Shuni, and ‡ Ezbon, Eri, and Arodi,§ and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban ^bgave to Leah his daughter; and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel, Jacob's wife; Joseph, and Benjamin.

20 ¶ And unto Joseph in the land of Egypt were born ^cManasseh and Ephraim, which Asenath the daughter of Potipharah ^dpriest of On bare unto him.

21 ¶ And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, † Ehi, and Rosh, ‡ Muppim, and Huppim,§ and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of Dan; ¶ Hushim.

24 ¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban ^dgave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his ^eloins,

besides Jacob's sons' wives, all the souls *were* threescore and six. A. M. 2209.
B. C. 1766.

27 And the sons of Joseph, which were borne him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ^eten.

28 ¶ And he sent Judah before him unto Joseph, to direct his ^fface unto Goshen; and they came into the land of ^gGoshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his ^hneck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me ⁱdie, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds, for ^jtheir trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What ^kis your occupation?

34 That ye shall say, Thy servants' trade hath been about ^kcattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination ^lunto the Egyptians.

CHAPTER XLVII.

1 Joseph presenteth five of his brethren, 7 and his father, before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians' money, 16 their cattle, 18 their lands to Pharaoh. 22 The priests' land was not bought. 23 He letteth the land to them for a fifth part. 28 Jacob's age. 29 He sweareth Joseph to bury him with his fathers.

THEN Joseph came and ^mtold Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land

* Or, Gershom. a chap. 38: 7, 10. † Or, Push, and Jahseh. ‡ Zephon. Num. 26: 15. § Or, Ozni. ¶ Or, Aodi. b chap. 29: 24. c chap. 41: 50. d Or, prince. e Ibidem. Num. 26: 38. f Shapham. Num. 26: 39. g Shuppim. 1 Chron. 7: 12. h Hapham. Num. 26: 39.

hand; Joseph would be with his father, and close his eyes when he should die.

27. Threescore and ten; seventy; namely, the sixty-six mentioned ver. 26, with Jacob, Joseph, and his two sons. If to these seventy we add Joseph's five grandsons, mentioned 1 Chron. 7: 11-23, or if to the sixty-six mentioned ver. 26 we add the nine wives, who are supposed to have been living, of nine of Jacob's sons, it will make seventy-five, the number mentioned by Stephen, Acts 7: 14.

30. Let me die; Luke 2: 29, 30.

INSTRUCTIONS

1. In undertaking a journey, or entering upon any new plan, we should feel our dependence upon God,

§ Or, Shapham. Num. 26: 42. d chap. 29: 29. e Heb. thigh. f Deut. 10: 22. Acts 7: 14. g chap. 31: 21. h chap. 47: 1. i chap. 45: 14. j Luke 2: 29, 30. k Heb. they are men of cattle. l chap. 47: 3. m chap. 50: 35; 37: 12. n chap. 13: 32; Ex. 8: 26. o chap. 46: 31.

seek his blessing, and commit ourselves to his guidance and care.

4. With the blessing of God we need not fear to undertake any service, make any sacrifice, or endure any trial to which he may call us.

30. Men may receive such blessings as to desire no more on earth, and be willing at any time to leave it, and enter into heaven. Phil. 1: 23.

31. A wise regard for our friends will ordinarily lead us to wish them to continue in the employment in which they have been educated and with which they are acquainted, as promising greater happiness to themselves and greater usefulness to others.

A. M. 2296.
B. C. 1766.
of Canaan; and behold, they *are* in the ^aland of Goshen.

2 And he took some of his brethren, *even* five men, and ^bpresented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your ^coccupation? And they said unto Pharaoh, Thy servants *are* ^dshepherds, both we, and also our fathers.

4 They said moreover unto Pharaoh, For to ^esojourn in the land *are* we come; for thy servants have no pasture for their flocks, for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren *are* come unto thee:

6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell; and if thou knowest *any* men of activity among them, then make them rulers ^fover my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed ^gPharaoh.

8 And Pharaoh said unto Jacob, How old ^h*art* thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* a hundred and thirty years: few and evil have the days of the years of my life been, and ⁱhave not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as ^jPharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, ^kaccording to *their* families.

13 ¶ And ^l*there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and

in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money *faileth*.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he ^mfed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money *is* spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy ⁿus and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the ^opriests bought he not; for the priests had a portion *assigned* them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

^a chapter 46:28. ^b Acts 7:13. ^c John 1:8. ^d Amos 7:14. ^e chap. 15:13; Deut. 26:5; Psa. 105:23; Isa. 52:4. ^f 1 Chron. 27:29; Prov. 22:29. ^g 1 Sam. 15:30; 1 Chron. 29:29; 1 Peter, 2:17. ^h Heb. *many are the days of the years of thy life*. ⁱ chap.

25:7,8; 35:28. ^j ver. 6; Exodus 1:11. ^k Heb. *according to the little ones; or, as a little child is nourished*. ^l chap. 41:20, 31. ^m Heb. *led*. ⁿ Job 2:4; Lam. 1:11. ^o Or, *princes*.

CHAPTER XLVII.

4. *Sore*; general, and grievous.

7. *Blessed Pharaoh*; sought a blessing on him from God.

9. *Pilgrimage*; journey through this world.

11. *Best of the land*; most fertile, and best adapted to their wants. *Rameses*; the capital of Goshen, about half way from the Nile to the Red sea.

13. *The land—fainted*; the people in it.

18. *Aught*; any thing.

21. *Removed them to cities*; where the food was stored, for the greater convenience of supplying them.

22. *Priests*; these were princes and magistrates, as well as ecclesiastical officers. Chap. 41:45.

23. *Sow the land*; as the seven years of famine were now drawing to a close.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; ^aexcept the land of the ^{*}priests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and ^bmultiplied exceedingly.

28 And Jacob lived in the land of Egypt ^cseventeen years: so the [†]whole age of Jacob was a hundred forty and seven years.

29 And the ^etime drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, ^dput, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I ^ewill lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And ^fIsrael bowed himself upon the bed's head.

CHAPTER XLVIII.

1 Joseph with his sons visiteth his sick father. 2 Jacob strengtheneth himself to bless them. 3 He repeateth his promise. 4 He taketh Ephraim and Manasseh as his own. 5 He telleth Joseph of his mother's grave. 6 He blesseth Ephraim and Manasseh. 7 He preferreth the younger before the elder. 8 He prophesieth their return to Canaan.

AND it came to pass after these things, *that one* told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

^a Para: 24. ^{*} Or, prince. ^b Exodus 1:7, 12; Deut. 10:22; Heb. 9:23. [†] Heb. days of the years of his life. ^c Deut. 31:14; 1 Kings, 2:1; Job 7:1; 11:14. ^d chap. 24:2. ^e chap. 50:5-13; Heb. 11:22. ^f 1 Kings, 1:47; Heb. 11:21. ^g chap. 28:13-19;

26. *The fifth part*; this is supposed to have been the tax which they paid for the use of the land and the support of the government.

30. *Their burying-place*; chap. 23:20; 25:9. This Jacob did, not merely because he wished to be buried by the side of his fathers, but also as an expression of his faith in the promise of God that his posterity should inherit that land.

31. *The bed's head*; the word here translated bed's head, means also the head or top of a staff. Heb. 11:21.

INSTRUCTIONS.

4. Notwithstanding our dependence on God for all the blessings we enjoy and hope for, it is as needful to use all suitable means to obtain these blessings, as it would be if success depended solely on our efforts.

9. The longest life is but a journey through this world to another; and as character is the chief thing, our great concern should be that it may be such as shall render us most useful and fit us for heaven.

20. Men will cheerfully give up their property to save the life of the body; and yet, for the sake of property, they will sacrifice the life of their souls.

2 And *one* told Jacob, and said, ^{A. M. 2216. B. C. 1684.} Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty ^aappeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for ^ban everlasting possession.

5 ¶ And now thy two sons, Ephraim and Manasseh, ^cwhich were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begetteth after them, shall be thine, ^dand shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, ^eRachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath: the same is Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who are these?

9 And Joseph said unto his father, They *are* my sons, whom God hath ^fgiven me in this *place*. And he said, Bring them, I pray thee, unto me, and I will ^gbless them.

10 Now the eyes of Israel were ^hdim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, ⁱI had not thought to see thy face: and lo, ^oGod hath showed me also thy seed.

25:6, etc. ^b chap. 17:8; Deut. 32:8; Amos 9:14, 15. ^c chap. 41:50-52. ^d Joshua 14:4. ^e chap. 35:16-19. ^f chap. 33:5. ^g chap. 37:4; Heb. 11:21. ^h Heb. *heavy*. ⁱ chap. 37:33, 35; 45:26. ^o Eph. 3:20.

25. To be ungrateful to one who had saved our life, would be base; how much more so not to be grateful to Him who, by suffering and death for us, has opened a way to save the undying soul.

30. The pious at death wish to have such disposal made of their bodies as shall be most useful to survivors, and, if consistent, to have them laid with the bodies of pious ancestors; that at the trumpet of the archangel they may rise and ascend together, and complete in body and soul, be ever with the Lord. 1 Cor. 15:51-55; 1 Thess. 4:16, 17.

CHAPTER XLVIII.

3. *Luz*; chap. 28:13, 19.

5. *They shall be mine*; be heads of distinct tribes, like the other sons of Israel.

6. *After the name of their brethren*; they should not be heads of distinct tribes, but should be reckoned as belonging to the tribe of Ephraim or of Manasseh.

7. *Rachel died*; chap. 35:9, 16, 19.

8. *Beheld*; perceived or understood that they were present. Ver. 10.

A. V. 1215.

B. C. 1669.

12 And Joseph brought them out from between his knees, and he ^abowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly;^b for Manasseh *was* the first-born.

15 ¶ And he blessed Joseph, and said, God, before whom ^cmy fathers Abraham and Isaac did walk, the God ^dwhich fed me all my life long unto this day,

16 The ^eAngel which ^fredeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them ^ggrow into a ^hmultitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but ⁱtruly his ^jyounger brother shall be greater than he, and his seed shall become a ^kmultitude of nations.

12. *His knees*; the knees of Jacob. *Bowed himself*; in token of reverence for his father.
14. *Wittingly*; knowingly, designedly.
16. *The Angel*; chap. 17: 1; 28: 15; 31: 11, 13, 24. *My name—and the name of my fathers*; let them be called not Egyptians, but Israelites, descendants of Abraham, Isaac, and Jacob.
18. *Not so*; he thought his father had made a mistake.
19. *Be greater*; have a more numerous and powerful posterity.

22. *One portion*; to belong to Joseph's posterity, in addition to what would fall to them when the land of Canaan should be divided among the tribes. Chap. 33: 18–20; Josh. 24: 32; 1 Chron. 5: 2; John 4: 5.

INSTRUCTIONS.

3. In sickness it is well gratefully to recount the past goodness of God to us and our families, and earnestly to recommend him and his salvation to all around us.

11. God is often better to us than our fears, and does more for us than we, in our ignorance and weakness, had dared to hope. This should lead us to trust in him at all times, and in well doing, patiently wait for his salvation.

20. And he blessed them that day, saying, In ^lthee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21. And Israel said unto Joseph, Behold, I die; but ^mGod shall be with you, and bring you again unto the land of your fathers.

22. Moreover, I have given to thee one portion ⁿabove thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

CHAPTER XLIX.

1 Jacob called his sons to bless them. 3 Their blessing in particular. 29 He chargeth them about his burial. 33 He dieth.

AND ^oJacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* ^pwhich shall befall you in the last ^qdays.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my first-born, my might, and the ^rbeginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, ^sthou shalt not excel; because ^tthou wentest up to thy father's bed; then defiledst thou it: ^uhe went up to my couch.

5 ¶ Simeon ^vand Levi *are* brethren; instruments ^wof ^xcruelty *are* in their habitations.

6 O ^ymy soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger

33: 1, etc. ^a Num. 24: 14; Deut. 4: 30. ^b Isa. 2: 2; Jer. 23: 20. ^c Deut. 21: 17. ^d Heb. *do not thou*. ^e chap. 33: 21; Deut. 5: 21. ^f Or, *my couch is gone*. ^g chap. 29: 33, 34. ^h Or, *their swords are weapons of violence*. ⁱ chap. 34: 25–29. ^j Isa. 26: 9; Prov. 1: 15, 16.

15. However much we may have of this world, and however many may minister to our wants, our daily bread comes from God, and he is the giver of all the common as well as special mercies of life.

21. Strong confidence in the promises of God, and good hope through grace that when absent from the body we shall be present with the Lord, and that he will be the God of our children and children's children, to coming generations, gives peace and joy in death.

CHAPTER XLIX.

1. *Last days*; future generations.

3. *Excellency of dignity, and—of power*; as the first-born, the blessings of the birthright belonged to Reuben, but on account of his sin it was taken from him.

4. *Unstable as water*; easily overcome by temptation, and rushing headlong into iniquity. *Shalt not excel*; neither he nor his posterity would ever be distinguished. Chap. 35: 22.

5. *Are brethren*; not merely descended from the same parents, but alike in cruelty of disposition. *Instruments of cruelty*; chap. 34: 25–29.

6. *Come not thou*; in this verse Jacob expresses his deep abhorrence of their crimes.

they slew a man, and in their self-will they *digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide^a them in Jacob, and scatter them in Israel.

8 ¶ Judah,^b thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow *down* before thee.

9 Judah *is a lion's whelp*: from the prey, my son, thou art gone up: he stooped down, he couched as a ^dlion, and as an old lion; who shall rouse him up?

10 The ^csceptre shall not depart from Judah, nor a ^flawgiver from ^ebetween his feet, until ^bShiloh come; and unto him¹ shall the gathering of the people *be*.

11 Binding his foal unto the vine, and his ass's ¹colt unto the choice vine; he washed his garments ^kin wine, and his clothes in the blood of grapes:

12 His ¹eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun^m shall dwell at the haven of the sea; and he *shall be* for a haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is a strong ass* couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed

his shoulder to bear, and became a servant unto tribute.

16 ¶ Danⁿ shall judge his people as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder^t in the path, that biteth the horse's heels, so that his rider shall fall backward.

18 I^o have waited for thy salvation, O Lord.

19 ¶ Gad, a troop shall overcome him: but ^phe shall overcome at the last.

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali *is a hind* let loose: he giveth goodly words.

22 ¶ Joseph *is a fruitful bough*, even a fruitful bough by a well; whose ⁱbranches run over the wall:

23 The ^qarchers have sorely grieved him, and shot at him, and hated him:

24 But his ^tbow abode in strength, and the ^rarms of his hands were made strong by the hands of the mighty God of Jacob; (from thence *is* the ^sshepherd, the ^ustone of Israel:)

25 *Even* by the God of thy ^vfather, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have pre-

* Or, houghed down. a Josh. 21:3. b chap. 29:35; Psa. 76:1. c 1 Chron. 5:2; Rev. 3:9. d Num. 23:24; Rev. 5:5. e Num. 23:17; Psa. 60:7; Isa. 33:22. f Deut. 28:57. g Isa. 61:1; 5; Ezek. 21:27. h John 11:52; 12:32. i Mat. 21:2. k Isa. 63:13. l Cant. 5:10-16.

m Josh. 19:40. n Judg. 13:2, etc. o Heb. arrowmaker. p Psa. 40:1; Isa. 25:19, 26:8. q 1 Chron. 5:18. r Heb. daughters. s chap. 37:4, etc.; 29:20. t Job 29:20; Psa. 37:14, 15. u Psa. 18:32, 34. v chap. 45:10, 11; 50:21. w Isa. 28:16. x Deut. 33:27.

7. *I will divide them*; this was a prophecy from God, that their posterity would be scattered among the other tribes.

8. *Thy brethren shall praise*; his descendants would be highly distinguished and honored by all the other tribes. *In the neck*; they would overcome their enemies.

9. *A lion*; as the lion is the king of the forest, and terrible to other beasts, so the tribe of Judah would govern the other tribes, and be a terror to their foes.

10. *The sceptre*; an emblem of power and authority. *Shiloh*; the Messiah, Prince of peace, sent as a Saviour. Isa. 7:11; 9:6, 7; 11:1-10; Jer. 23:5, 6; Dan. 9:25-27; Mat. 1:21-23. *The gathering of the people*; they shall choose him as their King, and he shall reign over them.

12. *Red with wine—white with milk*; his posterity would have a very fruitful country, and an abundance of the good things of life.

13. *At the haven of the sea*; his posterity would live near the sea, and be distinguished as a mercantile people.

14, 15. *Strong ass—bowed his shoulder to bear*; his posterity would be distinguished for their ability and readiness to labor, for their quiet, patient, and industrious habits, and their preferring to live at home rather than engage in wars or public affairs.

16. *Judge his people*; they would have a head or ruler like the other tribes, or would furnish one like Sampson for all the tribes. Judg. 15:7-20; 16:27-31.

17. *A serpent—an adder*; they would overcome their enemies by subtlety, stratagem, and surprise, rather than by courage and open force. Judg. 18:27.

18. *For thy salvation*; Jacob would expect deliverance, not from men, but from God.

19. *Shall overcome him*; his posterity, from their situation, would be peculiarly exposed to the incursions of enemies, who would often overcome them, but in the end they would conquer and subdue their foes. Deut. 33:20; Judg. 10:8; Jer. 49:1; 1 Chron. 5:18-22; 12:8.

20. *Fat—royal dainties*; the inheritance of his posterity would yield in abundance, not merely the necessities, but also the luxuries of life.

21. *A hind*; a female deer, distinguished for its beauty and fleetness. *Let loose*; fond of liberty, numerous, and disposed to fly from its enemy, not, like the lion, to encounter him. It seeks elevated places for security, and walks safely on high, craggy rocks. 2 Sam. 22:31; Psa. 18:33; Hab. 3:19. *Giveeth goodly words*; is friendly, suppliant, and courteous. Some give a different translation, and render this verse in such a manner as would foretell for Naphtali unusual health and prosperity, according to Deut. 33:23.

22. *A fruitful bough*; he would have a very numerous posterity.

23. *Hated him*; chap. 37:4, 20, 24.

24. *Made strong*; chap. 11:39-45; 45:5-13. *The shepherd, the stone*; one who protected, nourished, and supported his people.

25, 26. *Blessings—above—under—and of the womb—the utmost depth of the everlasting*

A. M. 2215.
R. C. 1669. vailed above the blessings of my progenitors ^a unto the utmost bound of the everlasting ^b hills: they shall be on the head of Joseph, and on the crown of the head of him that was ^c separate from his brethren.

27 ¶ Benjamin shall ^d raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the ^e spoil.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one ^f according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my ^g fathers in the cave that *is* in the field of Ephron the Hittite,

30 In the ^h cave that *is* in the field of Machpelah, which *is* before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost; and was ⁱ gathered unto his people.

^a Eph. 1:3. ^b Hab. 3:6. ^c Isaiah 66:26. ^d Judges 20:21, 23. ^e Ezek. 39:8-10. ^f Rom. 12:6, etc. ^g chap. 47:30; 2 Samuel, 19:37. ^h chap. 23:3, etc. ⁱ Job 14:10. ^j ver. 29. ^k ver. 26;

hills: Joseph's posterity would have a mild, genial climate, a fruitful soil, treasures from land and water, a healthy and numerous progeny, and blessings permanent and lasting.

27. *Raven as a wolf*: His posterity would be warlike, fierce, and cruel. Judg. 19:22-27; 20:14-25.

28. *Blessed them*: foretold the blessings God would bestow upon them, and what would take place in future times with regard to their posterity.

29. *In the cave*: chap. 47:30; 23:19; 25:9; 35:27, 29.

INSTRUCTIONS.

2. We should desire not only to be useful in life, but in death to inculcate such truth, communicate such instruction, and set such an example as shall be most useful to coming generations.

7. We may feel the effects of our sins long after they have been committed. Even if they have been repented of and forgiven, we and our posterity may suffer evils in consequence of them to the end of time.

10. The fact that the sceptre has long ago departed from the tribe of Judah, who have ceased to govern Israel, shows that the Messiah has come, and that the expectation of a future Messiah is vain.

18. The fulfilment of the prophecies uttered by Jacob on his death-bed shows that he spoke as directed by the Holy Ghost. But however highly favored a good man may be on earth, however numer-

CHAPTER L.

1 The mourning for Jacob. 4 Joseph getteth leave of Pharaoh to go to bury him. 7 The funeral. 15 Joseph comforteth his brethren, who craved his pardon. 22 His age. 23 He seeth the third generation of his sons. 24 He prophesieth unto his brethren of their return. 25 He taketh an oath of them for his bones. 26 He dieth, and is embalmed.

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to ^kembalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned ^l for him ^m threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me ⁿswear, saying, Lo, I die: in my grave which ^oI have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only

2 Chron. 16:14; Matthew 26:12; Mark 11:8; 16:1; John 12:7. ^k Heb. *sept*. ^l Numbers 20:29; Deut. 34:8. ^m chap. 47:29. ⁿ Isa. 22:16; Mat. 27:16.

ous his blessings or those of his posterity, nothing will fully satisfy him but the salvation of God.

26. The measures which men take in opposing God, are made the means of fulfilling his designs; and those which are adopted to prevent the exaltation and glory of his people, are made the occasion of promoting them.

33. Men who have finished the work which God gave them to do, and are, through grace, gathered in peace—their bodies to the grave and their souls to the assembly of just men made perfect—are indeed truly and unspcakably blessed. Rev. 14:13.

CHAPTER L.

2. *Embal*m; prepare the body with spices, drugs, and gums, in order to preserve it.

3. *Forty days*: the time it took to embalm the body. *Threescore and ten*: seventy; the forty days in which they were embalming him, and thirty besides.

4. *House of Pharaoh*: his chief servants or princes.

5. *I have digged*: it was common for men to prepare their burial-place long before their death, and Jacob is supposed to have prepared his in the cave of Machpelah, before he left Canaan.

7. *All the servants of Pharaoh*: the elders; his principal men; a great company. Ver. 9.

their little ^aones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a ^bmourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called ^cAbel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he ^ccommanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham ^dbought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their ^efather was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they ^fsent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I

pray ^fthee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face: and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the ^gplace of God?

20 But as for you, ye ^hthought evil against me; but God ⁱmeant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish ^jyou, and your little ones. And he comforted them, and spake ^kkindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years.

23 And Joseph saw ^kEphraim's children of the third generation: the children also of Machir the son of Manasseh were brought ^lup upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and God will surely visit ^myou, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an ⁿoath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, *being* a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

^a Exodus 10:9, 26. ^b Deut. 34:8; 1 Sam. 31:13; 2 Sam. 1:17; Job 2:13; Acts 8:2. ^c That is, the mourning of the Egyptians. ^d chap. 29, 4 chap. 23:16. ^e chap. 27:41; Lev. 26:36; Job 15:21; Prov. 28:1. ^f Heb. charged. ^g Proverbs 28:13; Mat. 6:12, 14; 18:35; Luke 17:3, 4; Eph. 4:32; Col. 3:13; James

5:16. ^h Deut. 32:35; 2 Kings, 5:7; Job 34:29; Rom. 12:19; Heb. 10:30. ⁱ Psalm 56:5. ^j chap. 45:5, 7. ^k Matthew 5:44. ^l Heb. to their hearts. ^m Job 42:16. ⁿ Num. 32:39. ^o Heb. borne. ^p Exodus 3:16. ^q Ex. 13:19; Josh. 24:32; Acts 7:16; Heb. 11:22.

10. *Beyond Jordan*: on the west side; Moses having written this on the east of Jordan.

11. *Abel-mizraim*: mourning of the Egyptians.

17. *The trespass of thy brethren*: in selling Joseph into Egypt. Chap. 37:28.

18. *Fell down*: chap. 37:7, 10.

19. *Am I in the place of God?* it was not his business to punish them; that belonged to God. Rom. 12:19; Heb. 10:30.

20. *Ye thought evil*: in intending that Joseph should live and die a slave, and that his father should think that he had been torn in pieces. *God meant it unto good*: that he should be greatly exalted, and be the means of saving his father, his brethren, and multitudes of others from death, and of illustrating to all future generations the wonderful providence of a wonder-working God.

23. *Brought up upon Joseph's knees*: he lived to see and enjoy them.

24. *Visit you*: mercifully interpose in their behalf. *He sware*: chap. 15:11; 46:4; 48:21.

INSTRUCTIONS.

1. Divine grace does not destroy or lessen natural affection, but regulates, purifies, and exalts it.

3. The removal of the righteous, especially those who have had great influence, is not only a private, but a public loss, and may well occasion public grief.

13. Decent and affectionate respect should be paid to the mortal remains of departed friends, and their dying requests, so far as may be consistent, should be faithfully complied with.

18. A guilty conscience naturally forebodes evil: and duty, as well as interest, requires that suitable measures should be taken to escape it. Lev. 26:36, 40-45; Prov. 28:1.

20. The object of God in suffering men to commit wickedness is very different from their object in committing it. Whenever they intentionally do wrong their object is evil, and they are evil. His design in suffering it to be committed is good, and he is good.

25. Living faith in God gives good hope, through grace, that when the soul is absent from the body it will be present with the Lord; that in due time the body will be raised, immortal and glorious, to be united with the soul, and both be perfect in his likeness for ever.

THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

A. M. 2206.
B. C. 1706.

CHAPTER I.

¹ The children of Israel, after Joseph's death, do multiply. ⁸ The more they are oppressed by a new king, the more they multiply. ¹⁵ The godliness of the midwives, in saving the men-children alive. ²² Pharaoh commandeth the male children to be cast into the river.

NOW these *are* the names of the children of Israel, which came into ^a Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,
3 Issachar, Zebulun, and Benjamin,
4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins ^{*} of Jacob were ^b seventy souls: for Joseph was in Egypt *already*.

6 And Joseph ^c died, and all his brethren, and all that generation.

7 ¶ And the children of Israel were fruitful, and increased ^d abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which ^e knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

10 Come on, let us deal ^f wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them taskmasters, to afflict ^g them with their burdens. And they built for Pharaoh treasure-cities, Pithom and ^h Raamses.

12 But [†] the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigor:

14 And they made their ⁱ lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with ^k rigor.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah;

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools, if it *be* a son, then ye shall kill him; but if it *be* a daughter, then she shall live.

17 But the midwives ^l feared God, and did not as the king of Egypt commanded them, but ^m saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto ⁿ Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt ^o well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that ^o he made them houses.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

^a Gen. 46: 8. ^{*} Heb. thigh. ^b Deut. 10: 22. ^c Gen. 50: 26.
^d Gen. 46: 3; Deut. 26: 5; Psa. 105: 24. ^e Eccl. 2: 19; Acts 7: 18.
^f Psa. 83: 3, 4; Prov. 1: 11; 21: 30; Acts 23: 12; 1 Cor. 3: 19; Jas. 3: 15. ^g chap. 3: 7; Genesis 15: 13; Deut. 26: 6; Psalm 81: 6.
^h Gen. 47: 11. [†] Heb. And as they afflicted them, so they multiplied.

ⁱ chap. 2: 23; 6: 9; Num. 20: 15; Ruth 1: 20; Acts 7: 19, 34. ^j Psa. 81: 6; Nahum 3: 14. ^k Lev. 25: 43; Isa. 58: 6; Jer. 50: 23. ^l Neh. 5: 15; Prov. 16: 6; Dan. 3: 18; 6: 13; Acts 5: 29. ^m Josh. 2: 4; 2 Sam. 17: 19. ⁿ Prov. 11: 18; Eccl. 8: 12; Isa. 3: 10; Heb. 6: 10. ^o 1 Sam. 2: 35; 2 Sam. 7: 11; 1 Kings, 2: 24; Psa. 137: 1.

CHAPTER I.

Exodus; meaning, departure—a name given to this book because it describes the departure of the Israelites from Egypt.

5. *Seventy souls*; including Jacob himself, Joseph, and his two sons. Gen. 46: 27.

8. *Knew not Joseph*; did not regard his eminent services, or favor the Israelites.

10. *Deal wisely*; cunningly, in such a manner as to diminish their number and power.

11. *Burdens*; exactions of labor and money. *Treasure-cities*; fortified places for the keeping of

military or other stores. *Pithom and Raamses*; cities in the north-east part of Egypt, in or near Goshen. Gen. 45: 10; 47: 11.

13. *With rigor*; with great cruelty.

20. *God dealt well with the midwives*; blessed them because they would not obey the command of Pharaoh.

21. *Made them houses*; increased and prospered their families.

INSTRUCTIONS.

6. No excellence of character, and no degree of authority, influence, or usefulness among men can

CHAPTER II.

1 Moses is born, 3 and in an ark cast into the flags. 5 He is found, and brought up by Pharaoh's daughter. 11 He slayeth an Egyptian. 13 He reproveth a Hebrew. 15 He fleeth into Midian. 21 He marryeth Zipporah. 22 Gershom is born. 23 God respecteth the Israelites' cry.

AND there went a ^aman of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he *was* a goodly child, she ^bhid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and behold, the babe wept. And she had ^ccompassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me,^d and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses:^e and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days,

^f chap. 6: 20. ^g Acts 7: 20; Heb. 11: 23. ^h Neh. 1: 11; Psa. 106: 16. ⁱ Psal. 27: 10. ^j That is, drawn out. ^k chap. 13: 3; 7: 6-9; 14: 18; 50: 6. Luke 1: 18; Acts 7: 23, 24; Heb. 11: 24-26. ^l Heb. a

keep off death. It becomes all, therefore, to prepare for it, by setting their affections on things above, and laying up treasure not on earth, but in heaven.

10. Tyrants often pretend that their unrighteous decrees are needful to the welfare of the state. Were this true it would not excuse them, for the end does not justify the means. But it is not true; the permanent good of individuals or communities is never promoted by doing wrong.

11. The providences of God often alarm men; and to prevent evils, real or imaginary, and obtain good, they frame and execute wicked devices.

CHAPTER II.

1. *There went*; had gone. Amram the father of Moses had been married a number of years, and had at least two children, Miriam and Aaron, when Moses was born. Ver. 4; 6: 20; 7: 7.

when Moses was grown, that he ^{A. M. 2475. B. C. 1521.} went out unto his brethren, and looked on their ^eburdens: and he spied an Egyptian smiting a Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a ^fprince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 Now the ^gpriest of Midian had seven daughters: and they came and ^hdrew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to ⁱReuel their father, he said, How is it that ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may ^jeat bread.

21 And Moses was ^kcontent to dwell with the man: and he gave Moses ^lZipporah his daughter.

22 And she bare him a son, and he called his name ^mGershom; for he said, I have been a stranger in a strange land.

ⁿ man, a prince. ^o Or, prince. ^p Gen. 24: 11; 29: 10; 1 Sam. 9: 11. ^q Called also Jethro, or, Jether. Numbers 10: 29. ^r Gen. 31: 64. ^s Phil. 4: 11. ^t chap. 18: 2. ^u That is, a stranger here.

2. *Goodly child*; beautiful, well-favored. Acts 7: 20.

3. *Slime and—pitch*; to fasten it together and keep out the water. *River's brink*; the border of the river Nile.

10. *Became her son*; was treated as her son. *Moses*; signifying one drawn out.

11. *Was grown*; had become great, not in stature merely, but in wisdom, reputation, and influence; being forty years old. Acts 7: 22-25; Heb. 11: 23-26.

15. *Midian*; a country south of Canaan and near the Red sea.

16. *Priest of Midian*; the Hebrew word for priest signifies also prince. Gen. 41: 45.

18. *Reuel*; probably the same as Jethro, or, as some think, the father of Jethro. Chap. 3: 1; Num. 10: 29.

22. *Gershom*; meaning, a stranger there.

A. M. 2513. B. C. 1491. 23 ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel ^asighed by reason of the bondage, and they cried, and their cry came up unto ^bGod by reason of the bondage.

24 And God heard their groaning, and God remembered his ^ccovenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God ^dhad respect unto them.

CHAPTER III.

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush. 9 He sendeth him to deliver Israel. 14 The name of God. 15 His message to Israel.

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of ^dGod, even to Horeb.

2 And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a ^ebush; and he looked, and behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and ^fsaid, Moses, Moses: and he said, Here *am* I.

5 And he said, Draw not nigh hither: put off thy ^gshoes from off thy feet; for the place whereon thou standest is holy ground.

6 Moreover he said, ^hI *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was ⁱafraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my ^jpeople which *are* in Egypt, and have heard their ^kcry by reason of their taskmasters; for I know ^ltheir sorrows;

^a Num. 20:16; Deut. 26:7; Psa. 12:5. ^b chap. 3:9; 22:23, 27; Gen. 18:30; Deut. 24:15; Isa. 5:7. ^c Gen. 15:14; 46:4; Luke 1:71-74. ^d Heb. *Jeneh*. ^e chap. 18:5; 1 Kings, 19:8. ^f Deut. 33:16; Isa. 63:9; Acts 7:30. ^g Gen. 22:1, 11; 46:2. ^h chap. 19:12; Josh. 5:15; Eccl. 5:1. ⁱ Gen. 28:13; 1 Kings, 18:36; Mat. 22:32.

24. *His covenant*; Gen. 15:14; 46:4.
25. *Had respect*; viewed with compassion, and resolved to deliver them.

INSTRUCTIONS.

15. The efforts of men to perpetuate oppression may prepare the way for the deliverance of the oppressed.

22. God has a work for each one of his people; and he bestows upon them such mercies, and leads them through such trials as are best suited to fit them to perform it.

24. The measures which men adopt to thwart the purposes of God for the good of his people, are often made the means of fulfilling them.

CHAPTER III.

1. *Jethro*; chap. 2:18. *Horeb*; a mountain in Arabia between the two arms of the Red sea.

8 And I am come down to deliver them out of the hand of the ^mEgyptians, and to bring them up out of that land unto a good ⁿland and a large, unto a ^oland flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now, therefore, and I will ^psend thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who ^q*am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; ^rand this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, ^swhen I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you: and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I ^tAM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this *is* my memorial ^uunto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham,

ⁱ Judg. 13:22; Isa. 6:5. ^j Neh. 9:9; Psa. 106:44; Isa. 63:9. ^k chap. 22:23; Psa. 145:19. ^l Psa. 142:3. ^m chap. 6:6-8; 12:51. ⁿ Num. 13:19; Deut. 1:25. ^o Deut. 36:9; Jer. 11:5; Ezek. 20:6. ^p Psa. 105:26; Mic. 6:4. ^q Jer. 1:2. ^r Gen. 31:3; Josh. 1:5; Rom. 8:31. ^s chap. 6:3; Heb. 13:8. ^t Psa. 102:12; 135:13; Hos. 12:5.

2. *Angel of the Lord*; ver. 4:6; Gen. 16:7-14; 22:8-12; 24:7.

5. *Holy ground*; to be treated with peculiar reverence, because of the manifestation of Jehovah there.

6. *Look upon God*; John 1:18; 14:9.

8. *Flowing with milk and honey*; abounding in these things, fruitful and pleasant.

11. *Who am I?* expressing a sense of his insufficiency.

12. *A token*; the event foretold would prove that God was with him.

14. *I am that I am*; the self-existent, eternal, unchangeable Jehovah. John 8:58; Heb. 13:8; Rev. 1:8.

16. *Elders of Israel*; their most respected and influential men. *Surely visited*; he was per-

of Isaac, and of Jacob, appeared unto me, saying, I have surely ^avisited you, and *seen* that which is done to you in Egypt:

17 And I have said, I will ^bbring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath ^cmet with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let ^dyou go, ^eno, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my ^ewonders which I will do in the midst thereof: and after that ^fhe will let you go.

21 And I will give this ^gpeople favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall ^hborrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters: and ye shall ⁱspoil the ^jEgyptians.

^a Gen. 50:24; Luke 1:68. ^b Gen. 15:13-20; 46:4. ^c Num. 23:3, etc. ^d chap. 5:2. ^e Or, *but by a strong hand*. ^f chap. 7:3; 11:9. ^g Deut. 6:22; Neh. 9:10; Psa. 105:27; Jer. 32:20.

feetly acquainted with their condition, and would certainly deliver them. Gen. 15:11, 16; 50:24.

18. *Met with us*; appeared and given us directions. *Sacrifice to the Lord*; worship Jehovah according to his appointment.

19. *Not let you go*; not at first; nor till he had seen many stupendous miracles.

20. *Let you go*; chap. 12:31-33.

21. *Give this people favor*; lead the Egyptians to furnish them the things they should ask for, and which they had doubtless earned. Chap. 12:35, 36.

22. *Borrow*; the word rendered borrow, means also, to request or demand, not expecting to make a return. Josh. 15:18; 1 Sam. 8:10; Psa. 2:8. *Jewels*; the word rendered jewels means also furniture, utensils, and goods of various descriptions. Gen. 24:33; 27:3; Deut. 22:5; 1 Kings, 6:7; 2 Chron. 34:12. *Spoil the Egyptians*; carry away the rich treasures which they shall give you. Chap. 12:36; Gen. 15:11.

INSTRUCTIONS.

5. The place where God manifests himself has a peculiar sanctity; and if we would approach him acceptably, it must be with reverence and godly fear.

9. Jehovah is a just, and also a kind, compassionate, and merciful God. He tenderly sympathizes with all the distressed, especially such as wrong-

CHAPTER IV.

A. M. 2513.
B. C. 1491.

1 Moses' rod is turned into a serpent. 6 His hand is leprous. 10 He is loath to be sent. 14 Aaron is appointed to assist him. 18 Moses departeth from Jethro. 21 God's message to Pharaoh. 24 Zipporah circumciseeth her son. 27 Aaron is sent to meet Moses. 31 The people believeth them.

AND Moses answered and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thy hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thy hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may ^bbelieve that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous^k as snow.

7 And he said, Put thy hand into thy bosom again. And he put his hand into his bosom again: and plucked it out of his bosom, and behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the

Acts 7:26. ^f chap. 12:31. ^g chap. 11:3. ^h chap. 12:36. ⁱ Job 27:17; Prov. 13:22; Isaiah 53:1. ^j Or, *Egypt*. ^k chap. 19:8. ^l Num. 12:10; 2 Kings, 5:27. ^m Mat. 8:3.

fully suffer; and in due time he will deliver the oppressed, and punish the oppressor.

12. However unworthy men may be, and however insufficient in themselves for services to which God calls them, if he grant them his presence they may fearlessly go forward, expecting to be crowned with success. Psa. 71:16; Phil. 4:13.

15. The eternal, unchanging perfections of Jehovah are a proper ground for implicit confidence in him, and prompt, persevering obedience to all his commands.

20. Neither the power of God, nor the truth of his promises, nor the certainty that they will be accomplished, renders the use of means unnecessary, or furnishes any ground to expect his blessing in the neglect of them.

CHAPTER IV.

1. *Moses—said*; stated what he feared would take place.

2. *A rod*; a shepherd's crook or staff.

5. *That they may believe*; this was the object of the miracle, to lead the people to believe what Moses should say, and that God had truly sent him.

6. *Leprous as snow*; white with leprosy, a loathsome and obstinate disease.

8. *Believe the voice*; its testimony to the fact that God had sent Moses to deliver his people from bondage.

A. M. 2593.
B. C. 1491.
voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river * shall become ^a blood upon the dry land.

10 ¶ And Moses said unto the LORD, O my Lord, I am not [†] eloquent, neither heretofore, [‡] nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's ^b mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee ^c what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand of *him whom thou ^d wilt send.*

14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth ^d thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put ^e words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him ^f instead of God.

17 And thou shalt take this ^g rod in thy hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro^{||} his father-in-law, and said unto him, Let me go, I pray thee, and return

^a Heb. shall be and shall be. ^b a chap. 7:20; Psal. 78:44. [†] Heb. a man of words. [‡] Heb. since yesterday, nor since the third day. ^c Psal. 94:9; Jer. 1:6, 9. ^d Isa. 50:4; Mat. 10:19. ^e Or, shaldest. ^f 4 ver. 27. ^g Num. 22:38; 23:5, etc.; Deut. 18:18; 18:15; Jer. 1:9; Luke 21:15. ^h chap. 7:1; 18:19. ⁱ ver. 2. ^{||} Heb. Jether. ^b chap. 2:15, 23; Matthew 2:20. ⁱ chap. 17:9;

10. *Not eloquent*; not of ready utterance, or persuasive power of speech.

13. *Send, I pray*; by some one else, not by me.

14. *Against Moses*; on account of his great and unreasonable reluctance to do what God commanded.

15. *Put words in his mouth*; tell him what to say.

16. *Instead of God*; make known to him the will of God, and direct him what to do.

17. *Do signs*; work miracles. Chap. 7:19, 20.

20. *His sons*; Gershom and Eliezer. Chap. 18:3, 4. *Returned*; set out to return. *The rod of God*; ver. 2, 17.

21. *Put in thy hand*; directed, and would enable him to perform. *Will harden his heart*; by making known to him his duty and the reasons for doing it, and yet suffering him to take his own way,

unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men^b are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the ⁱ rod of God in his hand.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those ^j wonders before Pharaoh which I have put in thy hand: but I will ^k harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my ^l son, *even* my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will ^m slay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that the ⁿ LORD met him, and sought to "kill him.

25 Then Zipporah took a sharp ^o stone, and ^p cut off the foreskin of her son, and cast [†] it at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the ^q mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron ^r spake all the words which

Num. 20:8, 9. ^j chap. 3:20. ^k chap. 7:3, etc.; Deut. 2:20; Joshua 11:20; Isaiah 6:10; 63:17; John 12:40; Romans 9:18; 2 Thess. 2:10-12. ^l Deut. 14:1; Jer. 31:9; Hosea 11:1. Rom. 9:4. ^m chap. 11:5; 12:13. ⁿ Numbers 22:22. ^o Gen. 17:14. [†] Or, knife. ^p Josh. 5:2, 3. [†] Heb. made it touch. ^q chap. 3:1. ^r ver. 16.

and thus obstinately and wickedly refuse to obey God's most wise, just, and reasonable commands.

22. *My son—my first-born*; greatly beloved, and greatly favored.

23. *Slay thy son*; chap. 12:29, 30.

24. *Inn*; the place where they stopped for the night. *Kill him*; threatened Moses with death, should he still continue to neglect to circumcise his son.

25. *Sharp stone*; sharp flints were then used for knives.

26. *He let him go*; the Lord ceased to threaten him with death for neglecting his duty.

27. *In the mount*; at mount Horeb. Chap. 3:1; 4:14.

28. *Signs*; miracles which God had commanded him to perform.

the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people ^abelieved: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their ^bheads and worshipped.

CHAPTER V.

1 Pharaoh chideth Moses and Aaron for their message. 5 He increaseth the Israelites' task. 15 He derideth their complaints. 20 They cry out upon Moses and Aaron. 22 Moses complaineth to God.

AND afterward Moses and Aaron went in, and told Pharaoh. Thus saith the LORD God of Israel, Let my people go, that they may hold a ^cfeast unto me in the wilderness.

2 And Pharaoh said, ^dWho is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, The God of the Hebrews ^ebath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with ^fpestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw

^a Chap. 3: 18; ^b Ver. 8, 9. ^c Genesis 17: 33; 24: 26; chap. 12: 27; 1 Chron. 29: 20; 2 Chron. 20: 18. ^d Chap. 10: 9. ^e 2 Kings, 18: 35; 26: 21; 34: 5. ^f Psalm 121: 4. ^g Chap. 3: 18. ^h Deut. 28: 21; Ezekiel

31. Visited the children of Israel: appeared for them in mercy, and was about to deliver them from bondage.

INSTRUCTIONS.

1. It is often exceedingly difficult to induce even the best of men in all things heartily to believe God; and were it not for his boundless compassion and grace, instead of being saved by faith, they would perish through unbelief.

8. God in his mercy furnishes his people with all needful aid for the services to which he calls them; so that in reliance on him they may safely follow his directions, expecting that he will give them success.

13. Men are very apt to start objections against doing what they dislike, and to desire that others may perform the labors and bear the trials of difficult services, rather than themselves.

11. God is angry with men when they are afraid or ashamed to obey him, or seek to excuse themselves from doing their duty.

18. In doing the will of God we should endeavor not needlessly to exasperate men, and should use all suitable means to secure their approbation and aid.

21. Those who are called to guide others in the path of duty should be careful to walk in it them-

to make brick, as heretofore: let ^{A.M. 2318} them go and gather straw for themselves. ^{B.C. 1391.}

8 And the tale of the bricks which they did make heretofore, ye shall ^alay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let ^b there more work be laid upon the men, that they may labor therein; and let them not regard ^cvain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not *ought* of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hastened *them*, saying, Fulfil your works, *your* ^ddaily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, ye *are* idle:

^g 11. ^h Isa. 105: 41. ⁱ Heb. Let the work be heavy upon the men. ^j 2 Kings, 19: 40. ^k Heb. a matter of a day in his day.

selves, and in all things to set an example which others may safely follow.

31. God is often better to his people than their fears, and always better than their deserts. Difficulties in the way of duty, which may seem insuperable, when they engage in it disappear or are readily overcome. The yoke which appeared to be so galling is easy, and the burden which seemed so heavy is light. Mat. 11: 29, 30.

CHAPTER V.

3. The desert; the desert of Shur, lying between Egypt and Canaan. Fall upon us with pestilence; punish us with death for neglecting to obey his command.

4. Let the people; hinder their working.

6. Taskmasters; Egyptians appointed to exact of the Israelites the required labor. Officers; Israelites appointed to execute the directions of the taskmasters. Ver. 11, 16.

7. Straw; to be mixed with the clay to make the bricks more firm and durable. They were not burned, but dried in the sun.

8. The tale of the bricks; the full amount which was required.

9. Vain words; false pretences, about being required by God to go and worship.

A. M. 2513. therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that they were* in ^aevil case, after it was said, Ye shall not diminish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savor ^{*}to be ^babhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil-entreated ^cthis people? why *is it that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; [†]neither hast thou delivered thy people at all.

CHAPTER VI.

1 God reneweth his promise by his name JEHOVAH. 14 The genealogy of Reuben, 15 of Simeon, 16 of Levi, of whom came Moses and Aaron.

¶ WHEN the LORD said unto Moses, Now shalt thou see what ^dI will do to Pharaoh: for with a strong ^ehand shall he let them go, and with a strong hand shall he drive ^fthem out of his land.

21. *Judge*; punish you for the evil you have brought upon us, in occasioning an increase of our burdens. *Made our savor to be abhorred*; set Pharaoh and his people more cruelly and violently against us. *Put a sword in their hand*; giving them a pretext for killing us.

22. *Returned unto the Lord*; expressed to him his feelings, which were as unreasonable towards Jehovah as those of the Israelitish officers were towards him; and much more inexcusable, as he had been expressly forewarned that Pharaoh would for a time resist his efforts. Chap. 3: 19, 20.

INSTRUCTIONS.

2. The commands of God are reasonable and binding on all who know them. If men do not obey them, it is because they have no disposition to obey.

8. Wicked men often imagine that the friends of Jehovah have no real regard for him; that their professions are mere pretence, and that if they were not hypocritical, selfish, and idle, they would not wish to spend time in worshipping him.

23. Good men in pursuing a good object in the right way, if not immediately successful, are liable to become discouraged, and to complain not merely of men, but also of God.

CHAPTER VI.

1. *Strong hand*; under the judgments of God

2 And God spake unto Moses, and said unto him, I am [‡]the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty,[§] but by my ^hname JEHOVAH was I not known to them.

4 And I have also established my ⁱcovenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the ^jgroaning of the children of Israel, whom the Egyptians keep in bondage; and I have ^kremembered my covenant.

6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out ^lfrom under the burdens of the Egyptians, and I will rid you out of their bondage, and I will ^mredeem you with a stretched-out arm, and with great judgments:

7 And I will take you to ⁿme for a people, and I will be to you a God; and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did ^oswear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the LORD.

9 And Moses spake so unto the children of Israel: but they hearkened not ^punto Moses for ^qanguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

42:8; John 8:58; Rev. 1:4. [‡] Gen. 17:7, 8. ⁱ chap. 2:24; Psal. 106:44. ^k Psal. 105:8. ^l Deut. 26:8; Psal. 81:6. ^m chap. 15:13; Deut. 7:8. ⁿ 1 Chron. 17:21; Neh. 1:10. ^o Deut. 4:30; 7:6; 2 Sam. 7:24; Jer. 31:35; Hosea 1:10; Rev. 21:3, 7. ^p Heb. *lift up my hand*. ^q chap. 5:21. [‡] Heb. *shortness, or, straits*.

Pharaoh would not only consent, but be very urgent to have them go.

3. *I appeared*; Gen. 17:1; 35:11; 48:3. *By my name Jehovah was I not known*; not so fully known as he would be in time to come. The name of a person is that by which he is known. So those manifestations of Jehovah by which he is known are often called in the Bible his name, as in John 17:6: "I have manifested thy name unto the men which thou gavest me out of the world." That is, I have more clearly shown them thy true character, as a God not only of justice, but of mercy and grace. So John 17:11, "Keep through thine own name those whom thou hast given me." That is, keep them through those manifestations of thyself which thou hast made, and wilt make in the person and work of thy Son and of the Holy Spirit. So those infinite perfections implied in the term JEHOVAH, especially his immutable truth and his unchanging faithfulness to his promises, he would now more clearly show. Their fathers knew that his name was Jehovah, but they did not know what that name implied so fully as he would now show them, by fulfilling the promises which he made to their fathers.

4. *Give them*; their posterity.

8. *I did swear*; Gen. 15:18; 26:3; 28:13; 35:12.

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not ^ahearkened unto me; how then shall Pharaoh hear me, who *am* of ^buncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a ^ccharge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: The ^dsons of Reuben the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 And the ^esons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons of ^fLevi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* a hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of ^gKohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* a hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* a hundred and thirty and seven years.

21 ¶ And the sons of ^hIzhar; Korah, and Nepheg, and Zichri.

22 And the sons of ⁱUzziel; Mishaël, and Elzaphan, and Zithiri.

23 And Aaron took him Elisheba, daughter of ^jAmminadab, sister of Naashon, to wife; and she bare him ^kNadab and Abihu, Eleazar and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and she bare him ^lPhinchas: these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These *are* they which spake to ^mPharaoh king of Egypt, to bring out the children of ⁿIsrael from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt ^oall that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of ^puncircumcised lips, and how shall Pharaoh hearken unto me?

CHAPTER VII.

1 Moses is encouraged to go to Pharaoh. 7 His age. 8 His rod is turned into a serpent. 11 The scorers are done like. 13 Pharaoh's heart is hardened. 14 God's message to Pharaoh. 19 The river is turned into blood.

AND the LORD said unto Moses, See, I have made thee a ^qgod to Pharaoh; and Aaron thy brother shall be thy prophet.

2 Thou shalt speak ^rall that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will ^sharden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

^a ver. 9. ^b ver. 20. ^c Lev. 26: 41. ^d Jeremiah 9: 26. ^e Acts 7: 54. ^f Num. 27: 19, 23. ^g Deut. 33: 14. ^h Gen. 36: 9, etc. ⁱ 1 Chron. 5: 23. ^j 1 Chron. 4: 24. ^k Num. 3: 17. ^l 1 Chron. 6: 1. ^m Num. 20: 57. ⁿ Num. 16: 1. ^o Lev. 19: 4. ^p Ruth 4: 19. ^q 1 Chron. 6: 33. ^r 24: 1.

¹ Josh. 24: 33. ² m chap. 5: 1; 7: 10. ³ n chap. 33: 1; Psa. 77: 20; Mich. 6: 4. ⁴ Jer. 1: 7, 8, 17; 23: 28; 26: 2; Ezek. 2: 6, 7; 3: 11; Mat. 28: 20. ⁵ p ver. 12. ⁶ q Psa. 82: 6; John 10: 35. ⁷ r chap. 6: 29. ⁸ s chap. 11: 29.

12. *Uncircumcised lips*; not eloquent. Chap. 4: 10.

11-27. These verses show from whom Moses and Aaron were descended.

INSTRUCTIONS.

1. When men despair of help from themselves and from creatures, and look to God, he shows both his readiness and his power to do for them what they need.

8. Those attributes of God which are implied in the names that he appropriates to himself in his word, are made known to men in his providence. Both by what he says, and by what he does, he shows that he is Jehovah.

12. Even the best of men are strongly tempted to walk by sight, not by faith; and if appearances are against them, liable to be discouraged though all the perfections of Jehovah are pledged in their behalf.

29. The utter insufficiency of men, and their entire dependence on God, instead of being a reason why they should not in all things obey him, are a reason why they should obey him; and in doing his will they will find his grace to be sufficient for them, and his strength made perfect in their weakness. 2 Cor. 12: 9; Heb. 11: 34.

CHAPTER VII.

1. *I have made thee a god*; appointed thee to make known the will of God, and work miracles in his name. *Thy prophet*; to speak what you shall direct him.

3. *Harden Pharaoh's heart*; as a punishment for his sins, he was given up to hardness of heart and blindness of mind, or suffered to continue and increase his obduracy and wickedness.

A. M. 2513.

B. C. 1491.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I *am* the ^aLORD, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Show a ^bmiracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the ^csorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD^d had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart is ^ehardened: he ^frefuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a ^gserpent shalt thou take in thy hand.

16 And thou shalt say unto him, The LORD God of the ^hHebrews hath sent me unto thee, saying, Let my people ⁱgo, that they may serve me in the wilderness: and behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I *am* ^jthe LORD: behold, I will smite with the rod that *is* in my hand upon the waters which *are* in the river, and they shall be ^kturned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their ^lpools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and ^msmote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not ⁿdrink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt ^odid so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his ^pheart to this also.

24 And all the Egyptians digged round about the river for water to drink; for

^a chap. 14: 4, 18; Psalm 9: 16. ^b Matthew 12: 39; John 2: 18. ^c Daniel 2: 2; 2 Tim. 3: 8. ^d ver. 10. ^e chap. 8: 15; 10: 1, 27. ^f Jer. 8: 5; Hebrews 12: 25. ^g ver. 10. ^h chap. 3: 18. ⁱ chap. 8: 1, etc. ^j verse 5; 1 Samuel, 17: 46; 1 Kings, 20: 28; 2 Kings,

19: 19; Ezekiel 29: 9; 30: 8; 38: 23. ^k Psalm 78: 44; 105: 29; Rev. 8: 8, 16: 4, 6. ^l Heb. *gathering of their waters*. ^m chap. 17: 5; Num. 20: 11. ⁿ ver. 18. ^o 2 Tim. 3: 8. ^p Isa. 26: 11; Jer. 5: 3; 36: 24; Haggaï 1: 5.

4. That I may lay my hand upon Egypt; this was Pharaoh's object in refusing to obey God, but it was God's object in suffering him to do it.

5. The Egyptians shall know; that Jehovah is almighty, and able to do his pleasure.

7. Fourscore; eighty.

11. Sorcerers—magicians; men who pretended to supernatural power, and were accustomed to practise deceptions upon their fellow-men. 2 Tim. 3: 8

12. And they became serpents; or they appeared to become serpents. See chap. 8: 18.

13. He hardened Pharaoh's heart; this in the original is the same as in verses 14 and 22, where it is rendered, Pharaoh's heart was hardened.

22. Did so with their enchantments; smote the waters, in order to appear to turn them into blood. Pharaoh's heart was hardened; by his

continuing proudly and obstinately to refuse to obey God.

INSTRUCTIONS.

5. The Lord takes occasion, even from the obstinacy and wickedness of men, to manifest his character and show forth his glory, to the terror of his enemies and the joy of his friends.

13. Things which, in the course of divine providence, take place through the wickedness of men, are sometimes, in the Bible, ascribed to God. This shows his all-controlling agency, though he cannot be tempted, neither does he at any time tempt men, to commit sin. Jas. 1: 13, 14.

22. When men dislike to obey God, and seek excuses for their neglect, they can generally find them; and when they wish to harden themselves against him, he often suffers them to do it, even to their ruin.

they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

CHAPTER VIII.

1 Frogs are sent. 8 Pharaoh sueth to Moses, 12 and Moses by prayer removeth them away. 16 The dust is turned into lice, which the magicians could not do. 20 The swarms of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him. Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy * kneading-troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the * frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, ^b Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, ^c Glory over me: ^d when shall I entreat for thee, and for thy servants, and for thy people, to ^e destroy the frogs from thee and thy houses, *that* they may remain in the river only?

10 And he said, ^f To-morrow. ^g And he said, *Be it* according to thy word; that thou mayest know that ^h *there is none like unto the LORD our God.*

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses ⁱ *derided* unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD ^j *did* according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps; and the land stank.

15 But when Pharaoh saw that there was respite, he ^k *hardened* his heart, and hearkened not unto them; as the LORD had ^l *said*.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became ^m *lice* in man, and in beast: all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: ⁿ so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, *This is the finger of God:* and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water: and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send ^o *swarms of flies*

* Or, *rough*. * Psalm 78:45; 105:30; Rev. 16:13. b chap. 9:28; 10:17; Numbers 21:7; 1 Kings, 13:6; Acts 8:24. c Or, *Have thou honor over me*. d Or, *against whom*. e Heb. *to cut off*. f Or, *against to-morrow*. g Deut. 32:31; 33:29; 38:29; 7:22; 1 Chron. 17:20; Psa. 53:18; 86:8; Isa. 40:25; 46:10; Jeremiah

10:6, 7. d James 5:16, 18. e Deut. 34:10, 12. f Eccl. 8:11. g chap. 7:4. h Psa. 105:34. i Gen. 41:8; Isa. 19:12; 47:12. j Dan. 2:10. k Isa. 6:10; Psa. 8:3; Mat. 23:28; Luke 11:20. l Or, *a mixture of noisome beasts, etc.*

CHAPTER VIII.

7. And brought up frogs. See chap. 7:12.

9. *Glory over me*: have the honor of saying when the frogs shall be removed.

13. *Villages*: yards, or grounds about the houses.

15. *He hardened his heart*: by refusing to obey God. Here, the hardening of his heart is ascribed to Pharaoh; and yet the process was probably the same as when it was ascribed to God, Chap. 7:13. In one sense it was ascribed to God, and in another to Pharaoh.

16. *Lice*: the word translated lice is by many supposed to mean gnats.

18. *The magicians did so*: smote the earth to bring forth lice; but as they had no previous warning of this plague, and no time to prepare their deceptions, they could not imitate this miracle even in appearance; and to hide their shame, confessed that it was the effect of divine power.

21. *Swarms of flies*: the word in the original, translated swarms of flies, may mean a mixed multitude of noisome insects.

A. M. 2513.
B. C. 1491. upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will ^asever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.

23 And I will put a ^adivision between my people and thy people: [†]to-morrow shall this sign be.

24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was [‡]corrupted by reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the ^babomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go ^cthree days' journey into the wilderness, and sacrifice to the LORD our God, as he shall ^dcommand us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: ^eentreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal ^fdeceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh ^ghardened his heart at this time also, neither would he let the people go.

CHAPTER IX.

1 The murrain of beasts. 8 The plague of boils and blains. 13 His message about the hail. 22 The plague of hail. 27 Pharaoh saith to Moses, 35 but yet is hardened.

WHEN the LORD said unto Moses, Go in unto Pharaoh, and tell him. Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be a very grievous murrain.*

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and ^hall the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the

^a chap. 9, 4, etc.; 10: 23; 11: 6, 7; 12: 13. ^b Heb. a redemption. [†] Or, by to-morrow. [‡] Or, destroyed. ^c Genesis 43: 32; 46: 34; Deut. 7: 25; 12: 31; 1 Kings, 11: 5-7; 2 Kings, 23: 13. ^d chap. 3: 18.

22. *Sever*; separate.

24. *Corrupted*; destroyed or devoured. Psalm 78: 45.

26. *Meet*; suitable, fit, proper. *Sacrifice the abomination*; various animals were worshipped by the Egyptians, and should they see the Israelites sacrifice them they would be greatly offended.

32. *Pharaoh hardened his heart*; ver. 15.

INSTRUCTIONS.

6. God can make even the meanest of his creatures instruments of punishment to those who rebel against him; and none are so exalted that they can resist him and prosper. Though for a time he waits upon them, not willing that they should perish, yet "he that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

15. Those misgivings, confessions, resolutions, and promises which are extorted only by the en-

durance of present, or the fear of future evils, are not to be depended on. When those evils or fears are removed, their apparent good effects will be like the morning cloud or early dew, which quickly pass away. Hos. 6: 4.

22. However great the calamities which God brings upon his enemies, he is ever able and willing to protect his people and deliver them from temptations, while he reserves the wicked to the day of judgment to be punished. And though now they may often seem to be in many respects alike, yet hereafter all men will return and discern between him that serveth God and him that serveth him not. Mal. 3: 18; 2 Peter, 2: 9.

CHAPTER IX.

3. *Murrain*; a pestilence, or fatal disease.

6. *All the cattle*; great numbers of all kinds. Ver. 19.

land of Egypt, and shall be a ^aboil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the magicians could not ^bstand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he ^chearkened not unto them; as the LORD had ^dspoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send ^eall my plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayest know that *there* is none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and ^fthy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for ^gthis *cause* have I ^hraised thee up, for to show *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou ^bthyself against my people, that thou wilt not let them go?

18 Behold, ⁱto-morrow about this time I will cause it to ^jrain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for* upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come ^kdown upon them, and they shall die.

20 He that feared the ^lword of the LORD among the servants of Pharaoh made his

servants and his cattle flee into the ^{A. M. 2513.} houses: ^{B. C. 1491.}

21 And he that [†]regarded ^mnot the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and ⁿhail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote ^oevery herb of the field, and brake every tree of the field.

26 Only in the land of ^pGoshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is ^qrighteous, and I and my people *are* wicked.

28 Entreat the LORD^r (for *it* is enough) that there be no *more* [†]mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my ^shands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail: that thou mayest know how that the earth is the ^tLORD's.

30 But as for thee and thy servants, I know that ye will not yet ^ufear the LORD God.

31 And the flax and the barley was smitten: ^vfor the barley *was* in the ear, and the flax *was* bolted.

^a Deut. 28: 27; Job. 2: 7. ^b Rev. 16: 2. ^c Isa. 47: 12, 14. ^d Psa. 91: 11. ^e 1 Chron. 12: 21. ^f Lev. 26: 18. ^g Deut. 28: 15. ^h 29: 29; 32: 29; 33: 29; 34: 8. ⁱ Jer. 17: 8. ^j Rev. 18: 8. ^k 21: 18. ^l Prov. 2: 22. ^m Prov. 16: 4; Rom. 9: 17; 1 Peter 2: 8. ⁿ Heb. made thee stand. ^o Job 9: 4; 15: 25, 26. ^p 1 Kings, 19: 21; 20: 6. ^q Psa. 83: 15. ^r 1 Cor. 10: 25; 12: 23. ^s Heb. set not his heart unto. ^t chap. 7: 23.

10. *Blains*; violent and painful inflammation.

12. *The Lord hardened the heart of Pharaoh*; chap. 7: 21; 7: 3; 8: 15.

15. *Thou shalt be cut off*; great numbers of his people would die, and he eventually be destroyed.

16. *Raised thee up*; caused thee to stand; continued thee in life, notwithstanding all thy wickedness. *My name may be declared*; my character, as manifested in my wonderful works, may be made known to all people.

23. *Fire*; lightning.

29. *The earth is the Lord's*; he is its rightful owner and universal governor.

ⁿ Josh. 10: 11; 1 Sam. 12: 17, 18; Job 38: 22; Psa. 18: 13; 78: 47; 103: 35; 1 Chron. 20: 20; Ezek. 38: 22; Rev. 8: 7. ^o Psa. 103: 33. ^p chap. 8: 22, etc.; Isa. 32: 18, 19. ^q 2 Chron. 12: 6; Psa. 9: 16; 120: 4; 145: 17; Lam. 1: 18; Dan. 9: 14. ^r Acts 8: 24. ^s Heb. power of God. ^t 1 Kings, 8: 28; Psa. 143: 6; Isa. 1: 15. ^u Psalm 24: 1; 1 Cor. 10: 26. ^v Isa. 26: 10. ^w Amos 4: 9; Hab. 3: 17.

31. *Was bolted*; the pod to contain the seed was formed.

INSTRUCTIONS.

6. The brute creation often suffer through the wickedness of man, and are visited with calamities as a punishment of his sins.

11. Whatever power the wicked elaim, or whatever influence they may be able to exert over their fellow-men, they are entirely dependent upon God; and if they continue in rebellion against him, nothing can shield them from his indignation.

16. All men are under sacred obligations to honor God. If they will not, by obeying his commands,

A. M. 2293.
B. C. 1491. 32 But the wheat and the rye were not smitten: for they were *not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet ^amore, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken [†]by Moses.

CHAPTER X.

1 God threateneth to send locusts. 7 Pharaoh, moved by his servants, inclineth to let the Israelites go. 12 The plague of the locusts. 16 Pharaoh sueth to Moses. 21 The plague of darkness. 24 Pharaoh sueth unto Moses, 27 but yet is hardened.

AND THE LORD SAID UNTO MOSES, Go in unto Pharaoh: for I ^bhave hardened his heart, and the heart of his servants, that I might show these my signs before him:

2 And that thou mayest tell in the ears of thy ^cson, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how ^dthat I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to ^ehumble thyself before me? let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts ^finto thy coast:

5 And they shall cover the ^gface of the earth, that one cannot be able to see the earth: and they shall eat the ^hresidue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy ⁱhouses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen,

since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be ^ja snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who ^kare they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must* hold a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the ^least wind brought the locusts.

14 And the ^mlocusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were* they; before them there were no such ⁿlocusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the

mercies, are often abused to the increase of transgression, and a preparation for more aggravated woe.

CHAPTER X.

4. *Locusts*; a species of large grasshopper, very voracious in eastern countries, and often destructive to vegetation.

7. *A snare*; a means of bringing evils upon us.

10. *Be so with you*; no more favor you than I will in letting your little ones go; that is, they shall not go.

Evil is before you; you mean evil, and evil shall overtake you.

11. *That are men*, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12. ¶ And the LORD said unto Moses, Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the ^least wind brought the locusts.

14. And the ^mlocusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were* they; before them there were no such ⁿlocusts as they, neither after them shall be such.

15. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the

g chap. 9: 32; Joel 1: 4; 2: 25. h ver. 14, 15; chap. 8: 3. i chap. 2: 4, 5. j Heb. *by the hand of Moses*. k chap. 7: 13, 14. l Deut. 4: 19; 6: 30; Psa. 44: 1; 71: 18; 78: 5; Joel 1: 3. m Psa. 58: 11. n 1 Kings, 21: 29; 2 Chron. 7: 14; 33: 12, 19; Job 42: 6; Jeremiah 13: 18; James 4: 10. o Proverbs 30: 27; Rev. 9: 3. p Heb. *eye*.

g chap. 9: 32; Joel 1: 4; 2: 25. h ver. 14, 15; chap. 8: 3. i chap. 2: 4, 5. j Heb. *by the hand of Moses*. k chap. 7: 13, 14. l Deut. 4: 19; 6: 30; Psa. 44: 1; 71: 18; 78: 5; Joel 1: 3. m Psa. 58: 11. n 1 Kings, 21: 29; 2 Chron. 7: 14; 33: 12, 19; Job 42: 6; Jeremiah 13: 18; James 4: 10. o Proverbs 30: 27; Rev. 9: 3. p Heb. *eye*.

g chap. 9: 32; Joel 1: 4; 2: 25. h ver. 14, 15; chap. 8: 3. i chap. 2: 4, 5. j Heb. *by the hand of Moses*. k chap. 7: 13, 14. l Deut. 4: 19; 6: 30; Psa. 44: 1; 71: 18; 78: 5; Joel 1: 3. m Psa. 58: 11. n 1 Kings, 21: 29; 2 Chron. 7: 14; 33: 12, 19; Job 42: 6; Jeremiah 13: 18; James 4: 10. o Proverbs 30: 27; Rev. 9: 3. p Heb. *eye*.

g chap. 9: 32; Joel 1: 4; 2: 25. h ver. 14, 15; chap. 8: 3. i chap. 2: 4, 5. j Heb. *by the hand of Moses*. k chap. 7: 13, 14. l Deut. 4: 19; 6: 30; Psa. 44: 1; 71: 18; 78: 5; Joel 1: 3. m Psa. 58: 11. n 1 Kings, 21: 29; 2 Chron. 7: 14; 33: 12, 19; Job 42: 6; Jeremiah 13: 18; James 4: 10. o Proverbs 30: 27; Rev. 9: 3. p Heb. *eye*.

g chap. 9: 32; Joel 1: 4; 2: 25. h ver. 14, 15; chap. 8: 3. i chap. 2: 4, 5. j Heb. *by the hand of Moses*. k chap. 7: 13, 14. l Deut. 4: 19; 6: 30; Psa. 44: 1; 71: 18; 78: 5; Joel 1: 3. m Psa. 58: 11. n 1 Kings, 21: 29; 2 Chron. 7: 14; 33: 12, 19; Job 42: 6; Jeremiah 13: 18; James 4: 10. o Proverbs 30: 27; Rev. 9: 3. p Heb. *eye*.

g chap. 9: 32; Joel 1: 4; 2: 25. h ver. 14, 15; chap. 8: 3. i chap. 2: 4, 5. j Heb. *by the hand of Moses*. k chap. 7: 13, 14. l Deut. 4: 19; 6: 30; Psa. 44: 1; 71: 18; 78: 5; Joel 1: 3. m Psa. 58: 11. n 1 Kings, 21: 29; 2 Chron. 7: 14; 33: 12, 19; Job 42: 6; Jeremiah 13: 18; James 4: 10. o Proverbs 30: 27; Rev. 9: 3. p Heb. *eye*.

g chap. 9: 32; Joel 1: 4; 2: 25. h ver. 14, 15; chap. 8: 3. i chap. 2: 4, 5. j Heb. *by the hand of Moses*. k chap. 7: 13, 14. l Deut. 4: 19; 6: 30; Psa. 44: 1; 71: 18; 78: 5; Joel 1: 3. m Psa. 58: 11. n 1 Kings, 21: 29; 2 Chron. 7: 14; 33: 12, 19; Job 42: 6; Jeremiah 13: 18; James 4: 10. o Proverbs 30: 27; Rev. 9: 3. p Heb. *eye*.

g chap. 9: 32; Joel 1: 4; 2: 25. h ver. 14, 15; chap. 8: 3. i chap. 2: 4, 5. j Heb. *by the hand of Moses*. k chap. 7: 13, 14. l Deut. 4: 19; 6: 30; Psa. 44: 1; 71: 18; 78: 5; Joel 1: 3. m Psa. 58: 11. n 1 Kings, 21: 29; 2 Chron. 7: 14; 33: 12, 19; Job 42: 6; Jeremiah 13: 18; James 4: 10. o Proverbs 30: 27; Rev. 9: 3. p Heb. *eye*.

g chap. 9: 32; Joel 1: 4; 2: 25. h ver. 14, 15; chap. 8: 3. i chap. 2: 4, 5. j Heb. *by the hand of Moses*. k chap. 7: 13, 14. l Deut. 4: 19; 6: 30; Psa. 44: 1; 71: 18; 78: 5; Joel 1: 3. m Psa. 58: 11. n 1 Kings, 21: 29; 2 Chron. 7: 14; 33: 12, 19; Job 42: 6; Jeremiah 13: 18; James 4: 10. o Proverbs 30: 27; Rev. 9: 3. p Heb. *eye*.

g chap. 9: 32; Joel 1: 4; 2: 25. h ver. 14, 15; chap. 8: 3. i chap. 2: 4, 5. j Heb. *by the hand of Moses*. k chap. 7: 13, 14. l Deut. 4: 19; 6: 30; Psa. 44: 1; 71: 18; 78: 5; Joel 1: 3. m Psa. 58: 11. n 1 Kings, 21: 29; 2 Chron. 7: 14; 33: 12, 19; Job 42: 6; Jeremiah 13: 18; James 4: 10. o Proverbs 30: 27; Rev. 9: 3. p Heb. *eye*.

g chap. 9: 32; Joel 1: 4; 2: 25. h ver. 14, 15; chap. 8: 3. i chap. 2: 4, 5. j Heb. *by the hand of Moses*. k chap. 7: 13, 14. l Deut. 4: 19; 6: 30; Psa. 44: 1; 71: 18; 78: 5; Joel 1: 3. m Psa. 58: 11. n 1 Kings, 21: 29; 2 Chron. 7: 14; 33: 12, 19; Job 42: 6; Jeremiah 13: 18; James 4: 10. o Proverbs 30: 27; Rev. 9: 3. p Heb. *eye*.

herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh ^a called for Moses and Aaron in haste; and he said, I have sinned ^a against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and ^b entreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and ^c cast them ^c into the Red sea: there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thy hand toward heaven, that there may be ^d darkness over the land of Egypt, ^e even darkness *which may be felt*.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had ^f light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give ^g us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our ^h cattle also shall go with us; there shall not a hoof be left behind; for

thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD ⁱ hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no ^j more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, ^k I will see thy face again no more.

CHAPTER XI.

^l God's message to the Israelites to borrow jewels of their neighbors. ¹ Moses threateneth Pharaoh with the death of the first-born.

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt: afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence ^m altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.

3 And the LORD gave the people ⁿ favor in the sight of the Egyptians. Moreover, the man Moses *was* very ^o great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, About ^p midnight will I go out into the midst of Egypt:

5 And all the first-born in the land of Egypt shall ^q die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill: and all the first-born of beasts.

^a Heb. hastened to call. ^b chap. 9: 27. ^c 1 Kings, 13: 6. ^d Isa. 26: 16. ^e Heb. fastened. ^f Job 1: 20. ^g Psa. 35: 6. ^h 105: 28. ⁱ Prov. 4: 19. ^j Eccl. 2: 14. ^k 1 Cor. 8: 22. ^l Heb. that one may feel darkness. ^m Isa. 42: 16. ⁿ Col. 1: 13. ^o 1 Peter, 2: 9. ^p Heb. into our hands.

^q Hosea 5: 6. ¹ Zech. 14: 20. ^r ver. 1, 20; chap. 14: 1, 8. ^s 2 Chron. 16: 10; 25: 16. ^t Amos 7: 13. ^u 1 Heb. 11: 27. ^v chap. 12: 31-39. ^w chap. 12: 36. ^x Psa. 106: 46. ^y 1 Sam. 7: 9. ^z Esth. 9: 4. ^{aa} Rev. 3: 9. ^{ab} Job 34: 20. ^{ac} Micah 2: 10. ^{ad} Zech. 14: 3. ^{ae} Amos 4: 10.

17. *Death*: deadly plague.

21, 22. *Darkness which may be felt*—*thick darkness*: heavy, damp darkness, exceedingly great and distressing.

INSTRUCTIONS.

2. The glory of God in the manifestation of his true character, is one great design of all his dispensations towards the children of men.

7. The wickedness and obstinacy of rulers are often the means of great calamities to the people. And when, instead of being what they ought to be, ministers of God for good, they become ministers of evil, it is right for the people by suitable means to seek a change for the better.

11. When men become convinced that they must yield to God or perish, their yielding is often partial, or in pretence merely; and when they find that their submission must be sincere, and that they must in all things follow the will of God, they sometimes become vexed and determine that they will not regard him.

17. Increasing sin brings increasing misery; and men often earnestly seek deliverance, not from the love and practice of iniquity, but from its consequences.

28. However great the miseries which the sins of men bring upon them, if left without the grace of God to pursue their own chosen way, they will grow worse and worse till they perish.

CHAPTER XI.

1. *The Lord said*: made known to Moses. This was done before Moses left the presence of Pharaoh; and he denounced against him the judgment mentioned verses 4-6 before he departed, as stated in verse 8. *Thrust you out*: be exceedingly earnest to have them all immediately depart. Ver. 8.

2. *Borrow*: ask, solicit, or demand. Chap. 3: 22. *Jewels*: the Hebrew word here used means also vessels, utensils, garments, and weapons. Chap. 3: 22.

3. *Gave the people favor*: inclined the Egyptians willingly to give the Israelites what they asked, so as to hasten their departure. This, however, did not take place till after Moses had left Pharaoh, and brought upon him the judgment he had denounced.

5. *Behind the mill*: their grain was ground in a small hand-mill of two stones, by a female servant, who sat behind the mill and turned the upper stone.

A. M. 2519.
B. C. 1491. 6 And there shall be a great ^aery throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his ^btongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

8 And all these thy ^cservants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people ^{*} that follow thee: and after that I will go out. And he went out from Pharaoh in [†]a great anger.

9 And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders ^d may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened ^e Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAPTER XII.

1 The beginning of the year is changed. 3 The passover is instituted. 11 The rite of the passover. 15 Unleavened bread. 29 The first-born are slain. 31 The Israelites are driven out of the land. 37 They come to Succoth. 43 The ordinance of the passover.

AND the Lord spake unto Moses and Aaron in the land of Egypt, saying,

2 This ¹month shall be unto you the beginning of months: it shall be the first month of the year to you.

^a chap. 12: 30; Amos 5: 17. ^b Josh. 10: 21. ^c chap. 12: 31, 33. ^{*} That is, at thy feet. 1 Kings, 20: 10. [†] Heb. heat of anger. 4 chap. 7: 3. ^e chap. 10: 20, 27; 18: 6; Rom. 2: 5. ^f chap. 13: 4; 34: 18; Deut. 16: 1. ^g Or, kid. ^h Lev. 22: 19, 21; Deut.

7. Not a dog move his tongue; a proverbial expression denoting entire peace and safety.

9. The Lord said; had said. He had foretold this, and all things had occurred according to his predictions. Chap. 3: 19; 4: 21; 7: 3, 4; 10: 1.

INSTRUCTIONS.

3. All hearts are in the hands of the Lord, and he can turn them as the rivers of water are turned. When he sees best he can influence his enemies to favor his people, and gladly to bestow upon them whatever they desire.

5. As God is the giver and preserver of life, he has a perfect right, at such times and by such means as he sees best, to take it away.

8. When God undertakes to deliver his people he will accomplish it; and what men do to prevent this he will overrule to render their deliverance in due time more complete, triumphant, and glorious.

CHAPTER XII.

1. Spake; had spoken.
2. This month; the month Abib or Nisan, answering to the last part of March and the first part of April. The beginning; of their ecclesiastical year. It had been the seventh month; and Tisri, answering to the last part of September and the first part of October, had been the first month, and so in their civil concerns it still continued to be.

4. According to the number; about the number that would at a meal consume a lamb.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a [‡]lamb, according to the house of their fathers, a lamb for a house:

4 And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without [§]blemish, a male [§] of the first year: ye shall take it out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth ^h day of the same month: and the whole assembly of the congregation of Israel shall kill it ^{||} in the ⁱevening.

7 And they shall take of the blood, and strike it on the two side-posts and on the upper door-post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and ^junleavened bread; and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it ^kremain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; with your

17: 1; Mal. 1: 8, 14; 1 Peter, 1: 19. ^q Heb. son of a year. Lev. 23: 12. ^h Lev. 23: 5; Num. 9: 3; 28: 16; Deut. 16: 1, 6. ^{||} Heb. between the two evenings. ⁱ chap. 16: 12. ^j chap. 34: 25; Deut. 16: 3; 1 Cor. 5: 8. ^k chap. 23: 18.

5. Without blemish; perfect, sound, healthy. Of the first year; not more than a year old.

6. In the evening; literally between the two evenings. The first evening with the Jews began at noon, the second at sunset. Between noon and sunset the lamb was to be killed.

7. Upper door-post; the lintel or beam that goes across over the door.

8. Fire; an emblem of the wrath which, as sinners, they deserved. Unleavened bread; bread not raised with yeast, leaven, or any fermenting substance. As leaven works in secret and unseen, it is the emblem of hypocrisy and deceit. They were on these occasions to abstain from it, to impress on their minds the importance of worshipping God sincerely, in spirit and in truth. 1 Cor. 5: 6-8. Bitter herbs; reminding them of the bitter fruits of sin, and the necessity of repentance in order to salvation.

9. Sadden; boiled. Purtenance; head, legs, heart, liver, lungs, and kidney. The lamb after being dressed was to be roasted whole.

10. That which remaineth; which they did not eat.

11. Loins girded; they were loose flowing garments, which when they were about to travel were fastened close by a girdle, strap, or belt around the body. This girdle was to be thus fastened that they might be prepared to start immediately on their journey towards Canaan. The Lord's passover; that, out of regard to which the Lord, when he should

loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

17 And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of

Israel, whether he be a stranger, or born in the land. A. M. 2513.
B. C. 1491.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin: and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that at midnight the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

* Or, princes. * Num. 33:4; Psa. 82:1. † Heb. for a destruction. ‡ Lev. 23:4, 5; 2 Kings, 23:21; 1 Cor. 5:8. ‣ chap. 13:6, etc.; Num. 28:17. ․ Num. 9:13. ‥ Num. 29:12. ‧ Heb. soul. ‡ chap. 23:15; 34:18; Deut. 16:3. ‡ Or, kid. ‡ Josh. 5:10; 2 Kings, 23:21; Ezra 6:20; Matthew 26:18; Mark 14:12; Luke

22:7, etc. ‡ Lev. 14:6, 7; Psalm 51:7; Hebrews 9:19, 11:28; 1 Heb. 12:24. ‡ 2 Sam. 24:16; Ezekiel 9:4, 6; Rev. 7:3; 9:4. ‡ chap. 13:8, 14; Deut. 32:7; Josh. 4:6; Psa. 78:6. ‡ chap. 4:31. ‡ Num. 3:13; 8:17; 33:4; Psa. 78:51; 105:36; 135:8; 136:10; Heb. 11:28. ‡ Heb. house of the pit.

slay the Egyptians, would pass over, spare, and not destroy the Israelites. The blood of this lamb, sprinkled by God's command on the door-posts, typified the blood of the Lamb of God, Jesus Christ, out of regard to which God passes over, spares, and saves those who obey him. Hence Christ is said to be "our Passover." 1 Cor. 5:7. By eating of the lamb the Israelites were taught the necessity of union by faith to Jesus Christ, as well as of reliance on his blood for salvation. John 6:48-58.

12. The gods of Egypt; all the objects of their worship and dependence.

13. A token; an evidence that they had complied with the Lord's directions, and were under his protection. The plague; that which destroyed the first-born of Egypt. Ver. 23.

14. A memorial; a means of keeping in remembrance their preservation and deliverance when the Egyptians were destroyed. Ver. 27.

15. Seven days; from the evening of the fourteenth to the evening of the twenty-first day of the month. Ver. 18. Cut off from Israel; separated from the congregation and deprived of its blessings. Ver. 19; Gen. 17:14.

16. Convocation; an assembling together for public worship. No manner of work; except what was useful in the preparation of food.

17. For ever; to the end of the Jewish state.

21. The passover; the lamb that was to be slain on that occasion.

22. Hyssop; a bushy plant, with leaves of aromatic smell and pungent taste.

A. M. 2512.

B. C. 1491.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children.

38 And a mixed multitude went up

also with them; and flocks, and herds, even very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A stranger and a hired servant shall not eat thereof.

46 In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

a chap. 11:6; Proverbs 21:13; Amos 5:17; Matthew 25:6; James 2:13. b chap. 11:1. c Genesis 27:34. d Psalm 105:38. e Or, dough. f Genesis 39:21; chap. 3:21; 11:3. f Numbers 23:3, 5. g Num. 1:46; 11:21. f Heb. a great mixture. h Num.

11:4. i Gen. 15:13; Acts 7:6; Gal. 3:17. f Heb. a night of observations. j Deut. 16:1, 6. k Numbers 9:14. l Gen. 17:12. m Lev. 22:10; Eph. 2:12. n Num. 9:12; John 19:33, 36.

31. Called for; sent to.

32. Bless me; seek of God a blessing for me.

33. We be all dead; we shall be.

34. Kneading-troughs; vessels containing their dough.

35. Borrowed; asked, requested. Chap. 3:21, 22; 11:2, 3.

36. Lent unto them; granted them what they desired, in order to hasten their departure. Spoiled the Egyptians; received and carried away much of their substance. Gen. 15:14.

37. Rameses; a city which the Israelites had built, and where they were now assembled. Chap. 1:11. Succoth; a place of encampment between Rameses and Suez. Six hundred thousand—men; this shows that the whole number of souls was probably over two millions. Psa. 105:37.

38. Four hundred and thirty years; from the time the promise was made to Abraham. Gen. 15:13. About half this time was spent in Canaan, and the rest in Egypt. Gal. 3:17.

43. Stranger; a foreigner who had not embraced the Jewish religion, and was not circumcised. Ver. 45, 48.

46. Neither—break a bone; John 19:33, 36.

INSTRUCTIONS.

3. The directions of God to his ancient people were suited to impress upon them the evil of sin, the necessity of an atonement, and the efficacy of that precious blood which was to be shed for many for the remission of sins. Mat. 26:28.

8. It was not enough for the deliverance of Israel that the paschal lamb should be slain and its blood struck upon the door-posts, but they must eat of the lamb, and thus a union be formed between it and them. So the blood of Christ will save none but such as are by faith united to him. John 6:53; 1 Cor. 6:17.

13. It is through the blood of Christ, typified by the blood of the paschal lamb, that God pardons men, and saves them from that destruction which as sinners they deserve. 1 Cor. 5:7.

24. The ordinances which God appoints as memorials of his goodness, should be carefully observed by his people, not in outward form merely, but in spirit and in truth, with repentance for sin, faith in the Redeemer, and gratitude for his infinite mercy.

27. The ordinances of God, when understood, are adapted to impress divine truth, especially upon the minds of children and youth. The meaning of them should therefore be carefully explained by parents and teachers, that all may apprehend it, and receive the benefit which it is suited to impart.

33. God can so order events in his providence, that oppressors will be anxious to get rid of those whom they oppress; and all will at length see that, under his righteous government, the condition of the oppressor is more dreadful than that of the oppressed.

41. If the oppressed believe and obey God, their deliverance from the power of their oppressors will not be delayed any longer than is needful to make such deliverance most for the glory of God, and the final good of all who trust in him.

47 All the congregation of Israel shall keep^a it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One^a law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to^b pass the self-same day, *that* the LORD did bring the children of Israel out of the land of^c Egypt, by their armies.

CHAPTER XIII.

1 The first-born are sanctified to God. 3 The memorial of the passover is commanded. 11 The firstlings of beasts are set apart. 17 The Israelites go out of Egypt, and carry Joseph's bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

AND the LORD spake unto Moses, saying,

2 Sanctify unto me all the^d first-born, whosoever openeth the womb among the children of Israel, *both* of man and of beast: it is mine.

3 ¶ And Moses said unto the people, Remember this^e day, in which ye came out from Egypt, out of the house of^f bondage: for by strength of hand the LORD brought you out from this^g place: there shall no leavened bread be eaten.

4 This day came ye^h out in the month Abib.

5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which heⁱ sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven^b days thou shalt eat unleavened bread, and in the seventh day *shall* be a feast to the LORD.

7 Unleavened bread shall be eaten seven

^a Heb. *do it*. ^b Num. 9:14; 15:15, 16; Gal. 3:29; Col. 3:11. ^c ver. 41. ^d chap. 6:26. ^e ver. 12; chap. 22:29, 34, 39; Num. 3:17; Deut. 16:19. ^f Luke 2:23. ^g chap. 12:42. ^h Heb. *servants*. ⁱ chap. 20:2. ^j chap. 23:15; Deut. 16:1, 3. ^k Gen. 17:8. 22:16.

CHAPTER XIII.

2. *Sanctify*: set apart for God, to be devoted peculiarly to his service. Ver. 12.

4. *Abib*: meaning, green corn. This was the seventh month, called also Nisan. Chap. 12:2.

9. *A sign*: a means of keeping thy deliverance in remembrance, and making God's commands familiar to their minds. Ver. 16; Prov. 3:3. The Jews interpreted these directions literally, writing certain precepts of the law on parchment, and wearing them as evidences or ornaments of piety. Mat. 23:5.

days; and there shall¹ no leavened^a bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt show thy² son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a³ sign unto thee upon thy hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this⁴ ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt⁵ set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And every firstling of an ass thou shalt redeem with a⁶ lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children shalt thou redeem.

14 ¶ And it shall be when thy⁷ son asketh thee⁸ in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thy hand, and for frontlets between thine eyes: for by strength of⁹ hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although *that was* near;

¹ chap. 12:15. ² chap. 12:19. ³ chap. 12:26; ver. 14. ⁴ ver. 16; Deut. 6:8; 11:18; Prov. 1:9; 6:21; Cant. 8:6. ⁵ chap. 12:14, 24. ⁶ Heb. *cause to pass over*. ⁷ Or, *kid*. ⁸ m Deut. 6:20; Joshua 2:6, 21. ⁹ Heb. *to mortgage*. ¹⁰ Deut. 26:8.

10. *In his season*: on the fourteenth day of Abib annually.

13. *Every firstling of an ass—and all the first-born of man—shalt thou redeem*; Num. 3:16–51; 48:8–18.

14. *What is this?* why are the first-born thus devoted to God and redeemed? What is the meaning of it?

15. *Would hardly*; refused.

17. *Through the—land of the Philistines*; the direct way from Egypt to Canaan.

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B. C. 1491.
for God said, Lest peradventure the ^apeople repent when they see war, and they ^breturn to Egypt:

18 But God ^cled the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up ^{*}harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, ^dGod will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And they took their ^ejourney from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before ^fthem by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAPTER XIV.

1 God instructeth the Israelites in their journey. 5 Pharaoh pursueth after them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red sea, 23 which drowneth the Egyptians.

AND the LORD spake unto Moses, saying,

^a chap. 14: 11, 12; Numbers 14: 1-4. ^b Deut. 17: 16. ^c Deut. 32: 10. ^d Or, *be free in a rank*. 4 Gen. 50: 25; Joshua 24: 32; Acts 7: 16. ^e Num. 33: 6. ^f Num. 9: 15-23; 10: 34; 14: 14; Deut. 1: 33; N. h. 9: 12, 19; Ps. 78: 14; 96: 7; 105: 39; Isaiah

18. *Red sea*; which separates Egypt from Arabia. It is about 1,100 miles long, and upon an average about 150 miles wide. It extends from the straits of Babelmandel on the south, which unite it with the Indian ocean, to the isthmus of Suez on the north, which separates it from the Mediterranean sea. At the north end it divides into two arms or gulfs, between which is the wilderness in which the children of Israel spent forty years. The western arm, called the gulf of Suez, is about 190 miles long and on an average 21 miles wide. It was near the head of this gulf, that the Hebrews passed and the Egyptians were drowned. Chap. 14: 21-30. The eastern arm, called the gulf of Akabah, and anciently the *Albanitic gulf* or gulf of Elath, is about 112 miles long, and on an average about 15 miles wide. On this gulf was Eziongeber, a port from which Solomon sent his ships to Ophir for gold. 1 Kings, 9: 26. From Ramesses to the Red sea was about forty or fifty miles. *Harnessed*; armed, equipped, and in order.

19. *The bones of Joseph*; Gen. 50: 25.

20. *Etham*; a place near Suez, at the head of the western branch of the Red sea. *The wilderness*; of Etham.

21. *Pillar of a cloud*; a cloud in the form of a pillar, to shield them from the sun and guide them in the daytime, and to give them light by night.

22. *Took not away the pillar*; it continued with them through the wilderness, as the emblem of the divine presence. Chap. 11: 24; 33: 9-11.

INSTRUCTIONS.

7. In the Bible the same or similar instructions are often repeated, that the truth may become familiar, and make a strong, abiding impression on the heart.

2 Speak unto the children of Israel, that they turn and encamp before ^aPi-hahiroth, between ^bMigdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, ^cThey are entangled in the land, the wilderness hath shut them in.

4 And I will ^dharden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host: that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was ^eturned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen ^fchariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a ^ghigh hand.

9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and

4: 5; 1 Cor. 10: 2; Rev. 10: 1. ^g Numbers 33: 7. ^h Jer. 44: 1. ⁱ Psalm 3: 2; 71: 11; Jer. 20: 10, 11. ^j chap. 4: 21, etc. ^k Ps. 105: 25. ^l chap. 15: 4. ^m Num. 33: 3; Deut. 26: 8.

11. The ordinances of God are designed to increase the knowledge, perpetuate the remembrance, and extend the efficacy of his truth; and the proper understanding of these ordinances is suited to benefit all, especially the young.

18. The way through this world, in which God leads his people, is often very different from what they expect or desire, and very different from what any finite mind at the time would think to be best.

But though they go far wandering round,
'Tis the right way to Canaan's ground.

22. God is the guide and protector of his people. To follow him is perfectly safe. And after he has, by the wisest means and in the best way, prepared them for heaven, he will receive them there.

CHAPTER XIV.

2. *That they turn*; to the south, and go down on the west side of the west arm of the Red sea, instead of passing northward round the head of the sea, as they might have done. *Pi-hahiroth—Migdol and—Baal-zephon*; places south of Etham, where they would be shut in between the mountains and the sea; so that should Pharaoh follow them with his army, they would, without a miracle, have no way of escape.

4. *Harden Pharaoh's heart*; chap. 4: 21. *I will be honored*; in the destruction of Pharaoh and his host.

5. *Turned against the people*; against permitting them to escape.

8. *High hand*; openly, with regularity, and in order. Not as fugitives, but as a numerous and disciplined army.

overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel ^acried out unto the Lord.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 Is not this the word that we did tell thee in ^bEgypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, ^cstand still, and see the salvation of the Lord, which he will show to you to-day: ^{*} for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 The Lord shall ^dfight for you, and ye shall hold your peace.

15 ¶ And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the ^eAngel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the

cloud went from before their face, ^{A. M. 2513. B. C. 1491.} and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to *them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea: and the Lord caused the sea to go *back* by a strong east wind all that night, and made the sea ^fdry land, and the waters were divided.

22 And the children of Israel went into the ^gmidst of the sea, upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning-watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot-wheels, that ^hthey drave them heavily: so that the Egyptians said, Let us flee from the face of Israel: for the Lord ⁱfighteth for them against the Egyptians.

26 ¶ And the Lord said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared: and the Egyptians fled against it; and the Lord ^joverthrew the Egyptians in the midst of the sea.

28 And the waters returned, and ^kcovered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

^a Josh. 24: 7; Neh. 9: 29; Psa. 34: 17; 106: 44; 107: 26. ^b chap. 5: 21; Gen. 15: 10; Num. 14: 4; Deut. 20: 23; 2 Kings, 6: 16; 2 Chron. 20: 15, 17; Psa. 37: 1, 2; 95: 13; Isa. 41: 10, 14. ^c Or, *for whereas ye have seen the Egyptians to-day.* ^d Deut. 1: 30; 3: 22; 20: 4; Josh. 10: 14;

23: 3, 10; 2 Chron. 20: 29; Neh. 4: 20; Isa. 30: 15. ^e Num. 20: 16; Isa. 63: 9. ^f Josh. 3: 16; 4: 23; Psa. 66: 6. ^g 1 Cor. 10: 1; Heb. 11: 29. ^h Or, *and made them to go heavily.* ⁱ Heb. *shook off.* ^j chap. 15: 10; Psa. 77: 16-20; 78: 53, 106: 11.

13. *Stand still*; be firm, unmoved. *No more*; no more alive.

14. *Hold your peace*; not fight, but quietly follow God's directions.

18. *Gotten me honor*; ver. 4.

19. *Angel of God*; ver. 21, 25. He who dwelt in the cloud, called the Angel of the Covenant, who was afterwards made flesh and dwelt among men. Deut. 1: 32, 33; Psa. 99: 6, 7; Isa. 63: 8-16; John 1: 14; 1 Cor. 10: 9.

20. *To them*; the Egyptians. *These*; the Israelites.

21. *The morning-watch*; night was divided into three watches of four hours each. The morning-watch was the last, and began eight hours after sunset. *Looked*; with displeasure.

INSTRUCTIONS.

4. If men would not have their hearts hardened, they must not continue knowingly to disobey God. If they thus disobey, all the blame will rest upon themselves.

9. When suffering the consequences of sin and fearing destruction, men often appear to be penitent and disposed to reform; but if when they are relieved and their fears pass away, they rush again into sin, they not unfrequently become more hardened, reckless, and wicked than ever, till, given up of God, they sink into ruin.

15. It is the duty of men not merely to pray, but to act; and unless they go forward in the way of duty, their prayers will not avail. God helps those who do what he requires to help themselves.

A. M. 2513. **R. C.** 1391. 29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great ^a work which the LORD did upon the Egyptians: and the people feared the LORD, and ^a believed the LORD, and his servant Moses.

CHAPTER XV.

1 Moses' song. 22 The people want water. 23 The waters at Marah are bitter. 25 A tree sweeteneth them. 29 At Elim are twelve wells, and seventy palm-trees.

THEN ^bsang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and ^csong, and he is become my salvation: he is my God, and I will prepare him a ^dhabitation; my father's God, and I will exalt him.

3 The LORD is a man of ^ewar: the LORD is his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right ^fhand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine ^gexcellency thou hast overthrown them that rose up against thee: thou sentest forth

thy wrath, *which* consumed ^hthem as stubble.

8 And with the blast of ⁱthy nostrils the waters were gathered together, the floods stood upright as a heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall ^jdestroy them.

10 Thou didst blow with thy ^kwind, the sea covered them: they sank as lead in the mighty waters.

11 Who is ^llike unto thee, O LORD, among the ^mgods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast ⁿled forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall ^omelt away.

16 Fear and dread shall ^pfall upon them: by the greatness of thine arm they shall be as ^qstill as a stone; till thy people pass over, O LORD, till the people pass over, *which* ^rthou hast purchased.

17 Thou shalt bring them in, and ^splant them in the mountain of thine inheritance, in the place, O LORD, *which* thou hast made for thee to dwell in; in the sanctuary, ^tO LORD, *which* thy hands have established.

* *Heb. hand.* ^a chap. 4:13; 19:9; John 2:11; 11:47. ^b *Judge.* 6:1; 2 Sam. 22:1; Psalm 106:12. ^c Psalm 18:1; 27:1; 62:6; 118:14; Isaiah 12:2. ^d 1 Kings, 8:13; 27. ^e *Ps.* 21:8; 45:3; Rev. 19:11. ^f Psalm 118:15; 16. ^g *Deut.* 33:26; *Psa.* 68:33; *Isaiah* 59:13; *Isaiah* 5:24; 47:14; *Mat.* 3:12. ^h 2 Sam. 22:16;

Joh. 4:9; 2 Thess. 2:8. ⁱ *Or, vapours.* ^j chap. 14:21; Psalm 147:18. ^k *Isaiah* 40:18. ^l *Or, mighty ones.* ^m 1 Sam. 62:13. ⁿ *Joshua* 5:1. ^o *Deut.* 2:35; 11:25; *Joshua* 2:9. ^p 1 Sam. 25:37. ^q *Psa.* 74:2; *Acts* 20:28. ^r *Psa.* 44:2. ^s *Psa.* 78:54.

18. The dispensations of Providence, as well as the publication of divine truth, are to some, by being improved, a savor of life unto life; to others, by being abused, a savor of death unto death: and God is honored in the salvation of the one and the destruction of the other.

20. Many things are very plain, and give great light and comfort to those who obey God, which appear exceedingly dark and perplexing to those who knowingly disobey him.

28. The way of transgressors is hard. God is against them, and the time will come when they will see this. Happy will it be if they see it while he is waiting to be gracious, saying, "Turn ye, turn ye; for why will ye die?" and hearken to his voice, instead of madly persevering in rebellion against him.

CHAPTER XV.

2. *Song*; the subject of it. *My salvation*; the author of it. *A habitation*; a place for his public worship. *Exalt*; glorify and adore.

3. *A man of war*; one who obtains great victories.

7. *Consumed*; utterly destroyed.

8. *Blast of thy nostrils*; the wind, represented as the breath of the Almighty. Ver. 10. *The depths were congealed*; made to stand upon either side like walls of ice.

12. *The earth*; the sea in the depths of the earth. *Psa.* 77:11-20.

13. *Thy holy habitation*; the place where he would be worshipped, and delight to dwell.

11. *The people*; the surrounding nations. Ver. 15.

15. *Dukes*; leaders, princes.

16. *Pass over*; over the desert and through the intervening countries, to take possession of Canaan. *Purchased*; redeemed or delivered from bondage, to be his peculiar people.

17. *The mountain of thine inheritance*; the land of Canaan, especially Jerusalem, and the temple where he would dwell.

18 The LORD shall ^areign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, ^btook a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of ^dShur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to ^eMarah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called ^fMarah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD showed him a tree, *which* when he had cast ^ginto the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee,

which I have brought upon the Egyptians: ^hfor I *am* the LORD ⁱthat healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and three-score and ten palm-trees: and they encamped there by the waters.

CHAPTER XVI.

¹ The Israelites come to Sin. ² They murmur for want of bread. ³ God promiseth them bread from heaven. ⁴ Quails are sent, 14 and manna. ¹⁶ The ordering of manna. ²⁵ It was not to be found on the Sabbath. ³² An omer of it is preserved.

AND they took their journey from Elim, ¹and all the congregation of the children of Israel came unto the wilderness of ²Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel ³murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when ⁴we sat by the flesh-pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain ⁵bread from heaven for you; and the people shall go out and gather ⁶a certain rate every day, that I may ⁷prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which

^a Psa. 145: 10; Dan. 4: 3; 7: 27. ^b Judg. 11: 34; 2 Sam. 6: 5; Psalm 68: 25; 81: 2; 149: 3; 150: 4. ^c ver. 1. ^d Genesis 16: 7. ^e Numbers 23: 8. ^f That is, bitterness. Ruth 1: 20. ^g 2 Kings, 2: 21; 4: 41. ^h Deut. 28: 27, 68. ⁱ Psa. 11: 4; 103: 3. ^j Num.

33: 10. ^k Ezek. 30: 15. ^l chap. 15: 24; Psa. 105: 25; 1 Cor. 10: 10. ^m Numbers 11: 4, 5. ⁿ Psa. 78: 31; John 6: 31, 32. ^o Heb. the portion of a day in his day. ^p Deut. 8: 16.

20. *Timbrel*; a musical instrument like the tambourine. *The prophetess*; appointed of God to instruct the women, and lead them in their devotions. Num. 12: 1, 2; Micah 6: 1.

21. *Miriam answered*; she led the women, who sang responsively with the men.

23. *Marah*; meaning bitterness; where was a fountain of bitter water.

25. *Statute—ordinance*; rule, direction, or decree, mentioned ver. 26; Jer. 7: 22, 23. *Proved them*; tried them by his providence, and thus gave them opportunity to show whether they would obey him. Gen. 22: 1.

26. *Healeth thee*; forgiveth, sanctifieth, and saveth thee.

27. *Elim*; a place south-east of Marah, and on the way to mount Sinai. *Threescore and ten*; seventy.

INSTRUCTIONS.

1. Those dispensations of Providence which excite our greatest fears, often so result as to call forth our loudest praises.

7. They that, being often reproved, continue to harden their hearts, will be suddenly destroyed, and that without remedy. 2 Chron. 36: 16; Prov. 6: 14, 15; 29: 1.

10. When the enemies of God are most confident of success, they are often the nearest to destruction.

16. That fear of coming evil which prevents exertion and leads to despair, instead of delivering from danger only increases it, and prevents escape.

21. Great deliverances should be celebrated with manifestations of hearty gratitude to God, and sincere devotion of body and soul to his service.

26. The human heart cannot be safely trusted. At one time it will sing praises to God, and at another murmur against him. All true confidence in God, and all genuine love to him, are the fruit of his Spirit; and to him belongs the glory of every thing spiritually good in men.

CHAPTER XVI.

1. *Fifteenth day of the second month*; just one month after they started from Egypt.

3. *Kill—with hunger*; they had hitherto lived on provisions which they brought with them, or obtained by the way; but as they now entered the wilderness, where they thought they could not obtain any, they feared they should perish.

4. *Bread*; food. *Prove them*; put them to trial.

5. *The sixth day*; the sixth working day, the day before the Sabbath.

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they bring in; and it shall be twice^a as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the ^bglory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings are not against ^cus, but against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come ^dnear before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD ^eappeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the ^fmurmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the quails^g came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, as small as the hoar frost on the ground.

a ver. 22. b ver. 10; chap. 40:34; Num. 14:10. c 1 Sam. 8:7; Mat. 10:40; Luke 10:16. d Num. 16:16. e Num. 14:10; 1 Kings, 8:10. f ver. 7. g Num. 11:31; Psa. 78:27-31; 105:40. h Or, *What is this?* or, *it is a portion.* i ver. 31, 33; Numbers 11:7; 11:32.

6. *Ye shall know*; by the LORD's providing miraculously double the quantity of food.

7. *See the glory of the Lord*; he would show them that he heard what they said, and knew how they felt.

8. *Not against us*; merely or principally.

9. *Near before the Lord*; near to the cloudy pillar, in which he dwelt, and from which he spoke. Ver. 10.

12. *I am the Lord your God*; of course all their fears in following his guidance were groundless.

13. *Quails*; small fowls good for food. Psa. 78:27.

14. *When the dew—was gone*; Num. 11:9.

15. *It is manna*; which might be translated, *What is this? This is the bread*; ver. 4.

16. *An omer*; about three quarts.

17. *Some more, some less*; according to their activity, and the number of persons they had to eat it.

15 And when the children of Israel saw *it*, they said one to another, ^a*It is* ^b*manna*: for they wist not what it *was*. And Moses said unto them, *This is* the bread which the LORD hath given you to eat.

16 ¶ *This is* the thing which the LORD hath commanded. Gather of it every man according to his eating, an omer^c for every man, *according* to the number of your persons;^d take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer,^e he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man ^fleave of it till the morning.

20 Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

23 And he said unto them, *This is that* which the LORD hath said, To-morrow is the ^grest of the holy sabbath unto the LORD: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not ^hstink, neither was there any worm therein.

Deut. 8:3, 16; Josh. 5:12; Neh. 9:15; Psa. 78:24, 105:40; John 6:31, 49, 58; 1 Cor. 10:3; Heb. 9:4; Rev. 2:17. f Heb. *by the poll*, or, *head*. g Heb. *souls*. h 2 Cor. 8:15. i Matthew 6:34. k chap. 20:8; 31:15; 35:3; Gen. 2:3. l ver. 20.

18. *Mete it*; measure it. *Had nothing over*; he had only an omer for each one in his family. *He that gathered little*; he too had an omer for each one in his family, so that each family had what they needed. 2 Cor. 8:10-15. *According to his eating*; according to the number of his household.

19. *Let no man leave of it till the morning*; not that each one, under all circumstances, was required to eat the whole, but no one was allowed to lay up any of it for the next day, or for future use. This was designed to teach them to depend on God, from day to day, for their daily bread. Mat. 6:11, 31.

23. *The Lord hath said*; God had told this to Moses, ver. 5, and Moses now tells it to the people. *Seethe*; boil. *Remaineth over*; above one omer for a man, or above what they would want for the sixth day. *To be kept*; for their supply on the Sabbath. It was cooked the day before, to prevent unnecessary labor on the Sabbath.

25 And Moses said, Eat that to-day: for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is the sabbath*, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long ^brefuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof manna: and ^cit was like coriander-seed, white; and the taste of it was like wafers made with honey.

32 ¶ And Moses said, This is the thing which the LORD commandeth. Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, ^dTake a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so

^a chap. 16: 35, 36. ^b Numbers 14: 11; 2 Kings, 17: 14; Psalm 78: 10, 22; 100: 13; Jer. 9: 3; Ezekiel 4: 6. ^c Numbers 11: 7, 8. ^d Heb. 9: 4. ^e chap. 16: 36; Num. 1: 50; 17: 10; 1 Kings, 8: 9. ^f Num. 33: 38; Deut. 8: 2, 3; Neh. 9: 11; John 6: 31, D. ^g Josh.

ple may ^hhave; especially those which required them to rest from their ordinary employments, and keep the Sabbath-day holy.

29. *Go out of his place*: for needless, worldly purposes.

31. *Like coriander-seed*: in shape and size. *Wafers*; thin cakes. When cooked it had something of the taste of sweet oil. Num. 11: 6, 8.

33. *A pot*; Heb. 9: 1. *Before the Lord*; in the ark of the testimony, the place of his presence. Ver. 31; chap. 25: 16, 21; 30: 6.

35. *Forty years*: the time they spent in the wilderness. Josh. 5: 11, 12.

36. *Ephah*; about thirty quarts.

INSTRUCTIONS.

3. Men are prone to undervalue their mercies and to magnify their trials. By comparing their present with their past condition they become discontented, and thus unfit themselves for duty and dishonor God.

5. Such was God's regard for the Sabbath before the establishment of the Jewish ritual, and before the ten commandments had been written on tables of stone, that he wrought a stupendous miracle, that his people might continue to keep it holy.

8. When men murmur against others for doing what God commands, instead of blaming men only, they are in reality blaming God.

12. The ingratitude and wickedness of men are often the occasion of wonderful manifestations of the patience, kindness, and grace of God.

18. Were it best, the Lord could furnish his peo-

ple with all the necessities of life, and even with luxuries, without their labor; and he sometimes does this. But generally he requires them to make efforts; and in all cases, having food and raiment, he requires them to be therewith content. 1 Tim. 6: 8; Heb. 13: 5.

23. Things should be so arranged on Saturday that all may rest from worldly employments on the Sabbath, and not be prevented by needless cooking, or any other labor, from remembering the day to keep it holy.

27. However clearly it may be shown that God requires men to keep the Sabbath, some will neglect it. And though he makes known that men cannot in the end be gainers by disobeying him, yet such as have no love to him, and no confidence in him, will violate the day.

35. All which will in the end benefit believers, they will, in the use of suitable means, receive.

"All needful grace will God bestow,
And crown that grace with glory too;
He gives us all things, and withholds
No real good from upright souls."

CHAPTER XVII.

1 The people murmur for water at Rephidim. 5 God sendeth him for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses' hands. 15 Moses buildeth the altar Jehovah-nissi.

AND all the congregation of the children of Israel journeyed from the wilderness of ^aSin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there* was no water for the people to drink.

2 Wherefore the people did ^bchide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt ^cthe LORD?

3 And the people thirsted there for water: and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to ^dstone me.

^a chap. 16: 1, 2. ^b ver. 16, 32, 33. ^c chap. 16: 1; Num. 33: 12, 14. ^d Num. 20: 3, 4. ^e Deut. 6: 16; Ps. 78: 18, 41; 95: 8, 9; 134: 7, 12; Mat. 4: 7; 1 Cor. 10: 9. ^f 1 Sam. 30: 6; John 8: 59, 10: 31; Acts 7: 59; 14: 19.

ple with the necessities of life, and even with luxuries, without their labor; and he sometimes does this. But generally he requires them to make efforts; and in all cases, having food and raiment, he requires them to be therewith content. 1 Tim. 6: 8; Heb. 13: 5.

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35. All which will in the end benefit believers, they will, in the use of suitable means, receive.

"All needful grace will God bestow,
And crown that grace with glory too;
He gives us all things, and withholds
No real good from upright souls."

CHAPTER XVII.

1. *Rephidim*: a place on their way towards mount Sinai.

2. *Chide with Moses*: found fault with him; murmured against him. *Tempt the Lord*; try his patience by finding fault with his ministers, and provoking him to destroy them.

A. M. 2513. 5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou ^asmotest the river, take in thy hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall ^bcome water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah,* and †Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then came ^cAmalek, and fought with Israel in Rephidim.

9 And Moses said unto †Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in my hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and

the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of ^dAmalek from under heaven.

15 And Moses built an altar, and called the name of it ^eJehovah-nissi:

16 For he said, ¶Because * the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

CHAPTER XVIII.

1 Jethro bringeth to Moses his wife and two sons. 7 Moses entertaineth him. 13 Jethro's counsel is accepted. 27 Jethro departeth.

WHEN ^fJethro the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one was †Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other was †Eli-ezer; for the God of my father, *said he*, was my help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father-in-law,

banner, Psa. 60: 4. ¶ Or, *Because the hand of Amalek is against the throne of the Lord, therefore, etc.* ^g Heb. *the hand upon the throne of the Lord.* ^h chap. 2: 16. † That is, a stranger there. ‡ That is, my God is a help.

being dissatisfied with his dealings and murmuring against him.

12. The servants of God may grow weary in prayer, and often they do so sooner than in the use of other means; but our great Advocate and Intercessor in heaven is never weary. Ministers of the gospel need the aid and encouragement of God's people.

There is no inconsistency between hearty dependence on God, manifested in believing, affectionate, fervent prayer for blessings, and the most skilful, vigorous, and persevering use of all appropriate means to obtain them; but the proper use of the one secures and gives efficacy to the right performance of the other.

16. National sins are followed by national judgments; and though the manifestation of divine indignation may long be delayed, in due time it will come; and those who fear not God, nor regard the welfare of their fellow-men, will be destroyed with utter destruction.

CHAPTER XVIII.

1. Jethro; chap. 2: 16; 3: 1.

2. Sent her back; he had sent back Zipporah to her father, while he and Aaron went to bring Israel out of Egypt. Chap. 1: 21-26.

3. Gershom; chap. 2: 22.

4. Eli-ezer; meaning, my God a help. Acts 7: 29.

5. The mount of God; Sinai. Chap. 3: 1, 12 19: 11, 20.

INSTRUCTIONS

3. No miracles or manifestations of divine power, wisdom, and goodness, will of themselves lead men to trust in God, or prevent them, when tried, from

came with his sons and his wife unto Moses into the wilderness, where he encamped at the ^amount of God :

6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father-in-law, and did ^bobedience, and kissed him ; and they asked each other of *their* welfare : ^c and they came into the tent.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had ^dcome upon them by the way, and *how* the ^eLORD delivered them.

9 And Jethro ^drejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, ^eBlessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh ; who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is greater than all ^fgods : for in the thing wherein they dealt ^gproudly, *he was* above them.

12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God : and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law ^hbefore God.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people : and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people ? Why sittest thou thyself alone, and all the people stand by thee from morning unto even ?

15 And Moses said unto his father-in-law, Because the people come unto ⁱme to inquire of God :

16 When they have a matter, they come

unto me ; and I judge between ^jone ^{A. M. 2513} and another, and I do make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest is not good.

18 Thou ^kwilt surely wear away, both thou, and this people that *is* with thee : for this thing is too ^lheavy for thee : thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee : Be thou for the ^mpeople to God-ward, that thou mayest bring the causes unto God :

20 And thou shalt teach them ⁿordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt provide out of all the people able men, such as ^ofear God, men of truth, hating covetousness ; and place *such* over them, to be rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens :

22 And let them judge the people at all seasons : and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge : so shall it be easier for thyself, and they shall bear *the* ^pburden with thee.

23 If thou shalt do this thing, and God command ^qthee so, then thou shalt be able to endure, and all this people shall also go to ^rtheir place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons : the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father-in-law depart ; and ^she went his way into his own land.

^a chap. 3:1, 12. ^b Gen. 29:13; 31:4. ^c Heb. peace. ^d Heb. found them. ^e Psal. 106:11; 107:2. ^f Rom. 12:15. ^g 2 Sam. 18:28; Luke 1:68. ^h Psal. 95:3; 97:9. ⁱ Job 40:11; Dan. 1:17. ^j Deut. 12:7; 1 Chron. 29:24; 1 Cor. 10:21. ^k Num. 15:34; 27:5; Deut. 17:8, 9.

^l Heb. a man and his fellow. ^m Heb. Finding thou wilt fade. ⁿ Deut. 1:9, 12. ^o Chap. 20:19; Deut. 5:5. ^p Deut. 1:14; 6:1, 2; Neh. 9:14. ^q Deut. 1:15; 17:16; 18; 2 Sam. 23:3; Job 29:16; 31:13. ^r Num. 11:17. ^s 1 Sam. 8:7; Gen. 30:25. ^t Num. 10:24, 25.

8. *Travail* ; toils and trials.

11. *They* ; the king and princes of Egypt.

12. *Burnt-offering and sacrifices* ; in devout acknowledgment of the goodness of God, and as an expression of gratitude for his mercies.

13. *Judge the people* ; hear and decide their controversies, and give them such instruction as they needed. Ver. 16.

15. *To inquire of God* ; to learn his will.

17. *Not good* ; it was not good for Moses to do the whole alone, because it would injure his health and shorten his life.

18. *Wear away* ; he would become exhausted, and the people would suffer through the delay of their causes.

19. *God shall be with thee* ; he believed the plan he proposed would be approved of God. *To God-ward* ; Moses was to inquire of God for them, and make known to them his will.

21. *Able men* ; capable men, who are disposed and qualified rightly to discharge the duties intrusted to them.

23. *If—God command thee* ; if he approve the plan, and direct thee to follow it. *Go to their place in peace* ; finish their business with correctness and dispatch, and go home satisfied.

27. *His own land* ; the land of Midian. Chap. 2:16, 21.

INSTRUCTIONS.

2. It is sometimes proper for husbands and wives

A. M. 2519.
B. C. 1491.

CHAPTER XIX.

1 The people come to Sinai. 3 God's message by Moses unto the people out of the mount. 8 The people's answer returned again. 10 The people are prepared against the third day. 12 The mountain must not be touched. 16 The fearful presence of God upon the mount.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness^a of Sinai.

2 For they were departed from ^bRephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel:

4 Ye have seen what I ^cdid unto the Egyptians, and *how* I bare you on eagles' wings,^d and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar ^etreasure unto me above all people: for all the earth *is* mine:

6 And ye shall be unto me a kingdom of ^fpriests, and a holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together,

^a Num. 33:15. ^b chap. 17:1, 8. ^c chap. 7, etc. ^d Deut. 32:11; Isa. 40:31; 63:9. ^e Deut. 7:6; 32:9; 1 King. 8:53; Ps. 135:4; Isa. 41:8; 43:1; Titus 2:14. ^f Rev. 1:6; 5:10. ^g chap. 24:3;

to live apart for a time, but generally it is best for them to live together, and by precept and example, unite in training up their children in the nurture and admonition of the Lord. 1 Cor. 7:5; Eph. 6:4.

10. When friends who meet recount the goodness of God to them, it is calculated to honor him, to increase their gratitude, and better to fit them for the discharge of their duties.

12. When those who have been separated meet again, it is not enough merely to speak of the kindness of God, but they should unite in worshipping him as the author of all the blessings they enjoy.

15. It is not wise, nor is it right for men to labor so much as to injure their health and shorten their lives, even for the purpose of doing good; but they should proportion their labors to their ability most usefully to perform them.

21. Rulers, and all civil officers should be capable men, who love God, speak the truth, hate covetousness, and are strictly honest: men who are able and willing promptly to discharge their appropriate duties, in order to honor God and do good to men.

26. Division of labor greatly increases useful results. Our object should be to have others do all the good they consistently can, and to do ourselves all we consistently can of what they leave undone.

CHAPTER XIX.

1. *The same day*: that is, the first day of the third month, called Sivan, answering to the last

and said, ^gAll that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto ^hthee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and ⁱsanctify them to-day and to-morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come down^j in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not up* into the mount, or touch the border of it: who-soever ^ktoucheth the mount shall be surely put to death:

13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, *it* shall not live: when the ^{*}trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come ^lnot at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were thun-

Deut. 5:27-29; Josh. 24:24; Neh. 10:29. ^h chap. 20:21; 24:15, 16; Deut. 4:11; Ps. 18:11, 12; Isa. 19:1. ⁱ Lev. 11:34. ^j ver. 16, 18. ^k Heb. 12:20. ^{*} Or, *cornet*. ^l 1 Sam. 21:4, 5; Joel 2:16.

part of May and the first of June. This was forty-five days after they left Egypt: namely, sixteen days of the first month and twenty-nine of the second. The next day Moses went up to meet God. Ver. 3. The day after he returned to God the answer of the people, verses 7, 8, then three days were allowed the people to prepare themselves, and on the third day, which was the fiftieth from their departure out of Egypt, God came down on mount Sinai and gave them the law. Verses 11, 16. Hence the feast which was established in commemoration of this event was called Pentecost, meaning the fiftieth. At this feast it was that the Holy Ghost descended on the disciples. Acts 2: 1-4.

4. *Bare you on eagles' wings*; saved them, and brought them safely and triumphantly to the enjoyment of his special presence and favor. Deut. 32: 11; Isa. 63:9.

6. *A kingdom of priests*: a kingly or royal priesthood; a nation consecrated to God, and while they obeyed him victorious over their enemies.

7. *Laid before their faces*; fully explained to them, and submitted to their consideration what God had said.

10. *Sanctify them*; cause them to cleanse and prepare themselves.

13. *To the mount*; towards it, but not beyond the bounds prescribed for them.

14. *Sanctified the people*; led them to purify themselves as directed, verses 10, 15.

ders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp ^atrembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in ^bfire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came ^cdown upon mount Sinai, on the top of the mount: and the LORD called Moses ^dup to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, ^echarge the people, lest they break through unto the LORD to ^fgaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through

to come up unto the LORD, lest he break forth upon them. A. M. 2205.
B. C. 1491.

25 So Moses went down unto the people, and spake unto them.

CHAPTER XX.

¹ The ten commandments. ¹⁸ The people are afraid ²⁰ Moses comforteth them. ²² Idolatry is forbidden ²⁴ Of what sort the altar should be.

AND God spake all these ^a words, saying,

2 I *am* the LORD thy God, which have brought thee out of the land of ^bEgypt, out of the house of ^cbondage.

3 Thou shalt have no other ^dgods before me.

4 Thou shalt not make unto thee any graven ^eimage, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not ^fbow down thyself to them, nor serve them: for I the LORD thy God *am* a ^gjealous God, visiting the iniquity of the fathers upon the children unto ^hthe third and fourth *generation* of them that hate me;

6 And showing ⁱmercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the ^jname of the LORD thy God in vain: for the LORD will not hold him ^kguiltless that taketh his name in vain.

8 Remember the sabbath-day, to keep it holy.

CHAPTER XX.

3. *Have no other gods*; to have a god is to love an object supremely. What a man most loves is his god. Thou shalt not love any object in comparison with Jehovah, or worship any but him. *Before me*; in my sight, or besides me.

5. *Not bow down—nor serve them*; for that is giving them the place of Jehovah; worshipping and serving the creature in opposition to and defiance of the Creator. *Jealous God*; displeased with those who bestow upon others what belongs only to him. *Visiting the iniquity of the fathers upon the children*; by suffering the sins of parents to bring evil upon children, and often suffering children, through the wicked influence of parents, to imitate their example and live and die in sin, and bring upon themselves its awful guilt and punishment.

6. *Showing mercy unto thousands—that love me*; not only by forgiving their sins and saving their souls, but often making them instrumental in bending others, especially their children and children's children, to become pious, and the means of salvation to their posterity to many generations.

7. *Take—in vain*; use lightly, without any good reason. *Not hold him guiltless*; will view and treat him as he truly is, exceedingly guilty and deserving divine displeasure.

8. *Remember*; that God in six days made the heavens and the earth, the sea, and all that in them is, and that the seventh day he made for rest and

^a Heb. 12:21. ^b Deut. 4:11; 33:2; Judg. 5:5; Psalm 68:8; 116:3, 3. ^c Neh. 9:13. ^d Heb. context. ^e Chap. 33:20; 18 on 6:19. ^f Deut. 5:8, etc. ^g Lev. 26:43; Psalm 81:10. ^h Heb. *terrace*. ⁱ 2 Kings, 17:35; Jer. 25:6; Matthew 4:10. ^j Lev.

17. *Nether*; lower, outside of the prescribed line. Ver. 12.

18. *Quaked*; trembled and shook. Psal. 68:8; 104:32.

19. *Moses spake, and God answered him*; Neh. 9:13; Heb. 12:18-21.

21. *Break through*; over the bounds set for them.

INSTRUCTIONS

5. If we hearken to the voice of God, believe his declarations, and obey his commands, he will delight in us, and esteem us as his peculiar treasure. Deut. 7:6; 32:9; Psal. 135:1; Tit. 2:11; 1 Peter, 2:9; Rev. 5:10.

8. Men are often much more ready to promise than to perform: and it is generally not wise to say what we will or will not do, but to say, "If the Lord will, we shall live and do this or that," and while we resolve in his strength, we should depend on him for wisdom and grace to learn and do his will.

13. To meet God with acceptance, we must approach him feeling that we are sinners, and that he is of purer eyes than to behold iniquity but with abhorrence, and striving to cleanse ourselves from all filthiness of the flesh and of the spirit, and to perfect holiness in the fear of God.

21. All unholy curiosity in approaching God, gazing upon what he designed should not be seen, or prying into what is not revealed, is offensive to him and dangerous to ourselves.

A. M. 2513.
B. C. 1491.

9 Six days shalt thou labor, and do all thy work :

10 But the ^aseventh day is the sabbath of the Lord thy God : in ^bit thou shalt not do ^bany work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates :

11 For in ^csix days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the ^dsabbath-day, and hallowed it.

12 ¶ Honor ^ethy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not ^fkill.

14 Thou shalt not commit ^gadultery.

15 Thou shalt not ^hsteal.

16 Thou shalt not bear ⁱfalse witness against thy neighbor.

17 Thou shalt not covet thy ^jneighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

18 ¶ And all the people saw the thun-

derings, and the lightnings, and the noise of the trumpet, and the mountain smoking : and when the people saw ^kit, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear : but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not : for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 ¶ And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen : in all places where I record my ^lname I will come unto thee, and I will bless thee.

^a Gen. 1:1, 13, 14; Isaiah 58:13. ^b Lev. 23:3; Ezek. 20:12; Neh. 13:15, 19; Mat. 12:1-12. ^c Gen. 2:2, 3. ^d Deut. 27:16; Prov. 1:8; Jer. 35:18, 19; Mat. 15:4, 6; Eph. 6:2. ^e Gen. 9:6.

^f Mat. 5:27, 28; 19:18; Rom. 13:9. ^g Eph. 4:28; 1 Thess. 4:6. ^h Psal. 92:3, 5; Rev. 22:15. ⁱ Hab. 2:9; Rom. 7:7; 1 Cor. 6:10; Col. 3:5. ^k 2 Chron. 7:16; Mat. 18:20.

spiritual duties; that on it he himself rested from all his work; that he blessed it and sanctified it, or set it apart from other days, to be devoted from the beginning to the end of time, not to secular, but to sacred duties. Gen. 2:1-3. *Keep it holy*; in accordance with the object for which God made it and gave it to men. As a day to be devoted not to worldly business, conversation, reading, traveling, visiting, or amusement, nor to sleep, idleness, or worldly thoughts and feelings, but to be employed in religious worship, and in the promotion of our own spiritual good and that of our fellow-men.

9. *Six days—do all thy work*; all the worldly business which men do must be done in the six working days, and what cannot be done in those days must be left undone, except what is needful to the best discharge of the appropriate duties of the Sabbath.

10. *The Sabbath*; the day of rest for men and beasts of burden.

11. *Hallowed it*; devoted it to sacred, in distinction from secular duties.

12. *Honor thy father and thy mother*; love them, hearken to their teaching, and obey their commands. Treat them with respectful and kind attention, assist them when they need, labor to supply their wants, promote their comfort, increase their usefulness, and do them all the good in your power. Mat. 15:4-6; 19:19; Mark 7:10-13; 10:19; Luke 18:20; Eph. 6:1-3; Col. 3:20; 1 Tim. 5:4. *Days—be long*; life be continued prosperous and happy.

13. *Not kill*; not take the life of any human being except when God requires it. Gen. 9:6; Deut. 25:17-19; 1 Sam. 15:1-3, 18, 19. This command not only forbids murder, but all those practices and kinds of business which tend to destroy human life; and requires the performance of those duties, and the pursuit of such courses as tend to preserve it and render it useful.

11. *Not commit adultery*; this command forbids all unchastity in thought, word, or deed. It also forbids all those things which tend to this evil. It is the application of the great law of supreme love to God and impartial love to men with regard to purity in heart and life. Mat. 5:28.

15. *Not steal*; this command forbids us to appropriate to our own use what belongs to others. It is the application of the law of love to property, and requires us to do to others, in respect to it, as we ought to wish them to do to us. Mic. 6:8; Col. 4:1; 2 Peter, 2:9.

16. *Not bear false witness*; this is the application of the law of love to the reputation of others, and forbids us to speak differently of them from what, under similar circumstances, we ought to wish them to speak of us. Mat. 12:37; Rom. 13:10.

17. *Not covet*; not desire what does not rightfully belong to us, in any such sense as would incline us wrongfully to take or retain possession of it. Respect and treat the rights of all as you would wish them to respect and treat yours.

All these ten commands express great moral obligations, arising from the nature and relations of things. They extend to the thoughts and feelings as well as the outward actions, and are binding in all countries and in all ages.

18. *Saw*; personally witnessed the thunderings and lightnings.

19. *Lest we die*; Judg. 6:22; 13:22.

20. *Fear not*; not fear immediate death, but fear to disobey God. *Prove you*; give you opportunity to show whether you will or will not obey him.

22. *Seen that I have talked*; they heard his voice but they saw no likeness of him, and thus was designed to guard them against attempting to make any such likeness. Ver. 23.

24. *Record my name*; appoint to meet my people and receive their public worship.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAPTER XXI.

1 Laws for men-servants. 5 For the servant whose ear is bored. 7 For women-servants. 12 For manslaughter. 16 For stealers of men. 17 For cursers of parents. 18 For smiters. 22 For a hurt by chance. 25 For an ox that goreth. 33 For him that is an occasion of harm.

NOW these are the judgments which thou shalt set before them.

* Heb. build them with hewing. a Deut. 6: 1. b Deut. 15: 12.

25. *Thou hast polluted it*; rendered it unfit for a place of public worship, by disobeying God in the manner of building it.

26. *Neither—by steps*; they were to go up by a gradual ascent, and thus avoid such exposure as might result from their being dressed in loose flowing garments.

INSTRUCTIONS.

1. By proclaiming the ten commandments to the Israelites himself, and in circumstances of awful solemnity, God showed their fundamental importance, and took a course adapted to impress upon all men their obligations perfectly to obey them.

2. Deliverance from bondage is a great and precious blessing, and special praises should be rendered to God by those who enjoy it.

3. By forbidding men to regard any object more than God, or to worship any other, he would remove the temptation, and prevent the inclination which supreme regard to creatures occasions to break his commandments.

5. To treat creatures, or the likenesses of creatures, as if they were divine, by bowing down to them and worshipping them, is to act as if they were gods when they are not, and thus by actions to mutilate a falsehood suited to degrade, debase, pollute, and destroy the soul.

7. To use the name of God in a profane, light, or irreverent manner, or to mention it without good reason, tends to lessen the reverence which the soul ought to feel for him, to render it reckless and increasingly wicked, and is a flagrant offence against the Ruler of the universe.

10. Men have no right to employ themselves, their children, servants, or cattle in worldly business more than six days in a week. If they take the Sabbath for worldly purposes, they take what is not theirs, and thus show themselves to be dishonest men, taking that which does not belong to them, and in opposition to the express command of Jehovah.

11. As God has hallowed the Sabbath, or set it apart for sacred purposes, and for this end has blessed it, he makes it a blessing to all who rightly keep it, and through them a means of rich benefits to others.

12. Children are bound to respect, love, and obey their parents, for the purpose of thus honoring and obeying God; and if they do not thus honor them, they dishonor and rebel against him.

13. By taking the life of a human being when not required by God, a man forfeits his own, and ought, in obedience to the divine requirement, to be put to death.

14. Unchastity is a sin which greatly corrupts the human soul, and exposes it to numerous evils in this world, and to the wrath of God in the world to come. Lev. 20: 10; Prov. 6: 25; Mal. 3: 5; Mat. 5: 28; 1 Cor. 6: 9; Gal. 5: 19; Heb. 13: 4.

2 If thou buy a Hebrew servant, ^{A. M. 2213. B. C. 1491.} six years^b he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in^c by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant^d shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges: he shall also bring him to the

Jer. 34: 8-17. f Heb. with his body. g Heb. saying shall say.

15. Every man has certain things which God has given him, and which, by right from God, belong to himself. They are his property. To take them away, or without just cause deprive him of them, is theft, and exposes those who do it to be excluded from heaven. Isa. 10: 1, 2; Luke 16: 11; 1 Cor. 6: 9; 2 Thess. 2: 12.

16. To utter falsehood concerning others, or truth for the purpose of injuring them, is a violation of duty, and will be condemned by God when the secrets of all hearts shall be revealed. Mat. 12: 37; Jas. 4: 11.

17. The law of God forbids us not merely to take what belongs to others, but to desire to take it. It extends to the thoughts and feelings, requiring us to be content with such things as we have and can gain by doing right; loving Jehovah supremely and our fellow-men as we love ourselves, and pursuing that course which, under the direction of his word, this love requires. Psa. 119: 96; Mat. 22: 37-40; Rom. 13: 7-10; 1 John, 3: 10; 4: 8.

CHAPTER XXI.

1. *Judgments*; rules or laws by which their civil government was to be conducted.

2. *If thou buy*; God did not require or justify this any more than the taking of two wives, ver. 10, but both were then common, and many evils sprung from them. God gave directions which would tend to lessen some of those evils, and render the case of those servants and wives less distressing than it otherwise would be. The word translated buy, means to acquire, obtain, or possess. Gen. 4: 1. *The seventh*; one Hebrew should not be bound to serve another more than six years; about the time that an apprentice among us serves his master. *For nothing*; however little work he had done during his time of service, he was not to be required to pay any thing for his freedom, because at the close of six years it belonged to him, and his master was bound not only to let him go, but also liberally to supply him. So with a woman-servant. Deut. 15: 12-15.

4. *A wife*; from his female servants. *Shall be her master's*; neither her marriage nor the close of her husband's term of service shall release her from any previous obligation to serve her master.

5. *Plainly say*; openly, freely, so as to make it manifest that it was his free, deliberate choice; thinking that it would on the whole be better for him to continue, than to take another course.

6. *Bore his ear*; this was to be the evidence, that from love to his master, his wife, and his children, he had voluntarily engaged to continue through life to work for his master. *For ever*; through life.

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B. C. 1491.

door, or unto the door-post: and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man ^asell his daughter to be a maid-servant, she shall not go out as the ^bmen-servants do.

8 If she ^aplease not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell ^cher unto a strange nation he shall have no power, seeing he hath dealt ^ddeceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife*, her food, her raiment, and her ^aduty of marriage shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that ^fsmiteth a man, so that he die, shall be surely put to death.

13 And ^eif a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a ^hplace whither he shall flee.

14 But if a man ⁱcome presumptuously upon his neighbor to slay him with guile, thou shalt take him from mine ^jaltar, that he may die.

15 ¶ And he that smiteth his ^kfather, or his mother, shall be surely put to death.

16 ¶ And he that ^lstealeth a man, and selleth ^mhim, or if he be found in his hand, he shall surely be put to death.

^a Neh. 5:5. ^b ver. 2, 3. ^c Heb. *be evil in the eyes of*. ^d Deut. 21:14. ^e Mal. 2:14, 15. ^f 1 Cor. 7:5. ^g Lev. 24:17; Num. 35:30, 31; Mat. 26:52. ^h Deut. 19:4, 5. ⁱ Num. 35:11. ^j Num. 15:30. ^k Gen. 9:6; Deut. 19:11-13; 1 Kings, 2:29-34. ^l 1 Tim. 1:9. ^m Rev.

7. *Sell his daughter*; under the expectation that the buyer or his son would marry her; and his thus buying her was an engagement to do so, as it was then customary for a man to buy his wife. *Not go out as the men-servants do*; she should be better provided for.

8. *Who hath betrothed her*; by thus buying her. *Let her be redeemed*; cause her to be redeemed. *To sell her*; and thus betroth her, or cause her to be married or disposed of. *He hath dealt deceitfully*; in not marrying her himself, or having her married in his family.

9. *After the manner of daughters*; giving her a dowry, and treating her on her marriage as he should his own daughter.

10. *Her food, her raiment, and her duty of marriage*; those of the wife whom he had bought and married.

11. *Go out free*; free from all further obligations to him. She might be divorced and married, if she chose, to another man.

12. *Smiteth a man*; intending to kill him. One who commits murder. Gen. 9:6; Lev. 21:17; Num. 35:30, 31.

13. *Lie not in wait*; had no malice against the man, and did not intend to kill him. *God deliver him*; if the act was wholly providential, without human intention. *Whither he shall flee*; and

17 ¶ And he that ^tcurseth his ^ufather, or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite ^vanother with a stone, or with his fist, and he die not, but keepeth *his* bed,

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay for ^wthe loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely ^xpunished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from *her*, and yet no mischief follow, he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the ^yjudges determine.

23 And if *any* mischief follow, then thou shalt give life for life,

24 Eye ^zfor eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man ^asmite the eye of his servant, or the eye of his maid, that it perish; he shall let him go ^bfree for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman,

18: 12, 13. ^m Deut. 24:7. ⁿ Or, *revileth*. ^o Proverbs 20:20; 30:11, 17; Mat. 15:4. ^p Or, *his neighbor*. ^q Heb. *his ceasing*. ^r Heb. *avenged*. ^s ver. 20; Deut. 16:18. ^t Lev. 24:20; Deut. 19:21; Mat. 6:28. ^u Eph. 6:9. ^v Col. 4:1.

stay till the matter could be duly examined and the man rightly treated.

11. *Slay him with guile*; intending to murder him. *Take him from mine altar*; even if he should flee there for refuge. 1 Kings, 2:28-31.

15, 17. *Smiteth—curseth*; rebellion against rightful parental authority was rebellion against God; and to smite or curse parents, under that government of which God was the civil as well as moral ruler, was at his command punished with death.

16. *Stealeth a man*; taking him by force or guile, for the purpose of selling or enslaving him. The guilt would be the same, should one hire or induce others to do it.

18. *If men strive*; get into a quarrel.

19. *Be quit*; free from the guilt of killing the man, and be punished only as specified.

20. *Surely punished*; according to what, on judicial investigation, should appear to have been his intention and his crime.

21. *Not be punished*; not be punished, especially with death. *He is his money*; the master had such a monied interest in the continued life of his servant, that it was not to be concluded that he meant to kill him, unless there should be clear evidence of the fact.

22-25. *Eye for eye*; Lev. 21:17-22; Deut. 19:16-21.

that they die, then the ^aox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be quit*.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ^bransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant or a maid-servant, he shall give unto their master ^cthirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good,^d and give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die, then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to ^epush in time past, and his owner hath not kept him in, he shall surely pay ox for ox; and the dead shall be his own.

^a Gen. 9:5. ^b chap. 20:12; Prov. 13:8. ^c Zech. 11:12, 13; Matthew 26:15; Phil. 2:7. ^d chap. 22:6, 14. ^e ver. 29. ^f Or, goat. ^g 2 Sam. 12:6; Proverbs 6:31; Luke 19:8. ^h Job 24:14;

28. *His flesh shall not be eaten*; this was designed to impress upon all the sacredness of human life. *Be quit*; not be held guilty of murder, nor suffer, except by the loss of the ox. This was on supposition that he did not before know that the ox was unruly, and that its going at large would endanger the lives of men. But if he did know it, he was to be punished according to the circumstances and aggravations of the offence. Ver. 29-31.

32. *Thirty shekels*; supposed to be about fifteen dollars. Some have thought it to be more.

INSTRUCTIONS.

1. God, as civil ruler among the Jews, did not at once abolish all existing evils, but suffered some for a time to continue, on account of the hardness of their hearts. Yet he adopted regulations which were suited to lessen some of the distressing consequences of those evils, and prepare the way, under the manifestations of increasing light and love, for their ultimate entire removal. Mat. 19:8; Mark 10:5; Acts 17:30.

10. The giving of regulations to lessen the evils of an existing practice does not sanction the continuance of that practice, or afford any evidence that it ought not to be abandoned.

14. As King of the Jews, God adopted into their civil code many of those moral laws which had been obligatory on all men from the creation of the world, and among them was that which required the murderer to be put to death—a law binding on men under all dispensations. Gen. 9:6; Num. 35:31.

26. A Jew by maiming his servant forfeited all

CHAPTER XXII.

A. M. 2519.
B. C. 1491.

1 Of theft. 5 Of damage. 7 Of trespasses. 11 Of borrowing. 16 Of fornication. 18 Of witchcraft. 19 Of bestiality. 20 Of idolatry. 21 Of strangers, widows, and fatherless. 25 Of usury. 26 Of pledges. 28 Of reverence to magistrates. 29 Of the first-fruits.

1 ¶ If a man shall steal an ox, or a ^asheep, and kill it, or sell it; he shall restore five oxen for an ox, and four ^bsheep for a sheep.

2 ¶ If a thief be ^cfound breaking up, and be smitten that he die, *there shall*^b no blood be shed for him.

3 If the sun be risen upon him, *there shall be blood shed* for him; for he should make full restitution: if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall ^drestore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make ^erestitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

Job 2:9; Mat. 24:43. ^b Numbers 35:27. ^c Jer. 16:18; Rev. 18:6. ^d chap. 21:34.

claim to his services; and God, by requiring him to be set at liberty, and in many other things, showed a regard to the persons, property, and rights of servants, and to the mutual good of all, far beyond what was then shown in the civil code of any other nation. Deut. 4:5-9.

29. When a man has reason to believe that any thing under his control, if sent out or suffered to go out, will endanger the lives of men, he is bound to keep it in. If he does not, and a man is killed by it, he is responsible for the life of that man, and will be treated accordingly at the bar of God.

31. Carelessness is forbidden by the law of God, as well as malice and covetousness; and if others suffer loss through our neglect, we are bound, as far as may be in our power, to remunerate them.

CHAPTER XXII.

2. *Breaking up*; breaking into a dwelling in the night. *No blood be shed*; the man who killed him was not to be deemed guilty of murder, or be punished.

3. *If the sun be risen*; if it was in the daytime the man could be seen and secured. There was no need of killing him, and the wanton killing of him would be murder. *Be sold for his theft*; till he can make restitution for it.

5. *Restitution*; a proper compensation to the person injured.

6. *Make restitution*; for the injury which his carelessness or neglect occasioned.

7. *Stuff*; furniture or articles of any kind.

A. M. 2513.

B. C. 1497.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbor's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall ^a come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbor.

10 If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*;

11 *Then* shall an ^b oath of the LORD be between them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept *thereof*; and he shall not make *it* good.

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring *it* for witness, and he shall not make good that which was torn.

14 ¶ And if a man borrow *aught* of his neighbor, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it be a hired thing, it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow ^c her to be his wife.

17 If her father utterly refuse to give her unto him, he shall ^d pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a ^e witch to live.

19 ¶ Whosoever lieth with a ^f beast shall surely be put to death.

^a Deut. 25: 1; 2 Chron. 19: 10. ^b Heb. 6: 16. ^c Deut. 22: 28, 29. ^d Heb. weigh. ^e Lev. 20: 27; Deut. 18: 10; 1 Samuel, 28: 3, 9; Rev. 22: 15. ^f Lev. 18: 23, 25. ^g Deut. 13: 1, 11. ^h Lev. 19: 33; Zech. 7: 10. ⁱ Deut. 24: 17; Psalm 94: 6, 7; Isaiah 1: 17; Ezek. 22: 7; Jas. 1: 27. ^j Jer. 15: 8; 18: 21; Lam. 5: 3. ^k Neh. 5: 7;

8. *Put his hand*; taken the articles himself.

9. *Challengeth*; affirms or declares.

12. *Make restitution*; on the ground of his not having taken proper care to prevent the theft.

13. *Bring it for witness*; show by proper evidence that it had been killed without his fault.

14. *Make it good*; presuming he had not taken proper care of it.

15. *Not make it good*; because the owner could see how it was treated. *It came for his hire*; the price paid for the use of the beast was supposed to be enough not only to compensate for service, but also to cover the risk to which it would be exposed. Of course should the beast be hurt or die, the owner was to bear the loss.

16. *Endow her*; marry her, and suitably provide for as his wife.

17. *According to the dowry*; such as would be proper according to her rank and condition.

18. *A witch*; one who pretended to have intercourse with evil spirits and from them to receive supernatural power.

20 ¶ He that sacrificeth unto ^a any god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ Thou shalt neither vex a ^b stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 ¶ Ye shall not afflict any ^c widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be ^d widows, and your children fatherless.

25 ¶ If thou lend money to *any* of my people that is poor by thee, thou shalt not be to him as a ^e usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbor's raiment to ^f pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will ^g hear; for I am ^h gracious.

28 ¶ Thou shalt not ⁱ revile the ^j gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay to offer ^k the first of thy ripe ^l fruits, and of thy ^m liquors: the first-born of thy ⁿ sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, and with thy sheep: ^o seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be ^p holy men unto me: neither shall ye eat *any* flesh that is torn of ^q beasts in the field; ye shall eat it to the dogs.

Psalm 15: 5; Ezekiel 18: 8, 17. ^k Deut. 24: 6, etc.; Job 22: 6. ^l 1 ver. 25. ^m 2 Chronicles, 30: 9. ⁿ Acts 23: 2, 5; Jude 8. ^o Or, judges. ^p Heb. thyfulness. ^q Micah 7: 1. ^r Heb. tear. ^s Chap. 13: 2. ^t Lev. 22: 27. ^u Lev. 19: 2; 1 Peter, 1: 15, 16. ^v Lev. 22: 8; Ezek. 4: 14; 44: 31.

20. *Shall be utterly destroyed*; he not only broke the first commandment of the moral law, but also committed treason against the state, in acknowledging another god instead of Jehovah, who was then the civil head of the Jews.

21. *A stranger*; one who came among them from another nation.

25. *Usury*; interest, especially excessive interest.

28. *The gods*; magistrates, judges, and other civil rulers, officers under God. *Curse*; speak evil of.

30. *Give it me*; this was an acknowledgment of God as the rightful proprietor of all. Ex. 13: 2.

31. *Holy men unto me*; separated from others to be peculiarly Jehovah's people.

INSTRUCTIONS.

3. Among the Jews, men were sometimes sold or bound out for a time as a punishment for their crimes. Their services were sold till they had made compensation to those whom they had injured. A poor man sometimes sold his own services, or those of his children, or his creditors sold them for the payment of his debts. Chap. 21: 2.

CHAPTER XXIII.

1 Of slander and false witness. 3, 6 Of justice. 4 Of charity. 10 Of the year of rest. 12 Of the sabbath. 13 Of idolatry. 14 Of the three feasts. 15 Of the blood and the fat of the sacrifice. 20 An Angel is promised, with a blessing, if they obey him.

THOU shalt not ^araise a false ^areport: put not thy hand with the wicked to be an ^bunrighteous witness.

2 ¶ Thou shalt not follow a ^cmultitude to do evil; neither shalt thou ^dspeak in a cause to decline after many to wrest *judgment*:

3 ¶ Neither shalt thou countenance a poor ^dman in his cause.

4 ¶ If thou meet thine ^eenemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and ^fwouldst forbear to help him, thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy ^fpoor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not ^gjustify the wicked.

8 ¶ And thou shalt ^htake no gift: for the gift blindeth ⁱthe wise, and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger: for ye know the ^jheart of a stranger, seeing ye were strangers in the land of Egypt.

Or, receive. ^a Psalm 15:3. ^b Proverbs 19:5; Eph. 4:25. ^c 1 Kings, 19:10. Job 31:34. ^d Heb. answer. ^e ver. 6. ^f Mat. 5:44. ^g Or, wilt thou cease to help him? or, wouldst cease to leave thy business for him; thou shalt surely leave it to join

6. When one man injures another through design or heedlessness, he is bound, as far as may be in his power, to make him suitable compensation.

10. Fidelity in the safe preservation and good treatment of whatever is committed to us, is required by the law of God. We should regard another's property as we ought to wish him to regard ours.

15. When a man hires property, giving a rent sufficient to compensate not only for its use, but also for the risk to which it is exposed, and the property without his fault is providentially injured or destroyed, the loss should fall on the owner.

20. The restraints which are needful to keep men from outbreaching iniquity, show that their hearts are depraved; and that all the holiness which there is among men is the fruit of divine grace. Jas. 1:17.

27. Strangers, widows, orphans, and poor persons are peculiarly exposed to be wronged by the wicked, and on this account God graciously makes them objects of his peculiar care, and with special severity will punish their oppressors. Psa. 68:5; Prov. 22:22, 23; Jer. 49:11; Mat. 26:11.

CHAPTER XXIII.

1. *Put not thy hand*; do not join with the wicked in his wickedness.

2. *Wrest*; pervert.

3. *Countenance*; unduly favor. In deciding causes, they were not to favor the rich, the great, or the many; nor were they to be partial towards the poor, but to decide according to evidence, right, and duty.

5. *Lying under his burden*; fallen, and not

10 And six ^ayears thou shalt sow ^{A. M. 2518. B. C. 1491.} thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy ^bolive-yard.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all *things* that I have said unto you be ^ccircumspect: and make no mention of the name of ^dother gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou earnest out from Egypt: and none shall appear before me empty:

16 And the feast of harvest, the first-fruits of thy labors, which thou hast sown in the field; and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labors out of the field.

with him. ^f ver. 3. ^g chap. 34:7. ^h Prov. 17:23; Isa. 33:15. ⁱ Heb. the seeing. ^j Heb. and. ^k Lev. 23:3, 4; 24:34. ^l Or, olive-trees. ^m Deut. 4:9; Eph. 5:15. ⁿ Josh. 23:7; Psa. 16:4; Hosea 2:17.

able to rise without help. *Help with him*; assist the owner in getting the beast up.

7. *Far from a false matter*; not attempt to support a false accusation. *Slay thou not*; not be accessory to the death of an innocent person.

8. *Gift*; a bribe offered to induce a magistrate to favor one in judgment.

9. *A stranger*; a foreigner. They had learned by experience in Egypt the liability of foreigners to be oppressed, and remembered how they felt under oppression.

11. *Let it rest*; this was to teach them their dependence on God, and the safety of trusting in him.

12. *Thy work*; all worldly business except what was needful in acts of mercy, and for the best discharge of the appropriate duties of the Sabbath. *May be refreshed*; one day's rest in a week from labor is, for man and beast, essential to the best refreshment, the greatest vigor, and longest life. Chap. 31:21.

13. *Circumspect*; very careful to obey his will.

15. *Feast of unleavened bread*; this followed the passover, instituted the night before they left Egypt. It was called the feast of unleavened bread because they were required, during that feast, to eat nothing leavened, and to have no leaven in their houses. Chap. 12:11-20. *Empty*; without an offering, or something devoted especially to the Lord. Chap. 31:18-20.

16. *Feast of harvest*; so called because the harvest then began to be ripe. It was called also the feast of weeks, or of sevens, because it was kept seven weeks after the passover; also the feast of

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17 Three times in the year all thy males shall appear before the Lord God.

18 Thou shalt not offer the blood of my sacrifice* with leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not^a seethe a kid in his mother's milk.

20 ¶ Behold, I send an^b Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an^c enemy unto thine enemies, and an adversary^d unto thine adversaries.

23 For mine^d Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

24 Thou shalt not bow^e down to their gods, nor serve them, nor^f do after their works: but thou shalt utterly overthrow them, and quite break down^g their images.

25 And ye shall serve the^h Lord your

God, and he shallⁱ bless thy bread, and thy water; and I will take^j sickness away from the midst of thee.

26 ¶ There shall nothing cast their young, nor be^k barren, in thy land: the number of thy days I will fulfil.

27 I will send my^l fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their^m backs unto thee.

28 And I will sendⁿ hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy^o bounds from the Red sea^p even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land^q into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no^r covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it^s will surely be a snare unto thee.

* Or, feast. ^a chap. 34:26. ^b Gen. 48:16; Isa. 63:9. ^c Gen. 12:7; Deut. 50:7; Zech. 2:8. ^d Or, I will afflict them that afflict thee. ^e chap. 33:2; Joshua 5:13. ^f chap. 23:5. ^g Lev. 18:3; Deut. 12:30; Psa. 101:3. ^h chap. 33:20; Num. 33:52; 2 Chron. 34:7. ⁱ Josh. 22:5. ^j Deut. 7:13; Isa. 33:16; Mal. 3:10, 11. ^k Psa.

103:3. ^l Deut. 28:4. ^m Josh. 2:9, 11; 1 Sam. 14:15; 2 Chron. 14:14. ⁿ Heb. neck. Psa. 18:40. ^o Deut. 7:20; Josh. 24:12. ^p Numbers 34:3, etc.; Deut. 11:24. ^q Num. 34:3; Josh. 1:4; Psalm 72:8. ^r Joshua 21:44. ^s chap. 34:12, 15; Psa. 106:35; 2 Cor. 6:15. ^t Judg. 2:3.

Pentecost, which means the fiftieth, because it commenced on the fiftieth day after the passover, and was commemorative of the giving of the law from mount Sinai, which took place fifty days after the departure of the Israelites from Egypt. Chap. 34:22; Lev. 23:14-21; Num. 28:26-31. *The feast of ingathering*; so called because it took place after the gathering in or completion of the harvest. It was called also the feast of tabernacles, in commemoration of their having dwelt forty years in tabernacles or tents in the wilderness. The feast was kept from the fourteenth to the twenty-first day of the month Tisri, answering to the last part of September and the first part of October. It was the seventh month of their ecclesiastical, and the first of their civil year. Lev. 23:34-36; Deut. 16:13-15.

18. *The blood of my sacrifice*; at the feast of the passover. Chap. 12:7-10; 34:25; Lev. 2:11; Deut. 16:4.

19. *Seethe*; boil or cook.

20. *An Angel*; he who dwelt in the pillar of cloud and of fire. Chap. 14:19; 32:31; 33:2, 14; Num. 20:16; Josh. 5:13-15; 6:2; Isa. 63:7-13.

21. *My name is in him*; he possessed and manifested the attributes of Jehovah. Mal. 3:1.

23. *Mine Angel shall—bring thee in*; Josh. 24:2-11.

26. *Thy days I will fulfil*; he would preserve their lives to a good old age.

28. *Hornets*; Deut. 7:20; Josh. 24:12.

29. *Beast of the field*; wild and ravenous beasts. Deut. 7:22.

31. *Sea of the Philistines*; the Mediterranean, on the eastern shore of which the Philistines lived. *The desert*; of Shur. *The river*; Euphrates. Josh. 1:4; 1 Kings, 4:21.

32. *No covenant—with their gods*; not worship them.

33. *A snare*; it would draw them away from the worship of Jehovah, and bring upon them his wrath.

INSTRUCTIONS.

2. The majority as to numbers, wealth, and political influence are often wrong. If in such cases a person would do right, he must not be governed by public opinion, however it may be expressed, but by the law of God.

7. The laws of Moses, as well as those of Christ, required men to love others as they loved themselves; and, under all circumstances, to do to others as they ought to wish that others should do to them. Mat. 7:12; 19:19; 22:37-40.

9. Might never gives right, and to oppress or wrong any one because he cannot defend himself, or bring to justice the aggressor, is mean, base, and wicked.

12. In requiring men to remember the Sabbath-day to keep it holy, God regards not only his own glory, but the comfort and highest good of all classes of men and of laboring animals. To deprive them of the rest of the Sabbath is robbery of God, and of man and beast.

17. Not only individuals but nations are bound to follow the directions of God. Nor does their safety or their best interest ever require them, as

CHAPTER XXIV.

1 Moses is called up into the mountain. 3 The people promise obedience. 4 Moses buildeth an altar, and twelve pillars. 6 He sprinklet the blood of the covenant. 9 The glory of God appeareth. 11 Aaron and Hur have the charge of the people. 15 Moses goeth into the mountain, where he continueth forty days and forty nights.

AND he said unto Moses, Come ^aup unto the LORD, thou and Aaron, Nadab, and ^bAbihu, and ^cseventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath ^dsaid will we do.

4 And Moses ^ewrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and ^fsprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and there was under his feet as it were a paved work of a ^hsapphire-stone, and as it were the body of ⁱheaven in his clearness.

10 And they ^jsaw the God of Israel: and there was under his feet as it were a paved work of a ^hsapphire-stone, and as it were the body of ⁱheaven in his clearness.

CHAPTER XXIV.

1. Nadab, and Abihu; sons of Aaron.

3. The words of the Lord—the judgments; his directions, especially those contained in the three previous chapters.

4. All the words of the Lord; the ^e which the people said they would do.

7. The book of the covenant; that which he had written. Ver. 1.

8. The blood of the covenant; that by which the covenant which they had made was ratified. Heb. 9: 19; Mat. 26: 28; Mark 14: 24; Luke 22: 20.

9. Then went up Moses; as directed, ver. 1.

10. Saw the God of Israel; a special manifestation of his presence. Sapphire-stone; a precious stone of sky-blue color.

11. He laid not his hand; they received no harm, though they saw God; not his essence or

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel;

10 And they ^jsaw the God of Israel: and there was under his feet as it were a paved work of a ^hsapphire-stone, and as it were the body of ⁱheaven in his clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did ^keat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the ^kmount, and be there: and I will give thee ^ltables of stone, and a law, and ^mcommandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua; and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur ⁿare with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud ^ocovered the mount.

16 And the ^pglory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD ^qwas like ^rdevouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the ^smount forty days and forty nights.

19 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and there was under his feet as it were a paved work of a ^hsapphire-stone, and as it were the body of ⁱheaven in his clearness.

20 And they ^jsaw the God of Israel: and there was under his feet as it were a paved work of a ^hsapphire-stone, and as it were the body of ⁱheaven in his clearness.

21 ¶ And the LORD said unto Moses, Come up to me: still nearer to the visible glory. ^tTables of stone; on which were the ten commandments. Chap. 31: 18; 32: 15, 16; Deut. 5: 22.

23. Minister; servant. Into the mount; towards the top of the mount, on which was the visible presence of Jehovah.

24. Matters to do; controversies to be settled, or cases to be decided.

INSTRUCTIONS.

1. We should approach God not only with reverence and holy fear, but with filial respect, confidence, and love.

3. We often find that many who are forward to promise are backward to perform, and that nothing but the grace of God will make those who solemnly covenant with him steadfast and persevering in obeying his commands. Num. 11: 14-35; Ps. 78: 10-61; 106: 1-13; 1 Cor. 10: 5-12.

8. The blood which was shed in sacrifices under the Old Testament dispensation, was designed to impress upon all the necessity of an atonement, in order to the forgiveness of sin and acceptance with God. It pointed forward to the blood of Christ, who,

A. M. 2513.
B. C. 1491.

k Ver. 2, 18. l Deut. 5: 22. m Nehemiah 9: 13. n chap. 19: 9. o Leviticus 9: 24; Numbers 14: 10. p Deut. 4: 36; Ezekiel 1: 27; Nahum 1: 6; Hab. 3: 4, 5; Hebrews 12: 18, 29. q chap. 34: 28; Deut. 9: 9.

a ver. 15; chap. 31: 2. b chap. 28: 1. c Num. 11: 16. d Deut. 5: 27; Joshua 24: 27. e Deut. 31: 9. f Heb. 9: 19, 21; 13: 20; 1 Peter 1: 2. g 1 Kings 22: 19; Isaiah 6: 1, 5. h Ezek. 1: 26, 10, 1; Rev. 4: 3; 21: 19. i Mat. 17: 2; Rev. 1: 16. j Gen. 18: 8.

nations or individuals, to break his commands. Ver. 22-27; chap. 31: 24.

31. Jehovah claims and exercises the right to dispose of all parts of the earth according to his pleasure.

A. M. 2513.
B. C. 1491.

CHAPTER XXV.

1 What the Israelites must offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy-seat, with the cherubim. 23 The table, with the furniture thereof. 31 The candlestick, with the instruments thereof.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they *bring me an † offering: of every man that giveth it † willingly with his heart ye shall take my offering.

3 And this is the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine ‡ linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and shittim-wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx-stones, and stones to be set in the ephod, and in the breastplate.

8 And let them make me a sanctuary; that I may † dwell among them.

9 According to all that I † show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ And they shall make an † ark of shittim-wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure

* Heb. take for me. † Or, heave offering. ‡ 2 Cor. 8:12; 9:7; Or, silk. † chap. 29:45; 2 Cor. 6:16; Rev. 21:3. † Heb. 8:5. ‡ Heb. 9:4. † chap. 16:34; 31:18; 34:24; Num. 17:4; Deut.

in due time, was to take away sin by the sacrifice of himself; and who would enter the holy place with his own blood, and thus obtain eternal redemption for all who should believe on him. Heb. 9:6-28.

12. A right understanding of the law which God wrote with his finger on tables of stone, is essential to a right estimate of human character. Ministers should therefore be very explicit in teaching it. Without rightly understanding the law, men will not rightly understand the gospel, or their need of its blessings.

18. Moses received his directions from God, therefore all the children of Israel were bound to obey him. If they did not they rebelled against God, and were justly exposed to his wrath. How much more aggravated will be the sin and doom of men who refuse to obey Jesus Christ. Deut. 18:15; John 1:45; Acts 3:22-26; 7:37; Heb. 10:28-31.

CHAPTER XXV.

5. *Shittim-wood*: acacia, a kind of wood exceedingly hard, smooth, and durable, from which is obtained the gum Arabic.

7. *Ephod*: an outer garment somewhat like a double apron, the fore and after parts of which were united at the shoulders. Chap. 28:6, 7. *Breastplate*: a splendidly embroidered ornament, in which were set twelve precious stones, on each of which was the name of one of the twelve tribes of Israel. It was worn by the high-priest on the front of his ephod. Chap. 28:15-29; 39:8-21.

8. *A sanctuary*: a large tabernacle or tent, to be the peculiar dwelling-place of God, where he

gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof: and two rings shall be in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the † ark the testimony which I shall give thee.

17 And thou shalt make a † mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: even † of the mercy-seat shall ye make the cherubim on the two ends thereof.

20 And the cherubim shall stretch forth their † wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubim be.

10; 2, 5; 1 Kings, 8:19; 2 Kings, 11:12; 2 Chron. 34:14; Rom. 3:2; Heb. 9:4. † chap. 37:6; 40:20; Lev. 16:13; Rom. 3:25; Heb. 9:5. ‡ Or, of the matter of the mercy-seat. § 2 Chron. 3:10.

was to be worshipped, and from which he would give directions to the people. Ver. 22. *Dwell among them*; by a visible manifestation of his presence in the sanctuary.

9. *The pattern*: the model of the tabernacle and the furniture connected with it, which God showed to Moses in the mount.

10. *An ark*: this is a different word from that rendered ark. Gen. 6:11, and means a chest. *A cubit*: about eighteen inches.

11. *A crown*: a cornice or border around the lid of the ark.

13. *Staves*: poles or rods to go through the rings of the ark, by which to carry it.

16. *The testimony*: the tables of stone, on which were written the ten commandments, God's testimony as to the duty of men.

17. *A mercy-seat*: this was the golden covering or lid, the upper side of the sacred chest or ark, called the mercy-seat because on it was sprinkled the blood of atonement, and above it dwelt Jehovah in his visible glory, dispensing mercy to men.

18. *Cherubim*: representations of creatures intensely studying, for the purpose of doing the will of God. Some have supposed them to resemble the living creatures described Ezek. 1:4-11.

20. *One to another*: the cherub on one end, looking towards the cherub on the other end of the mercy-seat, and their wings stretched over it. Heb. 9:5. Between them, on the mercy-seat, was the shekinah, or the visible glory of Jehovah. Hence, he is said to dwell between the cherubim. 1 Sam. 4:4; Psa. 80:1; 99:1.

21 And thou shalt put the mercy-seat above^a upon the ark; and^b in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy-seat, from^c between the two cherubim which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make a^d table of shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with^e pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of a handbreadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the *staves* of shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the *dishes* thereof, and spoons thereof, and covers thereof, and bowls thereof, ^e to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table show-bread^h before me always.

31 ¶ And thou shalt make aⁱ candlestick

of pure gold: of beaten work shall^j the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, with their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work of pure gold.

37 And thou shalt make the *seven* lamps thereof: and *they shall* ^klight the lamps thereof, that they may give light over against ^lit.

38 And the tongs thereof, and the snuff-dishes thereof, *shall be* of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make *them* ^mafter their pattern, ⁿwhich was showed thee in the mount.

^a chap. 26:34. ^b ver. 16. ^c chap. 30:6; Lev. 16:2; Num. 7:84; 17:4; 18 m. 4:1; 28 m. 6:2; 2 Kings, 19:15; Psal. 90:1; 94:1; Isa. 37:16. ^d chap. 37:10; 1 Kings, 7:148; Heb. 9:2. ^e 1 Kings, 6:20; 4 chap. 57:19; Num. 4:7. ^f Or, to purify it. ^g Lev. 24:5, 6; 18 m. 21:6. ^h Mid. 1:7, 12; Mat. 12:4. ⁱ chap. 37:17;

21. A *crown*; cornice or rim.

25. *Border*; this was to be below the leaf, around the frame of the table. *Handbreadth*; the width of the four fingers; about three or four inches. A *golden crown*; a rim of gold around the border, like that around the leaf of the table.

29. *Dishes*; chargers or platters. *Spoons*; censers or cups for incense.

30. *Show-bread*; twelve loaves of bread, equal to the number of the tribes. It was placed on the table, and called show-bread, or bread of the presence, because it always stood in the presence of the Lord. It was sprinkled with frankincense. On the Sabbath the bread was taken away, and new bread put in its place. The frankincense that was on it was burnt as an oblation to God, and the bread was eaten by the priests. Lev. 24:5-9. On one emergency mentioned in Scripture it was given to others, 1 Sam. 21:1-6; Mat. 12:2, 4. This show-bread, and all the articles and worship in the tabernacle, and afterwards in the temple, pointed forward to the Bread of God, which was to come down from heaven, and give life unto the world. John 6:32-58.

31. A *candlestick*; one with various branches;

1 Kings, 7:49. 2 Chron. 13:11; Zechar. 4:2; Heb. 9:2; Rev. 1:12. ^j Zechar. 4:2; Rev. 1:12. ^k chap. 27:20, 21; 39:7, 8; Lev. 24:3, 4; Num. 8:2; 2 Chron. 13:11. ^l Or, cause to ascend. ^m Heb. the face of it. ⁿ chap. 25:29; Num. 8:4; 1 Chron. 28:11; Acts 7:41; Heb. 8:5. ^o Heb. which thou wast caused to see.

a candelabrum or lamp-bearer. *Knops*; knobs or embossed work. These and the bowls and flowers were ornamental figures on the shaft and branches.

33. *Like unto almonds*; in the form of an almond, or of an egg. *In the six branches*; three bowls, knobs, and flowers on each branch, and four on the shaft of the candlestick, making twenty-two in all.

35. *Of the same*; the same material, pure gold. 37. *Seven lamps*; one for the shaft, and one for each branch of the candlestick.

38. *The tongs*; snuffers or scissors to trim the lamps. *Snuff-dishes*; vessels to receive the lamp trimmings.

39. *A talent of pure gold*; estimated by some to be equal to about twenty, and by others thirty thousand dollars. The light of these lamps represented the spiritual light which God in Christ, by his word and Spirit, through the instrumentality of his people, especially his ministers, communicates to the world.

INSTRUCTIONS.

2. God most justly requires of men that, whatever they do, they should seek to honor him and benefit their fellow-men.

A. M. 2519.
B. C. 1491.

CHAPTER XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats' hair. 14 The covering of rams' skins. 15 The boards of the tabernacle, with their sockets and bars. 31 The veil for the ark. 36 The hanging for the door.

MOREOVER thou shalt make the tabernacle *with ten* ^acurtains of fine twined linen, and blue, and purple, and scarlet: with cherubim ^{*}of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other five* curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats' ^bhair to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be* all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost

in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the [†]tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side [‡]of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle of shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two [§]tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the [¶]boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make ^dforty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards.

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

^a 1 Chron. 17:1. ^{*} Heb. the work of a cunning workman or embroiderer. ^b chap. 36:14, etc. [†] Or, covering. [‡] Heb. in the

remainder or superfluous. [§] Heb. bands. ^c Num. 3:36; 4:31, 32. ^d chap. 27:10.

S. Though God is in all places, yet he dwells especially in those which, according to his will, are consecrated to his worship; and from them he bestows peculiar blessings on his people.

16. What relates to the worship and glory of God, and to the redemption of men by Jesus Christ, is described in the Bible with greater minuteness, and treated as of greater importance, than the temporal interests of kingdoms, or all the mere worldly concerns of men.

22. All things which, by divine appointment, are connected with the sanctuary, were designed by God to impress upon the worshippers a conviction of his presence, and communicate something of those truths which relate to the bestowment of mercy and the gift of salvation through Christ.

30. It is not enough, in order to salvation, that Christ tasted death for every man, and was made a propitiation for the sins of the world: but in order to be saved, men must receive from him spiritual life, be united to him, and receive from him per-

manently spiritual nourishment and support. Heb. 2:9; 1 John. 2:2; John 6:32-58; (5:1-11).

37. Jesus Christ is the light of the world. All men, and especially his ministers, are bound to follow him, that they may not walk in darkness, but have the light of life; and let that light so shine in godly, beneficent conduct, that men shall be led to glorify their Father in heaven. John 8:12; Mat. 5:14-16.

CHAPTER XXVII.

1. *Cunning work*; work skillfully, ingeniously devised and wrought.

2. *Eight and twenty cubits*; the common cubit was about eighteen inches; the sacred cubit is supposed to have been somewhat longer, about twenty-one inches.

6. *Taches*; clasps, to hold the edges of the curtains together.

8. *One measure*; equal size.

15. *Boards*; a framework of boards or plank.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be ^acoupled together beneath, and they shall be ^acoupled together above the head of it unto ^bone ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars of shittim-wood: five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the ^cfashion thereof which was showed thee in the mount.

31 ¶ And thou shalt make a ^dveil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubim shall it be made.

32 And thou shalt hang it upon four pillars of shittim-wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the ^eholy place and the most holy.

34 And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place.

35 And thou shalt ^fset the table without the veil, and the candlestick over against

the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make a ^ghanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars of shittim-wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

CHAPTER XXVII.

¹ The altar of burnt-offering, with the vessels thereof. ⁹ The court of the tabernacle inclosed with hangings and pillars. ¹⁸ The measure of the court. ²⁰ The oil for the lamp.

AND thou shalt ^bmake an altar of shittim-wood, five cubits long, and five cubits broad: the altar shall be four-square, and the height thereof shall be three cubits.

2 And thou shalt make the ⁱhorns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of network of brass: and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt ^kmake staves for the altar, staves of shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as ^lit was showed thee in the mount, so ^lshall they make it.

9 ¶ And thou shalt make the ^mcourt of the tabernacle: for the south side south-

4:1; Ezekiel 43:13; Heb. 13:10. ^c chap. 26:12; Lev. 4:7, 18; 16:18; 1 Kings, 1:50; 2:28; Psal. 134:27; Heb. 6:18. ^d 1 Kings, 7:45; Jer. 52:20. ^e chap. 30:4; Num. 4:14. ^f Heb. *he showed*; 1 chap. 26:20, etc.; Heb. 8:5. ^g chap. 38:9; 1 Kings, 6:26; 8:64; Psal. 92:13; Ezek. 40:20, etc.

wards in the temple, was at the crucifixion of Christ rent in twain, to show us that the way to the throne of mercy is open for all, all should, with believing and grateful hearts, draw near to God, in that new and living way opened by the death of Christ, that they may obtain mercy, and find grace to help in all times of need. Heb. 9:1-11, 20-22.

CHAPTER XXVII.

2. *Horns*; projections at the corners.

9. *Court of the tabernacle*; a large open inclosure around the tabernacle.

^a Heb. *joined*. ^b Psalm 133:1; 1 Cor. 3:16; 1 Peter, 2:5. ^c Eph. 4:16; Col. 2:19. ^d chap. 25:9, 40; 27:8; Acts 7:44; Heb. 8:5; 9:23. ^e chap. 26:25; Lev. 16:2; 2 Chron. 3:14; Mat. 27:51; Heb. 9:3, 8, 10; 20. ^f 1 Kings, 8:8, 10; 2 Chron. 5:7-10. ^g chap. 40:22. ^h chap. 30:37. ⁱ chap. 38:1; 2 Chron.

26. *Bars*: these were to run through the sides of the framework, to increase its beauty and strength.

33. *The holy place and the most holy*; these were the two divisions into which the tabernacle was divided. Heb. 9:6-9.

36. *The door*; the entrance to the tabernacle. INSTRUCTIONS.

30. In order to be accepted, we must consecrate to God the best that we have, and be careful in all things to follow his directions.

33. As the veil which separated the holy from the most holy place, in the tabernacle and after-

A. M. 2510.
B. C. 1491.
ward *there shall be* hangings for the court of fine twined linen of a hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of a hundred cubits long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver.

12 ¶ And for the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side *shall be* fifty cubits.

14 The hangings of one side of the gate *shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings fifteen cubits: their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* a ^a hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with ^b needlework: and their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The length of the court *shall be* a hundred cubits, and the breadth ^c fifty everywhere, and the height five cubits of fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* ^e brass.

20 ¶ And thou shalt command the chil-

dren of Israel, that they bring ^d thee pure oil-olive beaten for the light, to cause the lamp ^f to burn always.

21 In the tabernacle of the congregation without the veil, which *is* before the testimony, Aaron and his sons shall ^e order it from evening to morning before the Lord: *it shall be* a ^f statute for ever unto their generations on the behalf of the children of Israel.

CHAPTER XXVIII.

1 Aaron and his sons are set apart for the priest's office. 2 Holy garments are appointed. 6 The ephod. 15 The breastplate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aaron's sons.

AND take thou unto ^e thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 And thou shalt make ^b holy garments for Aaron thy brother, for ⁱ glory and for beauty.

3 And thou shalt speak unto all *that are* wise-hearted, ^j whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make: a ^k breastplate, and an ephod, ^l and a ^m robe, and a ⁿ brodered coat, a ^o mitre, and a ^p girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold, ^q of blue, and ^r of purple, ^s of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces

^a chap. 26:37. ^b chap. 28:39; 39:29; Psalm 45:14. ^c Heb. fifty by fifty. ^d ver. 3. ^e Leviticus 24:2. ^f Heb. to ascend up. ^g chap. 30:8; 1 Sam. 3:3; 2 Chron. 13:11; Luke 12:35. ^h chap. 28:43; 29:9, 28; Lev. 3:17; 16:34; 24:9; Num. 18:23; 19:21; 1 Sam. 30:25. ⁱ Lev. 8:2; Num. 18:7; 2 Chron. 26:18-21; Heb.

5:1, 4. ^j chap. 29:5, 29; Lev. 8:7, 30. ^k Num. 26:26, 28; Psalm 132:16. ^l Isaiah 61:3, 10; Rev. 5:10; 19:8. ^m chap. 31:32; 35:30, 33; Prov. 2:6; 1 Cor. 12:11. ⁿ ver. 15; chap. 39:8, 21; Isaiah 59:17; Eph. 6:14. ^o verse 6. ^p verse 31; chap. 29:22. ^q Lev. 8:7. ^r chap. 39:28; Zech. 3:5. ^s Isa. 11:5.

it for the salvation of their fellow-men. Mat. 5:16; John 1:9; 8:12.

CHAPTER XXVIII.

2. *Holy garments*: garments to be used not on ordinary occasions, but when engaged in the public worship of God. *For glory and for beauty*: to inspire proper feelings towards the sacred office and its ministers, and thus promote proper feelings towards God.

3. *Wise-hearted*: ingenious and skilful. *Consecrate him*: to be a sign and badge of his consecration to the priest's office.

4. *A robe*: a garment worn under the ephod, and reaching below the knees. *A mitre*: a crown for the head. *A girdle*: a belt to fasten the loose garments close round the body.

thereof joined at the two edges thereof; and so it shall be joined together.

8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; *even of gold, of blue, and purple, and scarlet, and fine twined linen.*

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.^c

13 ¶ And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it: of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stones, *even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.*

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a figure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engrav-

ings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.

25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore part thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

^a Or, embroidered. ^b ver. 36. ^c ver. 24. ^d chap. 28:17. ^e Josh. 4:7. ^f Zech. 6:12. ^g 14. ^h chap. 28:18. ⁱ Lev. 8:8. ^j Heb. fill in it. ^k 1 Kings 10:10. ^l 1 Kings 10:11. ^m 2 Kings 10:11.

11. Signet; a seal. Ouches; sockets.

12. For a memorial; to put them in remembrance that Aaron, as priest, appeared in their behalf before the Lord.

15. Breastplate of judgment; so called because worn by the high-priest when he applied to the Lord for his judgment or decision, in matters about which they inquired of him.

16. A span; about nine inches.

Settings. ^a Rev. 21:12. ^b ver. 12. ^c Lev. 8:8. ^d Numbers 27:21. ^e Deut. 33:8. ^f 1 Sam. 28:11. ^g Ezra 7:65. ^h Heb. 9:24. ⁱ Neh. 4:10. ^j Job 41:26.

17. Settings of stones; the twelve precious stones mentioned ver. 17-20.

30. The Urim and the Thummim; the meaning of these words is, lights and perfections; indicating, as some suppose, the value of the truth conveyed and the clearness of the mode of conveying it.

32. Habergeon; a coat with iron network or small plates, to defend the neck and breast.

A. M. 2513.
B. C. 1491. 33 ¶ And *beneath* upon the * hem of it thou shalt make pomgranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomgranate, a golden bell and a pomgranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth ^ain unto the holy place before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a ^bplate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a ^cblue lace, that it may be upon the mitre; upon the fore-front of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may ^dbear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be ^eaccepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for ^fglory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and

* Or, *skirts*. a Heb. 9:12. b chap. 29:30; Zech. 14:20; Heb. 7:26; 12:14; Rev. 21:27. c ver. 28, 31; Num. 15:38. d ver. 43; Lev. 10:17; 22:9; Num. 18:1; 1st 53:6, 11; Ezek. 44:6; John 1:29. e 2 Cor. 5:21; Heb. 9:28; 1 Peter, 2:21. f Leviticus 1:4; 22:27; 23:14; 1st 56:7; 69:7; Eph. 1:6; 1 Peter, 2:5. f Heb. 45:14. g ver. 2. h chap. 29:7; 30:20; 40:15; 1st 61:1. i Heb.

33. *Pomgranates*; balls in the form of pomgranates, a species of fruit shaped like an apple.

34. *A golden bell and a pomgranate*; one after the other, alternately, round the hem of the robe. The bell was an emblem of pleasant sound, and the pomgranate of abundant fruitfulness; indicating the duty of making a good profession, and abounding in fruits of holiness.

35. *Bear the iniquity of the holy things*; typically make atonement for their sins, and thus obtain forgiveness through the atonement of Christ.

41. *Anoint them*; in token of their dedication to the sacred office. *Sanctify them*; set them apart, and devote them to their work.

43. *Bear not iniquity*; do not commit sin, by neglecting divine directions, thus exposing themselves to divine judgments.

INSTRUCTIONS.

1. The high-priest, among the Jews, was a striking type of the Messiah, who, as a priest, entered the holy place with his blood, and obtained eternal redemption for his people. Heb. 9:11, 12.

3. The ingenuity of men, their genius and judgment, their ability to plan, and their power to execute, all come from God, and should all be devoted to his service. Jas. 1:17.

shalt ^banoint them, and ^cconsecrate ^dthem, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them ^elinen breeches to cover ^ftheir nakedness; from the loins even unto the thighs they shall reach.^g

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near ^hunto the altar to minister in the holy place; that ⁱthey bear not iniquity, and die: *it shall be* a statute ^mfor ever unto him and his seed after him.

CHAPTER XXIX.

1 The sacrifice and ceremonies of consecrating the priests. 3 The continual burnt-offering. 45 God's promise to dwell among the children of Israel.

AND this *is* the thing that thou shalt do unto ^athem to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And ^aunleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt ^bwash them with water.

5 And thou shalt take the ^cgarments,

fill their hand. i Lev. 8; Hebrews 5:4. j Lev. 16:4; Ezekiel 44:18. k Heb. *flesh of their nakedness.* l Heb. *be.* k chapter 20:26. l Lev. 5:1, 17; 20:19, 20; 22:9; Numbers 9:13; 18:22. m chap. 27:21; Leviticus 17:7. n Leviticus 8:2, 6, 7. o Lev. 24:7; 6:20, 22. p chap. 30:19, 21; 40:12; Leviticus 8:6; Heb. 10:22; 1 Peter, 3:21. q chap. 28:2, 8.

9, 12. Our great High-priest, of whom Aaron was a type, bears all his people upon his heart, presents their wants before his Father, and will save to the uttermost all who come unto God through him, seeing he ever liveth to make intercession for them. 1 Pet. 2:24; Heb. 7:25.

21. The names of all his people are in the Lamb's book of life; he will never blot them out, but will acknowledge them as his redeemed people, before his Father and the holy angels. Rev. 3:5; Mat. 10:32.

30. All spiritual illumination and perfection are in Jesus Christ, and he is able and willing to communicate according to the wants of all who feel their need, and heartily apply to him.

38. Holiness to the Lord was the great and all-pervading characteristic of the Redeemer; and it is his great design, by his word, his Spirit, and his providence, in all his dispensations to make his people like him. 1 Cor. 15:49; 1 John, 3:2.

CHAPTER XXIX.

1. *To hallow*; set apart from secular to sacred duties. *Blemish*; defect or deformity.

2. *Wafers*; thin cakes.

and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour *it*^a upon his head, and anoint him.

8 And thou shalt bring ^bhis sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and ^cput the bonnets on them: and the priest's ^coffice shall be theirs for a perpetual statute: and thou shalt ^dconsecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and Aaron and his sons shall put their ^dhands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt take of the ^eblood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the ^fcaul *that* is above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire^f without the camp: *it is* a sin-offering.

15 ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the ^ghead of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto^h his head.

18 And thou shalt burn the whole ram upon the altar: *it is* a burnt-offering unto the LORD: *it is* a ⁱsweet savor, an offering made by fire unto the LORD.

19 ¶ And thou shalt take the ^jother ram;

and Aaron and his sons shall put ^ktheir hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil,^k and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for *it is* a ram of consecration.

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt ^lwave them *for* a ^lwave-offering before the LORD.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a ^msweet savor before the LORD: *it is* an offering made by fire unto the LORD.

26 And thou shalt take the ⁿbreast of the ram of Aaron's consecration, and wave *it* *for* a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt ^osanctify the breast of the wave-offering, and the shoulder of the heave-offering, which *is* waved, and which *is* heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons:

28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for *it is* a heave-offering: and it shall be a heave-offering from the children

upon. ^h Genesis 8:21; Eph. 5:2; Phil. 4:18. ⁱ Lev. 8:24; Hebrews 9:22. ^k chap. 30: 25, etc. ^l Heb. *shake to and fro*. ^m Lev. 7:30. ⁿ ver. 18. ^o Lev. 8:29. ^p Num. 18:11, 18; Deut. 18:3.

^a Leviticus 10:7; Psalm 133:2. ^b chap. 28:40, etc. ^c Heb. *bind*. ^d Numbers 18:7; Hebrews 5:1. ^e Heb. *fill the hand of*. ^f Lev. 1:1; 3:2; 8:14; Isaiah 54:6; 2 Cor. 5:21. ^g Lev. 8:15. ^h Or, *midriff*. ⁱ Lev. 4:11, 12; Heb. 13:11. ^j ver. 10. ^k Or,

6. *Holy crown*; the plate of gold. Chap. 28:36, 37.

7. *Anointing oil*; an oil prepared with various spices. Chap. 30:23-25.

9. *The bonnets*; or turbans. Chap. 28:40.

10. *Put their hands upon the head of the bullock*; this expressed their conviction of guilt, and their hope that through the shedding of the blood of that victim, pointing forward to the blood of Christ, they should receive pardon.

12. *The horns of the altar*; chap. 27:2.

15. *One ram*; one of the two mentioned ver. 1.

18. *Burn the whole*; denoting the necessity of an entire consecration of the whole man to God, as well as the necessity of an atonement in order to salvation.

21. *Wave them*; move them to and fro.

28. *Heave-offering*; one lifted up, and thus presented to God. *Peace-offerings*; indicating peace and communion with God.

A. M. 2513. B. C. 1591. of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 ¶ And the holy garments of ^aAaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30 And ^athat son that is priest in his stead shall put them on ^bseven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the ^cbread that is in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall ^deat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall ^enot eat *thereof*, because they are holy.

34 And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt ^fburn the remainder with fire: it shall not be eaten, because it is holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt ^goffer every day a bullock for a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint ^hit, to sanctify it.

37 Seven days thou shalt make an

^a Numbers 18:8. ^b Heb. *he of his sons*. ^c Lev. 8:35; 9:1; c ver. 2, 3, 23. ^d Lev. 10:13-18; John 6:53, 55. ^e Lev. 22:10; Leviticus 7:18; 8:32. ^f Ezekiel 43:27; Heb. 10:11. ^g chap. 30:26-29; 40:10. ^h chap. 30:24; Mat. 23:19. ⁱ Num. 28:3, 4; 1 Chron. 16:10; 2 Chron. 2:4; 31:3; Ezra 3:3; Dan. 9:21, 27;

39. *That son*: the one who should succeed his father in the high-priest's office. *When he cometh*: before he should be permitted to discharge the duties of high-priest.

33. *Eat those things wherewith the atonement was made*: denoting the necessity of union to him by whom it was made. Mat. 26:26; John 6:53-55; 1 Cor. 6:17.

36. *Sanctify it*: set it apart to the worship of God.

37. *For the altar*: upon it. *Holy*: devoted to God. Mat. 23:19.

38. *Continually*: each day.

40. *A tenth-deal*: one-tenth of an ephah, or three quarts, an ephah being seven and a half gallons. *A hin*: five quarts, or one-sixth of an ephah.

42. *A continual burnt-offering*: representing their continual need of the constant efficacy of the atonement, righteousness, and intercession of Christ.

45. *Dwell among the children of Israel*: by his continual presence in the shekinah, or visible glory, on the mercy-seat, where he was worshipped, and from which he made known his will.

INSTRUCTIONS.

1. It is the will of God that those who minister

atonement for the altar, and sanctify it: and it shall be an altar most holy: whatsoeverⁱ toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar: two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink-offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savor, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt-offering throughout your generations at the door of the tabernacle of the congregation before the LORD, where I will ^kmeet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and ^lthe tabernacle shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And I will ^mdwell among the children of Israel, and will be their God.

46 And they shall know that ⁿI am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

12:11; John 1:29; Rev. 5:9, 12. ^k chapter 25:22; 30:6, 36; Num. 17:4. ^l Or, *Israel*. ^m chap. 40:34; 2 Chron. 5:14; 7:1-3; Ezek. 43:5; Hagga 2:7, 9; Malachi 3:1. ⁿ chap. 25:8; Lev. 26:12; Psalm 68:18; Zechar. 2:10; John 14:17, 20; 2 Cor. 6:16; Rev. 21:3. ^o chap. 20:2.

in holy things, making known the will of God and leading the devotions of his people, should not only be called of him, but should be publicly set apart to their work.

10. Ministers of religion, as well as their people, are sinners, and need pardon through the atonement of Christ, and the purifying influences of his Spirit, in order rightly to discharge their duties:

18. The evidence of genuine repentance for sin, faith in Christ, and pardon through his atonement, is sincere and hearty consecration of body and soul to his service.

28. The effects of reconciliation to God are peace and communion with him, access to his mercy-seat, and grace to help in all times of need.

33. Continued union to Christ, by habitual trust in him, not only for pardon, but for wisdom, strength, consolation, and all needed good, is essential to progress in holiness and preparation for heaven.

42. Habitual acknowledgment of God as the author of all good, and daily supplication to him for the blessings which we need for ourselves, our friends, and all our fellow-men, are the duty of all. They are also a privilege, the enjoyment of which should not be sacrificed for any worldly good.

CHAPTER XXX.

1 The altar of incense. 11 The ransom of souls. 17 The brazen laver. 22 The holy anointing oil. 31 The composition of the perfume.

AND thou shalt^a make an altar to burn incense upon: of shittim-wood shalt thou make it.

2 A cubit^b shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be, and two cubits shall be the height thereof: the horns thereof shall be of the same.

3 And thou shalt^b overlay it with pure gold, the top thereof, and the sides thereof of round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners[†] thereof, upon the two sides of it shalt thou make it: and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves^c of shittim-wood, and overlay them with gold.

6 And thou shalt put it before the^d veil that is by the ark of the testimony, before the^e mercy-seat that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon^f sweet incense^g every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth the lamps at^h even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.

9 Ye shall offerⁱ no strange incense thereon, nor burnt-sacrifice, nor meat-offering: neither shall ye pour drink-offering thereon.

10 And Aaron shall make an atonement upon the horns of it^j once in a year with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord.

11^k And the Lord spake unto Moses, saying,

^a chap. 27:25. ^b chap. 25:11. ^c Heb. roof. ^d Heb. walls. ^e Heb. table. ^f chap. 25:14. ^g chap. 26:31, 40, 34. ^h Mat. 27:51. ⁱ Heb. 9:3. ^j chap. 25:21. ^k Heb. incense of spices. ^l ver. 34. ^m Sam. 2:28. ⁿ 1 Chron. 23:13. ^o Luke 1:9. ^p Heb. causeth to ascend.

CHAPTER XXX.

2. A cubit; supposed to be the sacred cubit, about twenty-one inches. Chap. 26:2.

3. A crown; cornice or border.

6. The veil; which separated the holy from the most holy place.

7. Sweet incense; this represented the intercession of Christ for his people, as the burnt-offering did his atonement.

9. Strange incense; such as God had not commanded.

10. Once in a year; on the great day of atone-

12 When thou takest the sum of^{A. M. 2513 B. C. 1491} the children of Israel after[†] their number, then shall they give every man a ransom[†] for his soul unto the Lord, when thou numberest them; that there be no plague[†] among them, when thou numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) a half-shekel shall be the offering of the Lord.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord.

15 The rich shall not[†] give more, and the poor shall not[†] give less, than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation: that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

17[†] And the Lord spake unto Moses, saying,

18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall^m wash their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the Lord.

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

22[†] Moreover the Lord spake unto Moses, saying,

or, setteth up. [†] Heb. between the two eves. [†] Lev. 10:1. [†] Lev. 16:18. [†] 23:27. [†] Heb. 9:7, 25. [†] Num. 1:2. [†] 26:2. [†] Heb. them that are to be numbered. [†] Num. 31:50. [†] 2 Sam. 21:2-15. [†] Heb. mul. [†] tiply. [†] Heb. diminish. [†] chap. 38:8. [†] 1 Kings, 7:38. [†] Psa. 26:6.

ment. Lev. 16:18; 23:27, 28. Shall—make atonement; this showed that atonement was necessary, in order to the efficacy of intercession.

12. The sum; the census; their number. A ransom for his soul; a tribute paid to God for the preservation and blessings of life, and for the support of divine worship.

13. Half a shekel; in value about twenty-five cents.

18. A laver; large bowl or basin.

20. Wash with water; an emblem of the purifying influences of the Holy Ghost.

A. M. 2513.

B. C. 1591.

23 Take thou also unto thee principal spices, of pure ^amyrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive a hin :

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the ^aapothecary : it shall be a ^bholy anointing oil.

26 And thou shalt ^canoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy : ^dwhatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it : it is holy, ^eand it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

34 ¶ And the LORD said unto Moses,

^a Psa. 45:8. ^b Or, *perfumer*. ^c Psa. 89:20. ^d chap. 40:9; Lev. 8:10. ^e chap. 29:37. ^f ver. 38. ^g ver. 23; 1 Chron. 9:29, 30. ^h Heb.

23. *Principal spices* ; of the purest and most precious kind. *Five hundred shekels* ; about sixteen pounds.

25. *The apothecary* ; perfumer, or maker of ointments.

30. *Anoint Aaron and his sons* ; in token of the necessity of their being endued with the Holy Spirit, to fit them for their duties.

32. *Upon man's flesh* ; the flesh of men who were not priests.

31. *Stacte—onycha, and galbanum* ; fragrant spices or gums.

35. *Confection* ; mixture.

INSTRUCTIONS.

1. In the Mosaic ritual we are continually reminded of the priesthood, sacrifice, and intercession of Christ, through the incense of whose merits alone our prayers can ascend with acceptance before God.

8. Our need of Christ's intercession is constant ; and day by day, morning and evening, continually our supplications should ascend before him as incense, and the lifting up of our hearts in prayer and praise as our habitual sacrifice. Heb. 13:15.

16. A portion of what God has given us should be gratefully devoted to the support of his worship,

Take unto thee ^fsweet spices, stacte, and onycha, and galbanum ; *these* sweet spices with pure frankincense : of each shall there be a like *weight* :

35 And thou shalt make it a perfume, a confection after the art of the apothecary, ^gtempered together, pure and holy :

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where ^hI will meet with thee : it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof : it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell ⁱthereto, shall even be cut off from his people.

CHAPTER XXXI.

1 Bezaleel and Aholiab are called and made meet for the work of the tabernacle. 12 The observation of the sabbath is again commanded. 15 Moses receiveth the two tables.

AND the LORD spake unto Moses, saying,

2 See, I have called by ^jname ^kBezaleel the son of Uri, the son of Hur, of the tribe of Judah :

3 And I ^khave filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab, ^lthe son of Ahisamach, of the

^msold. Lev. 2:13. ⁿ chap. 29:42; Lev. 16:2. ^o ver. 33. ^p Isa. 45:3, 4. ^q 1 Chron. 2:20. ^r chap. 35:31; 1 Kings, 3:9; 7:14. ^s chap. 35:34.

as a memorial of his goodness and a testimony of our obligations for all the blessings of his providence and grace.

21. Purity of heart and life is as needful as the pardon of sin ; and for it we should look habitually to the Holy Spirit, the Author and Finisher of all that is spiritually good in the children of men.

31. All our services must be perfumed with the incense of Christ's merits, and be the fruit of his Spirit, working in us both to will and also to do, in order to be holy, or ascend before God with acceptance. John 15:5; Rev. 8:4.

38. While we rely on the atonement, righteousness, and intercession of Christ as the one only and all-sufficient Mediator, and look to his Spirit as the only Sanctifier, we should most carefully abstain from looking to or depending on any other ; for there is none other name under heaven given among men whereby we must be saved. Acts 4:12.

CHAPTER XXXI.

6 *Given with him* ; as his associate and assistant in making the tabernacle and its furniture, according to the pattern and directions which God had given to Moses.

tribe of Dan: and in the hearts of all that are ^awise-hearted I have put wisdom, that they may ^bmake all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that *is* thereupon, and all the furniture ^cof the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

12 ^d¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily ^emy sabbaths ye shall keep: for it is a ^fsign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

14 Ye shall ^gkeep the sabbath therefore; for it *is* holy unto you. Every one that defileth it shall surely be put to death: for whosoever ^hdoeth *any* work therein, that soul shall be cut off from among his people.

15 Six days may work be done; but in the seventh *is* the sabbath of rest, ⁱholy

to the LORD: whosoever doeth *any* ^{A. M. 2613. B. C. 1491.} work in the sabbath-day, ^jhe shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

17 It is a ^ksign between me and the children of Israel for ever: for *in* ^lsix days the LORD made heaven and earth, and on the seventh day he rested, and was ^mrefreshed.

18 ⁿ¶ And he gave unto Moses, when he had made an end of communing with him upon ^omount Sinai, two tables of testimony, tables of stone, written with the finger of God.

CHAPTER XXXII.

1 The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered thereby. 11 At the entreaty of Moses he is appeased. 15 Moses cometh down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 22 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.

AND when the people saw that Moses ^pdelayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us ^qgods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of ^rEgypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the ^sgolden earrings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

1:2, 4, 10. 1 Job 28:7. Psa. 104:31. 1 chap. 24:12; 32:15, 16; 31:28, 29; Deut. 1:13; 5:22; 9:9, 11; 2 Cor. 3:3. 1 chap. 21:18; Deut. 9:9. m Acts 7:40. n Mat. 21:48. 2 Peter. 3:4. o Gen. 24:22; Judg. 8:24, 27. Ezek. 16:12, 17; Hosea 2:8.

only for the gratification or benefit of their possessors, but for the promotion of his glory and the good of mankind.

6. Different gifts are imparted to men, that they may feel their need of each other, and be mutual helpers in the discharge of their various duties, and the accomplishment of the work to which he calls them.

11. The more exactly men follow the directions of God, the greater wisdom and goodness they will manifest, and the more useful they will be.

11. The Sabbath was not given to men for labor, even in preparing houses or furniture for the worship of God, but for rest, and for religious duties. It is in keeping the day holy that men show that they rightly know God, belong to his people, and are preparing for the rest of heaven. Heb. 4:9.

17. The holy keeping of the Sabbath is delightful to the pious. It makes them more and more like God, and gives them greater views of his goodness, especially in the manifestations which on that day he makes of himself, and in the everlasting and glorious ends which, through the Sabbath and its means of grace, he will accomplish.

CHAPTER XXXII.

1. Out of the mount; chap. 24:12-18. Gods; idols, or an idol to represent God. Wot; know.

^a Proverbs 2:6, 7. ^b chap. 37, 38; Num. ch. 4; 1 Kings, chs. 6, 7, 8; 2 Chron. chs. 3, 4; Ezek. ch. 43. ^c Heb. vessels. ^d Lev. 19:3, 20, 26, 32. ^e Neh. 9:14; Ezek. 20:12, 20. ^f chap. 30:8; Deut. 5:12; Isa. 58:13; Ezek. 44:24. ^g chap. 35:2. ^h Heb. kaltnesa. ⁱ Num. 15:35. ^j ver. 15. ^k Genesis 1:5; 2:2; Heb.

13. A sign between me and you; a sign of the relation which subsisted between them. By keeping the Sabbath holy, according to his directions, chap. 20:8-11, they would show that they were his people, and that he was their God. It would also be a great means of preserving among them a right knowledge of God, and thus making them holy and preparing them for heaven.

14. Holy unto you; set apart; devoted to sacred employments. Defileth it; by devoting it to worldly business. Put to death; by the magistrate, at the command of God, who was King of that nation, and had a right to dispose of life as he saw best.

17. A sign; an evidence of God's kindness to men, and a public token that they who rightly keep it are his people, that he is their God, and will do for them all that he has promised. Was refreshed; delighted in his work, especially in the Sabbath, which he had provided and set apart as a day of rest for his people, and in the benefits which the keeping of it holy would confer upon them.

18. Tables of testimony; on which were written, by the finger of God, the ten commandments, chap. 20:3-17, testifying his will and the duty of men. Ex. 20:3-17; 24:12; 32:15, 16.

INSTRUCTIONS.

3. God bestows various talents on men, not for the purpose of their lying useless, or being employed

A. N. 2513.
B. C. 1491.

3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a ^amolten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron ^bmade proclamation, and said, To-morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the ^cpeople sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, have corrupted ^d*themselves*:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and behold, it is a ^estiff-necked people:

10 Now therefore let me alone, that my wrath ^fmay wax hot against them, and that I may consume them: and ^gI will make of thee a great nation.

11 And Moses besought ^hthe LORD his God, and said, LORD, ⁱwhy doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the ^jEgyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn ^kfrom thy fierce wrath, and ^lrepent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou ^mswarest by thine own self, and saidst unto them, I will multiply your seed as the stars of

heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD ⁿrepented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides: on the one side and on the other *were* they written.

16 And the tables *were* the work of God, and the writing ^o*was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for ^pbeing overcome; but the noise of them that sing do I hear.*

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and ^qburnt *it* in the fire, and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink of *it*.

21 And Moses said unto Aaron, ^rWhat did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are* ^sset on mischief.

23 For they said unto ^tme, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast *it* into the fire, ^uand there came out this calf.

25 ¶ And when Moses saw that the people *were* naked, (for Aaron had made them ^vnaked unto *their* shame among their enemies,) ^w

* chap. 20: 23; Deut. 9: 16; Judg. 17: 3, 4; 1 Kings, 12: 28; Neh. 9: 18; Psal. 106: 19; Isa. 40: 18, 19; Jer. 12: 23. ^b 2 Kings, 10: 20. ^c 1 Cor. 10: 7. ^d Gen. 6: 11, 12; Deut. 1: 16; Judg. 2: 19; Hos. 9: 20. ^e 2 Chron. 30: 8; Isa. 48: 4. ^f chap. 22: 24. ^g Num. 11: 12; Psal. 106: 23. ^h Heb. *the face of the Lord*. ⁱ Deut. 9: 18, 29; Psalm 74: 1, 2. ^j Deut. 32: 26, 27. ^k Deut. 13: 17; Joshua 7: 26;

Ezra 10: 14; Psal. 78: 38. ^l Psal. 90: 13. ^m Gen. 22: 16; Heb. 6: 13; m. 2 Sam. 24: 16; 1 Chron. 21: 15; Psal. 106: 45; Jer. 18: 8; Joel 2: 13. ⁿ chap. 31: 18; Deut. 9: 10; Heb. 8: 10. ^o Heb. *weakness*. ^p Deut. 9: 21. ^q Gen. 20: 9. ^r Deut. 31: 27. ^s ver. 1. ^t ver. 4. ^u chap. 31: 4, 5. ^v 2 Chron. 28: 19; Isaiah 47: 3; Micah 1: 11; Rev. 3: 18. ^w Heb. *those that rose up against them*.

6. *Play*; engage in revelling and wantonness.

9. *Stiff-necked*; refusing to yield obedience to the commands of God.

10. *Let me alone*; do not ask me to spare them. *Of thee*; thy posterity.

12. *Repent of this evil*; not destroy, but spare the people.

13. *Thou swarest*; Gen. 13: 15, 16; 26: 4; 28: 13, 14; 35: 11, 12.

14. *The Lord repented*; instead of destroying, he spared the nation.

15. *Tables of the testimony*; those on which God had written the ten commandments.

19. *He—brake them*; to show the people, in a significant manner, that they had broken the covenant into which they had solemnly entered, chap. 24: 1, 7, and deserved to be destroyed.

20. *The water*; which flowed from the rock, chap. 17: 6, and of which the people continued to drink.

25. *Naked*; stripped of their ornaments, and exposed.

26 Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 For *Moses had said, †Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon ^eyou a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the ^dpeople, Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I ^dshall make an atonement for your sin.

31 And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them ^dgods of gold.

32 Yet now, if thou wilt forgive their sin; and if ^enot, blot me, I pray thee, out of ^bthy book which thou hast written.

33 And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

27. *His brother—companion, and—neighbor*; who he should continue to uphold or vindicate this idolatry.

29. *Consecrate yourselves*; devote yourselves to the Lord, in the execution of his will in punishing the transgressors.

30. *Make an atonement*; obtain mercy for them.

32. *Blot me—out of thy book*; if thou destroy them let me die also, and not live to see thy dishonor and their ruin.

31. *I will visit their sin*; in the day of retribution I will punish them.

33. *Plagued the people*; visited them with judgments.

INSTRUCTIONS.

1. Into whatever engagements men enter to serve the Lord, if left to their own sinful inclinations they will soon break them, and plunge into wickedness, to their disgrace and ruin.

6. Those forms of religion which gratify the pride, selfishness, and carnal inclinations of men, while they attract great numbers, instead of making them better, only make them worse and ripen them for divine judgments.

14. Prayer for sinners, offered from regard to the glory of God, has great influence with him, and is often the means of changing his conduct towards

34 Therefore now go, lead the ^apeople unto the place of which I have spoken unto thee: behold, mine ^aAngel shall go before thee: nevertheless, in the day when I visit, I will ^avisit their sin upon them.

35 And the Lord plagued the people, because they made the calf, which Aaron made.

CHAPTER XXXIII.

1 The Lord refuseth to go as he had promised with the people. 4 The people murmur thereat. 7 The tabernacle is removed out of the camp. 9 The Lord talketh familiarly with Moses. 12 Moses desireth to see the glory of God.

AND the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an Angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into

them; so that, instead of destroying them, he brings them to repentance, and bestows upon them precious and everlasting mercies.

24. When good men connive at iniquity, and especially when they aid in promoting it, their guilt is exceedingly great, and the excuses which they make are both cowardly and foolish. If such conduct does not bring destruction on themselves, it may on multitudes of others.

29. It is sometimes a duty to take away human life; and in doing it we may honor God, do good to men, and secure special divine favor. When done at the command of God, or in obedience to his will, it is a proper and useful expression of his indignation against sin.

34. Respite, or delay of punishment, is not forgiveness; and persons may be spared for a time, and yet afterwards be destroyed. The goodness of God in delaying punishment, should lead all to repentance. If it does not, it will in the end aggravate their ruin.

CHAPTER XXXIII.

3. *I will not go*; not go with his visible, special presence, but would send an Angel to lead them, as stated ver. 2 and chap. 32:34.

5. *I will—consume thee*; this he might justly do; and this, should they continue their wickedness, he would do.

* Num. 25:6. † Deut. 33:9. M. 24:16. Or, *but Moses said, Consecrate yourselves to-day to the Lord, because every man hath sworn against his son, and against his brother, etc.* ‡ Heb. *Full you hands.* § Deut. 12:14. ¶ Num. 12:30, 35. * Num.

25:13; Job 42:7, 8; Amos 5:15; James 5:16. † Chap. 20:13. ‡ Rom. 9:3. § Exod. 30:35. ¶ Deut. 12:14. Phil. 4:3. Rev. 2:3. * Psal. 64:25. † Chap. 24:20. Num. 20:16; Isa. 63:9. ‡ Deut. 32:35; Amos 3:14.

A. M. 2513.
B. C. 1591. the midst of thee in a moment, and consume thee: therefore now put ^aoff thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the ^btabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD ^ctalked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and worshipped, every man in his tent-door.

11 And the LORD spake ^dunto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, ^eBring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know ^fthee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, ^gshow me now thy way, that I may know thee, that I may find grace in thy sight: and ^hconsider that this nation is thy people.

14 And he said, My ⁱpresence shall go with thee, and I will give thee ^jrest.

15 And he said unto him, If thy presence go ^knot with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? So ^lshall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, show me thy glory.

19 And he said, I will make all my goodness ^mpass before thee, and I will proclaim the name of the LORD before thee: and will be ⁿgracious to whom I will be gracious, and will show mercy on whom I will show mercy.

20 And he said, Thou canst not ^osee my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away my hand, and thou shalt see my back parts: but my face shall not be seen.

^a Job 1: 20; Isaiah 32: 14; Ezekiel 26: 16. ^b chap. 29: 42, 43. ^c Psa. 99: 7. ^d Deut. 34: 10. ^e chap. 32: 24. ^f Isa. 43: 1; Jer. 1: 5; 2 Timothy, 2: 19. ^g Psa. 86: 11; 119: 33; John 14: 21-23. ^h Deut. 9: 26, 29; Joel 2: 17. ⁱ chap. 49: 34-38; Isaiah 63: 9.

^j Joshua 23: 1; Jer. 6: 16. ^k Psalm 4: 6. ^l Num. 14: 14; Deut. 4: 7, 34; 2 Sam. 7: 23; 1 Kings, 8: 53; Psa. 147: 20; 2 Cor. 6: 17. ^m chap. 34: 5-7. ⁿ Rom. 9: 15, 18. ^o John 1: 18; 1 Tim. 6: 16; Heb. 1: 1-3.

7. *The Tabernacle of the congregation*: the place where the penitent of the congregation should assemble, and where God would meet them.

10. *Worshipped*; worshipped Jehovah, who was in the cloudy pillar.

11. *Face to face*; plainly, kindly, and familiarly. *But*; Moses returned again into the camp, and, as some suppose, his servant Joshua; but Jehovah, as appearing in the cloud, departed not out of the tabernacle, or as it is in the original, out of the midst of the tabernacle, where he was when conversing with Moses.

12. *Thou hast not let me know*; he had only told him he would send an angel before them, ver. 2; and Moses wished for more information, especially that God, by his own presence, would go with them. *By name*; as his intimate and peculiar friend.

13. *Thy way*; the way and means by which he would lead them to Canaan, and give them possession of the promised land. *Know thee*; more fully know.

14. *My presence shall go*; in the pillar of

cloud and of fire, to guide and protect them. Thus the prayer of Moses was answered.

16. *Thou goest with us?* in the cloudy pillar, thus showing that they were his people, and he was their God.

18. *Thy glory*; brighter and more glorious manifestations of it.

19. *Proclaim the name of the Lord*; make himself more fully known, and give to Moses greater discoveries of the excellence of his character and ways.

20. *My face*; a full and unclouded vision of his glory. *No man*; in this world, could have a full view of God and live.

22. *Cover thee with my hand*; conceal himself, and not give Moses such views of his glory as would destroy him.

INSTRUCTIONS.

4. No created beings and no earthly enjoyments can be an adequate substitute for the presence and favor of God. Without him as our friend and portion, however many other things we may have, we shall ultimately be wretched.

CHAPTER XXXIV.

1 The tables are renewed. 5 The name of the Lord proclaimed. 8 Moses entreatheth God to go with them. 10 God maketh a covenant with them, repeating certain duties of the first table. 28 Moses after forty days in the mount cometh down with the tables. 32 His face shineth, and he covereth it with a veil.

AND the LORD said unto Moses, Hew three two tables of stone like unto the first: and I will ^awrite upon *these* tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall ^bcome up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ^cAnd he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the ^ename of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, ^dmerciful and gracious, long-suffering, and abundant in ^fgoodness and truth,

7 Keeping mercy for ^gthousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the ^hiniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 And Moses made haste, and bowed his

head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray ⁱthee, go among us; for it is a stiff-necked ^jpeople; and pardon our iniquity and our sin, and take us for ^kthine inheritance.

10 ^lAnd he said, Behold, I make a covenant: ^mbefore all thy people I will do ⁿmarvels, such as have not been done in all the earth, nor in any nation; and all the people among which thou *art* shall see the work of the LORD: for it is a ^oterrible thing that I will do with thee.

11 Observe thou that which I command thee this day: behold, I ^pdrive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be ^qfor a snare in the midst of thee:

13 But ye shall destroy their altars, break their ^rimages, and cut down their groves:

14 For thou shalt ^sworship no other god: for the LORD, whose name is Jealous, is a jealous God.

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice:

16 And thou take of ^ttheir daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

^a Deut. 10: 1-4. ^b chap. 19: 12, 13. ^c Prov. 18: 10. ^d Num. 14: 18; 2 Chron. 20: 6; Neh. 9: 17; Psalm 86: 15; 104: 8; 116: 5; 145: 8; Joel 2: 13; Jonah 4: 2; Rom. 2: 4. ^e Psa. 57: 10. ^f Micah 7: 18. ^g chap. 20: 5, 6. ^h chap. 33: 15, 16. ⁱ chap. 33: 3. ^j Deut.

32: 9; Psa. 33: 12; 91: 14; 135: 4; Jer. 10: 10; Zechar. 2: 12. ^k Deut. 5: 4, 31; 29: 12, 14. ^l Deut. 4: 32, 37; Psa. 78: 12. ^m Psa. 65: 5. ⁿ Deut. 7: 14, 19; 9: 4, 5. ^o Josh. 23: 12, 13. ^p Heb. *statutes* p. Mat. 4: 10. ^q Num. 25: 1, 2; Ezra 9: 2; 2 Cor. 6: 14.

7. If men would find mercy and obtain the favor of God, they must seek him while he is to be found, and call upon him while he is near; repent of their sins, forsake their evil ways, and turn heartily to him: then he will abundantly pardon. Isa. 55: 7.

13. Clear views of the will and ways of God are earnestly desired by his people; especially such views as shall make plain the path of duty, and prepare them faithfully to walk in it.

17. The number and greatness of the favors which God has bestowed, may be pleaded as a reason why he should bestow still more and greater. When rightly improved, the more numerous they are the more numerous will be those which shall follow.

23. However great the manifestations of the glory of God, his people desire to see more, and they will see more and still more, as their blessedness and usefulness may require. But however much they may see, and however long their knowledge may continue to increase, it will only increase their sense of the infinitude of what remains unseen. 2 Cor. 3: 18.

CHAPTER XXXIV.
5. *The name*: his various perfections.

7. *By no means clear*: literally, clearing will not clear. Even the penitent, while they escape destruction, will not wholly escape the consequences of sin; and the perseveringly impenitent will finally perish. *Upon the children*: children often suffer from the sins of parents, while the punishment of no one is ever greater than his own sins deserve.

10. *Make a covenant*: he renewed his promise, though the people had so shamefully and wickedly broken theirs. *Do marvels*: perform wonderful things in giving their children the land of Canaan. *A terrible thing*, he would accomplish, through their means, towards their enemies.

11. *That which I command*: ver. 12-26.

12. *A covenant*: a treaty of peace. *A snare*: means of leading them into sin.

13. *Their groves*: where they worshipped idols.

14. *A jealous God*: especially displeased with those who worship any thing except himself.

17. *Molten*: that is, melted; idols cast in a furnace.

A. M. 2513.
B. C. 1491.

18 ¶ The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened^a bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All^b that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is* male.

20 But the firstling of an ass thou shalt redeem with a^c lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty.

21 ¶ Six^d days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

22 ¶ And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the year's^e end.

23 ¶ Thrice^d in the year shall all your men-children appear before the Lord God, the God of Israel.

24 For I will cast out the^f nations before thee, and enlarge thy borders: neither shall any^g man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The first of the^h first-fruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt notⁱ see the a kid in his mother's milk.

27 And the Lord said unto Moses, Write

^a chap. 12: 15; 23: 18. ^b chap. 13: 2. ^c Or, kid. ^d chap. 35: 2. ^e Heb. *revolution of the year*. ^f ch. 23: 14, 17. ^g ever, 11. ^h 2 Chron. 17: 10. ⁱ Job 1: 10. ^j Deut. 26: 2, 10. ^k Deut. 14: 21. ^l Deut. 31: 9.

18. *The feast of unleavened bread*; that connected with the passover. Chap. 23: 14-20.

19. *Is mine*; chap. 13: 2, 12, 13.

21. *Earing*; ploughing. *Harvest*; in the most busy seasons of the year, when they would be most strongly tempted to break the Sabbath, as well as at other times, they were to rest and keep the day holy.

22. *Feast of weeks*; pentecost, which began seven weeks, or the fiftieth day after the passover. Chap. 23: 16; Deut. 16: 9, 10. *Feast of ingathering*; of tabernacles, which was observed at the close of the harvest. Chap. 23: 14-16.

24. *Desire thy land*; while all the able-bodied men should be absent, God would not only prevent their land from being invaded, but he would keep their enemies from desiring it. This promise was literally fulfilled. In the history of the Jews, no instance is known of their enemies' taking advantage of their attendance upon the appointed feasts to invade the land.

28. *He wrote*: the Lord wrote the ten commandments on these tables, as he had done on the first, which were broken; and the other commands Moses wrote as God directed him, ver. 1; Deut. 10: 1.

29. *His face shone*; this was the effect of being with God, and beholding his glory.

33. *He put a veil on his face*; to prevent their

thou^l these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the Lord forty^j days and forty nights; he did neither eat bread, nor drink water. And he wrote^k upon the tables the words of the covenant, the ten^l commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face^m shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh; and he gave them in commandmentⁿ all that the Lord had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put a^o veil on his face.

34 But when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel^p that which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in to speak with him.

^j Deut. 9: 9, 18. ^k ver. 1; Deut. 4: 13; 10: 2, 4. ^l 2 Cor. 3: 7. ^m Heb. *words*. ⁿ Mat. 17: 2; Luke 9: 29; Acts 6: 15; 2 Cor. 3: 7, 13; Rev. 1: 16. ^o chap. 21: 1. ^p Num. 13: 40. ^q 2 Cor. 3: 13-16.

being afraid of him. The shining of his face indicated the glory, and his veiling it indicated the darkness of that dispensation, compared with the gospel. The veil also fitly illustrated the darkness of the human mind as to spiritual things, without the illuminating influences of the Holy Spirit. 2 Cor. 3: 6-18.

INSTRUCTIONS.

1. Notwithstanding the indignation of Jehovah against backsliders, those who repent and seek his mercy he will forgive, renew his covenant with them, and take them again under his gracious care.

7. Though God forgives his penitent believing people, he does not deliver them from all the consequences of their sins. The evils of them they may feel, in numerous ways, to the end of life, and even transmit to future generations; while none who do not repent, and turn heartily to him, can escape utter and irretrievable ruin.

11. No repentance of sin, or professed reformation, will avail to salvation, which does not lead men to do what God commands them.

11. To regard any object above Jehovah, or pay even external worship to any but him, is exceedingly offensive in his sight, and exposes those who are guilty of it to his just indignation.

15. Intimate connection with the openly wicked.

CHAPTER XXXV.

1 The Sabbath. 4 The free gifts for the tabernacle. 20 The readiness of the people to offer. 30 Bezaleel and Aholiab are called to the work.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, ^a These are the words which the LORD hath commanded, that ye should do them.

2 Six ^b days shall work be done, but on the seventh day there shall be to you ^c a holy day, a sabbath of rest to the LORD: whosoever doeth work ^d therein shall be put to death.

3 Ye shall kindle ^e no fire throughout your habitations upon the sabbath-day.

4 ^f And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: whosoever is of a ^g willing heart, let him bring it, an offering of the LORD: gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' ^h hair,

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx-stones, and stones to be set for the ephod, and for the breastplate.

10 And every wise-hearted among you shall come, and make all that the LORD hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 The ⁱ ark, and the staves thereof, with the mercy-seat, and the veil of the covering;

13 The table, and his staves, and all his vessels, and the ^j show-bread;

14 The candlestick also for the light, and

his furniture, and his lamps, with ^k the oil for the light;

15 And the ^l incense-altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;

16 The altar of burnt-offering, with his brazen grate, his staves, and all his vessels, the laver and his foot;

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 The ^m clothes of service, to do service in the holy ⁿ place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ^o And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one ^p whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, ^q offered an offering of gold unto the LORD.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' ^r hair, and red skins of rams, and badgers' skins, brought them.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim-wood for any work of the service, brought it.

25 And all the women that were wise-

^a Chap. 31:1, 2. ^b Lev. 23:3. ^c Heb. holiness. ^d Deut. 5:12, 14. ^e Exod. 3:11, 12. ^f Num. 15:32, 36. ^g Chap. 25:2. ^h Mark 12:11, 14. ⁱ 2 Cor. 8:11, 12, 19, 7. ^j Chap. 31:25. ^k Chap. 25:10, etc. ^l Lev.

and all apparent joining with them in their iniquity, or conniving at it, should be carefully avoided.

21. Often, plainly, and expressly, God commands men to keep the Sabbath, and no pressure of worldly business, even in the most pressing season, should lead them ever to neglect it. They have no right to do, to attempt, or wish to do any more business than is consistent with their remembering the Sabbath-day to keep it holy.

24. God is able so to control the desires and efforts of men, that none shall in the end be losers from conscientiously and perseveringly obeying him.

27. It is a great blessing to have the words of the Lord written in a book. And as we have the book which contains them, written not in words which man's wisdom taught, but which the Holy Ghost taught, their meaning should be communicated in the plainest manner to all the people.

28. The meaning and use of the Old Testament are, to a great extent, explained in the New. They

21, 22, 23, 24, chap. 25:1, etc. ¹ Chap. 27:29, 28:1, 7, 12. ² Chap. 31:10, 29:1, 1. ³ Num. 4:7, 7:2, 8. ⁴ Lev. 5:22. ⁵ Chap. 25:22. ⁶ 24:1 Chron. 28:1, 29:2, 29:1, 2, 3, 7, 12.

are parts of the same revelation, and a knowledge of both is necessary in order to a full understanding of either. Those, therefore, who think that the Old Testament is out of date, and that the study of it can be neglected without sin, or without great loss to the soul, do exceedingly err, not knowing the Scriptures.

CHAPTER XXXV.

3. *Kindle no fire*; for any worldly purpose; not even to manufacture articles for the tabernacle, or sanctuary of the Lord.

120. The tabernacle. Chap. 25:2, 10.

18. *Pins of the tabernacle*; supposed to be those to which the cords of the sacred tent were fastened, and which were driven into the ground, to keep it firm in its place.

22. *Tablets*; supposed to be ornaments worn around the head or neck.

25. *Wise-hearted*; skilled in curious spinning

A. M. 2513.
B. C. 1491. hearted did ^aspin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' hair.

27 And the rulers brought onyx-stones, and stones to be set, for the ephod, and for the breastplate;

28 And ^cspice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing ^d offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, "See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamaach, of the tribe of Dan.

35 Them hath he ^efilled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

^a chap. 28:33; Kings, 21:7; Prov. 31:19; b 1 Chr. 29:6; Ezra 2:68; c chap. 30:23; d ver. 21; 1 Chr. 29:9; e chap. 31:2, etc.; f Neh. 2:12; g ver. 31; chap. 31:3, 6; 1 Kings, 3:21; 7:14; 2 Chr. 2:14;

INSTRUCTIONS.

2. The observance of the Sabbath was so essential to the civil welfare of the Israelites, and to the prevalence and perpetuity of true religion, that it was here placed first among the directions which God gave his people. The command to keep it holy was often repeated, and on a variety of occasions; and the open, presumptuous violation of it was to be punished with death.

5. Free, voluntary offerings for the purpose of promoting the glory of God and the good of mankind, are peculiarly pleasing to him.

10. Those whose talents and skill are employed in doing what God has commanded, are, in the best sense, wise-hearted; while those whose powers are not employed in obeying him, are, in the most emphatic sense, fools. Psal. 11:1; Prov. 17:16.

22. All who are truly wise, both men and women, when they know the will of God, will be disposed to do it; and in offering willingly to him of what he has given them, they will derive from it greater enjoyment and benefit than if they had hoarded it, or employed it on themselves.

29. In giving to the Lord of what he has given

CHAPTER XXXVI.

1 The offerings are delivered to the workmen. 5 The liberality of the people is restrained. 8 The curtains of cherubim. 11 The curtains of goats' hair. 19 The covering of skins. 20 The boards with their sockets. 31 The bars. 35 The veil. 37 The hanging for the door.

THEN wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it:

3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 ¶ And all the ^b wise men, that wrought all the ^c work of the sanctuary, came every man from his work which they made:

5 And they spake unto Moses, saying, The people bring much ^d more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make ^e it, and too much.

8 ¶ And every wise-hearted man among

Isa. 28:36; Jer. 17:1; chap. 28:31; 31:6; 35:10, 35; 1 chron. 28:9; Num. 7:19; Heb. 8:2; j chap. 35:25, 26; 1 Chr. 29:5; k 1 Cor. 3:10; 1 2 Chr. 24:13; m 2 Cor. 8:2, 3; Phil. 4:17, 18; n 2 Chr. 31:10;

to them, all may take a part, the poor as well as the rich, and their offerings may be equally acceptable. If there be a willing mind, it is accepted according to what any one hath, and not according to what he hath not. Mark 12:43-44; 2 Cor. 8:12.

31. Mechanical skill, as really as divine grace, men receive from God; but they can obtain and confer the benefits of neither without their own efforts. And both, to be accepted, must be employed in the service and to the glory of the Giver.

CHAPTER XXXVI.

INSTRUCTIONS.

3. Those who are intrusted with public contributions should conscientiously appropriate them to the objects for which they are given, and avoid both the reality and the appearance of employing any part of them for other purposes.

7. The hearts of men, and all their powers, are so under the control of God, that he can at any time lead them to devote any portion of what he gives them to his service, and make them instrumental in such ways as he sees best of advancing his cause.

them that wrought the work of the tabernacle made ^aten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty ^bloops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *taberna*cule to another.

13 And he made fifty *taches* of gold, and coupled the curtains one unto another with the *taches*: so it became ^cone taberna-cle.

14 ^dAnd he made curtains of ^egoats' hair for the tent over the taberna-cle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty *taches* of brass to couple the tent together, that it might be one.

19 And he made a ^fcovering for the tent of rams' skins dyed red, and a covering of badgers' skins above *that*.

20 ^gAnd he made ^hboards for the taberna-cle of ⁱshittim-wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the taberna-cle.

23 And he made boards for the taberna-cle: twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the ^{A. M. 2314} taberna-cle, *which is* toward the north corner, he made twenty boards.

26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the taberna-cle westward he made six boards.

28 And two boards made he for the corners of the taberna-cle in the two sides.

29 And they were ^kcoupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, under ^levery board two sockets.

31 ^mAnd he made ⁿbars of shittim-wood: five for the boards of the one side of the taberna-cle.

32 And five bars for the boards of the other side of the taberna-cle, and five bars for the boards of the taberna-cle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold *to be* places for the bars, and overlaid the bars with gold.

35 ^oAnd he made a ^pveil of blue, and purple, and scarlet, and fine twined linen, with cherubim made he it of cunning work.

36 And he made thereunto four pillars of shittim-wood, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver.

37 ^qAnd he made a ^rhanging for the taberna-cle-door of blue, and purple, and scarlet, and fine twined linen, ^sof ^tneedle-work: 38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were* of brass.

CHAPTER XXXVII.

1 The ark. 6 The mercy-seat with cherubim. 10 The table with his vessels. 17 The candlestick with his lamps and instruments. 25 The altar of incense. 29 The anointing oil and sweet incense.

AND Bezaleel made the ^uark of shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

^a chap. 26:1, etc. ^b chap. 26:6. ^c 1 Cor. 10:1. ^d Eph. 2:20, 22; 1 Peter, 2:4, 5. ^e chap. 26:7. ^f chap. 26:8. ^g chap. 26:15. ^h chap. 25:5, 10. ⁱ Numbers, 25:1. ^j Dent. 10:3. ^k Heb. twined. ^l Heb. two sockets, two sockets under one board.

^m chap. 26:31. ⁿ chap. 26:31; 30:6. ^o Matthew 27:51; Hebrews 10:2. ^p chap. 26:32. ^q Heb. the work of a needle-worker, or embroidery. ^r Psa. 45:14. ^s chap. 25:10, 40:3, 21. ^t Numbers 10:33, 34.

CHAPTER XXXVII.

2. He overlaid it with pure gold: some have 128

supposed that this was done with thin plates, others that it was gilt.

<sup>A. M. 2513.
B. C. 1491.</sup> 3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the ^amercy-seat of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made ^btwo cherubim of gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub ^con the end on this side, and another cherub ^don the other end on that side: out of the mercy-seat made he the cherubim on the two ends thereof.

9 And the ^echerubim spread out *their* wings on high, and covered with their wings over the mercy-seat, with their faces one to another; *even* to the ^fmercy-seat-ward were the faces of the cherubim.

10 ¶ And he made the ^gtable of shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof;

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of a handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his ^hdishes, and his spoons, and his bowls, and his covers ⁱto cover withal, of pure gold.

17 ¶ And he made the ^kcandlestick of pure gold: of beaten work made he the candlestick: his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the ^lincense-altar of shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare: and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim-wood, and overlaid them with gold.

29 ¶ And he made the ^mholy anointing oil, and the ⁿpure incense of sweet spices, according to the work of the apothecary.

CHAPTER XXXVIII.

1 The altar of burnt-offering. 8 The laver of brass. 9 The court. 21 The sum of that the people offered.

AND he made the ^aaltar of burnt-offering of shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

^a chap. 25: 17. ^b 1 Kings, 6: 23; Psalm 80: 1. ^c Or, out of. ^d Or, out of. ^e Gen. 3: 24; Isa. 6: 2; Ezek. 40: 10. ^f chap. 25: 20. ^g chap. 25: 23; 35: 13; 40: 4, 22; Ezekiel 40: 24; Malachi 1: 12. ^h chap. 25: 29; 2 Tim. 2: 20. ⁱ Or, to pour out withal. ^j chap.

25: 31; 40: 24, 25; 1 Chron. 28: 15; 2 Chron. 13: 11; Zeck. 4: 2, 11; Heb. 9: 2; Rev. 1: 12, 20; 2: 1, 5. ^k chap. 30: 1. 40: 27; Luke 1: 9, 10; Rev. 8: 3, 4. ^l chap. 30: 23; Psa. 23: 5; 92: 10; Isaiah 61: 1, 3. ^m chap. 30: 34. ⁿ chap. 27: 1.

INSTRUCTIONS.
As the dwelling of God in the tabernacle, and the sacrifices of his people, were preparatory to and emblematical of his tabernacling in human flesh, and by one offering of himself opening the treasures of his grace to mankind, every thing relating to them is recorded with minute exactness, and the fact care-

fully stated that all was done according to the pattern shown to Moses in the mount: thus indicating that redemption is peculiarly the work of God, and reflecting special honor on Christ as Redeemer.

CHAPTER XXXVIII.

1. The altar: chap. 27: 1-8.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass.

4 And he made for the altar a brazen grate of network, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal: he made the altar hollow with boards.

8 ¶ And he made the ^alaver of brass, and the foot of it of brass, of the ^blooking-glasses of the women ^cassembling, which assembled at the door of the tabernacle of the congregation.

9 ¶ And he made the ^dcourt: on the south side southward the hangings of the court were of fine twined linen, a hundred cubits:

10 Their pillars were twenty, and their brazen sockets twenty; the hooks of the pillars and their fillets were of silver.

11 And for the north side the hangings were a hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court ^aand ^bthe round about were of fine twined linen.

17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needle-work, of ^cblue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver.

20 And all the ^dpins of the tabernacle, and of the court round about, were of brass.

21 ¶ This is the sum of the tabernacle, even of the ^etabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of ^fIthamar, son to Aaron the priest.

22 And ^gBezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him was ^hAholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the ⁱgold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the ^jshekel of the sanctuary.

25 And ^kthe silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A bekah for ^levery man, that is, half a shekel, after the shekel of the sanctuary, for ^mevery one that went to be numbered, from twenty years old and ⁿupward, for

^a chap. 30:18. ^b Or, brass. ^c glasses. ^d Heb. assembling by troops. ^e chap. 27:9. ^f 1 Kings, 6:26. ^g Psalm 81:2, 10. ^h 2 Chron. 3:14. ⁱ chap. 27:16. ^j 2 Chron. 3:9. ^k Ezra 9:8. ^l Isa. 22:23. ^m Num. 1:50, 53, 96-15; 10-11, 17, 7, 8, 18; 24. ⁿ 2 Chron. 24:6. ^o Acts 7:44. ^p Rom. 11:19. ^q Num. 4:28, 33.

8. The laver; chap. 30:18-21. Looking-glasses; mirrors of polished metal. Which assembled; for religious purposes, and to unite in the worship of God.

9. The court; chap. 27:9.

18. The height in the breadth: the height of the gate, or entrance, was equal to the breadth of the curtain, or hanging, which closed it.

21. The sum; enumeration or statement of the various articles for the tabernacle.

21. Talents—shekels: a shekel was half an ounce avoirdupois, and a talent equal to three thousand shekels, or ninety-three pounds and twelve ounces. In value, a shekel was about fifty cents,

^a chap. 31:1, 6; 35:26. ^b chap. 35:34. ^c 1 Chron. 22:14, 24; 27:17. ^d Hag. 2:8. ^e chap. 30:13, 24. ^f Lev. 6:15; 27:3, 25. ^g Num. 3:47; 18:16. ^h Heb. a poll. ⁱ chap. 30:13, 15. ^j 1 Num. bers 1:4; 26:54.

and a talent of silver about fifteen hundred dollars. A talent of gold was equal, it is supposed, to about twelve times that amount.

INSTRUCTIONS.

8. Religion has ever taken a strong and permanent hold upon the heart of woman; and while it has greatly elevated, adorned, and ennobled her character, increased her enjoyments, and extended her usefulness, it has been greatly promoted by her prayers, her example, her sacrifices, and her efforts.

21. However much property, at the direction of God, is devoted to the promotion of his glory, in the establishment and support of his worship, instead of being lost, as many suppose, it is employed

A. M. 2513.
B. C. 1491. six hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; a hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and ^bfilleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAPTER XXXIX.

1 The clothes of service and holy garments. 2 The ephod. 3 The breastplate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linen. 30 The plate of the holy crown. 32 All is viewed and approved by Moses.

AND of the ^cblue, and purple, and scarlet, they made ^dclothes of service, to do service in the holy *place*, and made the holy garments for Aaron; as the Lord commanded^e Moses.

2 And he made the ^fephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into wires*, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with cunning work*.

4 They made shoulder-pieces for it, to couple *it together*: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was upon it, was* of the same, according to the work thereof: of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

6 ¶ And they wrought onyx-stones inclosed in ouches of gold, graven, as signets are ^ggraven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be stones* for a memorial^h to the children of Israel; as the Lord commanded Moses.

8 ¶ And he made the ⁱbreastplate of cunning work, like the work of the ephod:

of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being doubled*.

10 And they set in it four rows of stones: *the first row was* a ^jsardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a figure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of ^kIsrael, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the ^ltwo wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

22 ¶ And he made the ^mrobe of the ephod of woven work, all of blue.

23 And *there was* a hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, *and twined linen*.

^a chap. 26:14, 32. ^b chap. 27:17. ^c chap. 25:4, 35:23. ^d chap. 31:10; 35:16. ^e chap. 28:4; Ezek. 42:14. ^f chap. 28:6; Lev. 8:7.

^g chap. 28:22. ^h chap. 28:20; Josh. 4:7. ⁱ ch. 28:15, etc. ^j Rev. 21:14, 20. ^k Rev. 21:12. ^l Cant. 1:10. ^m ch. 28:31.

to the greatest advantage, both to the possessors and to the world.

CHAPTER XXXIX.

2-31. The high-priest's dress. Chapter 28.

25 And they made ^abells of pure gold, and put the bells between the ^bpomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded Moses.

27 ^cAnd they made ^ccoats of fine linen of woven work for Aaron, and for his sons,

28 And a ^dmitre of fine linen, and goodly bonnets of fine linen, and ^elinen breeches of fine twined linen,

29 And a ^fgirdle of fine twined linen, and blue, and purple, and scarlet, of needle-work; as the Lord commanded Moses.

30 ^gAnd they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to the engravings of a signet*, **HOLINESS TO THE LORD.**

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses.

32 ^hThus was all the work of the tabernacle of the tent of the congregation finished; and the children of ^bIsrael did according to all that the Lord commanded Moses, so did they.

33 ⁱAnd they brought the tabernacle unto Moses, the tent, and all his furniture, his tables, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering;

35 The ark of the testimony, and the staves thereof, and the mercy-seat;

36 The table, and all the vessels thereof, and the show-bread;

37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and ^jthe sweet incense, and the hanging for the tabernacle-door;

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot;

40 The hangings of the court, his ^kpillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The ^lclothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the Lord commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so had they done it: and Moses ^mblessed them.

CHAPTER XL.

1 The tabernacle is commanded to be reared, 9 and anointed. 13 Aaron and his sons to be sanctified. 16 Moses performeth all things accordingly. 31 A cloud covereth the tabernacle.

AND the Lord spake unto Moses, saying,

2 On the first ⁿday of the first month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.

4 And thou shalt bring in the table, and set in order ^othe things that are to be ^pset in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the ^qlaver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court-gate.

9 And thou shalt take the anointing oil, and ^ranoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

CHAPTER XL.

2. The first day of the first month; they started from Egypt on the fifteenth day of the first month. On the fiftieth day after, the law was given from mount Sinai; and Moses was eighty days in the mount. A number of other things were done, and several delays occasioned, which must have occupied about six months, before the tabernacle was begun. As the first day of the first month would make a year from the time they left Egypt wanting fifteen days, they were probably employed not far from six months in preparing the tabernacle.

^a chap. 28:33. ^b Cant. 4:13. ^c chap. 28:31, 39. ^d chap. 28:4, 39. ^e chap. 28:12; Ezek. 1:18. ^f chap. 28:39. ^g Zech. 14:20. ^h ver. 42, 43. ⁱ chap. 25:10; Deut. 12:32. ^j 1 Sam. 15:22; 1 Chron. 28:19; Mat. 23:20. ^k Heb. 8:5. ^l Heb. the incense of sweet spices. ^m chap.

31:10. ⁿ chap. 35:10. ^o Gen. 14:14. ^p Lev. 9:22, 23; Num. 6:23, 27; Josh. 22:6; 2 Sam. 6:18. ^q 1 Kings, 8:14; 2 Chron. 30:27. ^r Neh. 11:22; Luke 2:34. ^s ver. 17; chap. 12:2. ^t 13:4. ^u Num. 7:1. ^v Heb. the order thereof. ^w Lev. 24:8. ^x ver. 30; chap. 30:18. ^y ch. 30:26.

43. Moses blessed them; invoked on them the blessing of God.

INSTRUCTIONS.

32. When numbers unite earnestly and perseveringly in a good work, much, with the blessing of God, may be accomplished in a short time.

42. When things are undertaken and accomplished according to the directions of God, they will be done in the best manner.

43. When others have done well we should show ourselves pleased, ask God to bless them, and give to him the glory.

<sup>A. M. 2514.
B. C. 1500.</sup> 10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and ^ait shall be an altar ^{*most} holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt ^bbring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and ^canoint him, and sanctify ^dhim; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an ^eeverlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the Lord commanded him, so did he.

17 ¶ And it came to pass in the ^ffirst month in the second year, on the first ^gday of the month, ^hthat the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

20 ¶ And he took and ⁱput the testimony into the ark, and set the staves on the ark, and put the ^jmercy-seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the ^kveil of the covering, and covered the ark of the testimony; as the Lord commanded Moses.

22 ¶ And he put the ^ltable in the tent of the congregation, upon the side of the tabernacle ^mnorthward, without the veil.

23 And he set the bread in order upon it before the Lord; as the Lord had commanded Moses.

^a chap. 29:36, 37. ^b Heb. holiness of holiness. ^c Lev. 8:1-13. ^d chap. 28:41; Isa. 61:1; 1 John. 2:20. ^e John 17:19. ^f Num. 9:13; Psalm 110:4; Heb. 7:17, 24. ^g ver. 21; Num. 7:1. ^h chap. 25:16. ⁱ chap. 37:16, 9. ^j chap. 26:33; 35:12. ^k ver. 4. ^l chap. 26:35. ^m ver. 1; chap. 25:37. ⁿ chap. 30:7. ^o ver. 6; chap. 27:1, 2.

17. *In the second year*; after their departure from Egypt.

20. *The testimony*; the tables containing the ten commandments, that solemn testimony of God with regard to the duty of men.

21. *The veil of the covering*; that which covered or closed the entrance into the holy of holies, and thus prevented the ark from being seen, except by the high-priest once a year. Chap. 30:10; Heb. 9:7.

22. *As the Lord commanded*; chap. 30:19-21.

23. *The court*; chap. 27:9-19. *Finished the work*; the work of preparing the tabernacle according to the pattern which God showed, and the directions he gave to Moses in the mount.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he ¹lighted the lamps before the Lord; as the Lord commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the veil:

27 And he ²burnt sweet incense thereon: as the Lord commanded Moses.

28 ¶ And he set up the hanging ^{at} the door of the tabernacle.

29 And he put the ³altar of burnt-offering ^{by} the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the meat-offering; as the Lord commanded Moses.

30 ¶ And he set the ⁴laver between the tent of the congregation and the altar, and put water there, to wash ^{withal}.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they ⁵washed; as the Lord commanded Moses.

33 And he reared ⁶up the court round about the tabernacle and the altar, and set up the hanging of the court-gate. So Moses finished the work.

34 ¶ Then a ⁷cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 And when the ⁸cloud was taken up from over the tabernacle, the children of Israel ⁹went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed ¹⁰not till the day that it was taken up.

38 For the cloud of the ¹¹Lord ^{was} upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

^a ver. 7; chap. 30:18. ^b chap. 30:19, 20; Psa. 73:13. ^c ver. 8; chap. 27:9, 16. ^d chap. 13:21, 22; 24:13, 33, 34; Lev. 16:2; Num. 9:15; 1 Kings, 8:10; 2 Chron. 5:13; 7:2; Psa. 18:10, 12; Isa. 6:4; Hag. 2:7, 9; Rev. 15:8. ^e Neh. 9:19. ^f Heb. journeyed. ^g Psa. 31:15. ^h Psa. 78:14; 105:39; Isa. 43:5.

34. *A cloud*; that in which Jehovah dwelt. *The glory of the Lord*; the resplendent brightness which manifested his presence.

36. *The cloud was taken up*; and moved forward in the way that they should go. Chap. 13:21, 22; Num. 9:15-23; Neh. 9:19; Psa. 78:14; 105:39.

INSTRUCTIONS.

1. The return of the seasons is well adapted to remind us of the goodness of God, and our obligations to him for his mercies. And when, according to his will, we begin the year with devout acknowledgment and adoring him, we may hope that whether we continue to its close in this world, or

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

CHAPTER I.

1 The burnt-offerings, 3 of the herd, 10 of the flocks, 11 of the fowls.

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall

* Ex. 19:33; Num. 12:4, 5. b chap. 22:18. c chap. 3:1, 22:20, 9:1, Ex. 12:33; Deut. 15:21; Mal. 1:14; Luke 1:35; John 1:36; Eph. 5:27; Heb. 9:14. 1 Pet. 1:19. d chap. 3:2, 8, 13; 4:15; 8:14, 22; 16:21; Ex. 24:19, 15, 19. Num. 8:12; Isa. 53:4-6; 2

are removed to another, we shall still be happy in the service of God.

15. Such is the nature of men, and such the ways in which they are most usefully impressed, that the setting apart of particular places for public worship, and of particular men to conduct it, is suited to promote their highest good.

32. The doing of all things as the Lord commands, is the sure way of promoting his glory, and of obtaining his blessing. It is also the way to make our temporary sojourn on earth a preparation for an eternal dwelling with God in heaven.

33. God's taking forty days to give directions about the tabernacle and its worship, and but six to create the world; and his occupying many chapters of the Bible to describe the former, and but one to describe the latter, should increase our conviction of the superiority of redemption to creation, and lead us to regard principally not things seen and temporal, but things unseen and eternal.

35. All the preparation that was made to provide a dwelling-place for God, and institute his worship among the Israelites, the glory which filled the tabernacle, his guidance of them by the pillar of cloud and fire in all their journey through the wilderness, and his introduction of them into Canaan, prefigured his dwelling in human nature and becoming

put fire upon the altar, and lay the wood in order upon the fire: A. M. 2514.
B. C. 1490.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a sweet savor unto the LORD.

10 And if his offering be of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt-sacrifice, an offering made by fire, of a sweet savor unto the LORD.

Cor. 5:21. e chap. 22:21, 27. f Isa. 56:7. g chap. 4:20, 26; 9:7, 16; 21; Num. 15:25. 2 Chron. 29:24, 24; Heb. 10:4. 1 John. 2:2. 2 chap. 3:8. 2 Chr. 35:11. 1 Pet. 5:25. Heb. 12:24. h Gen. 8:21; Ezek. 20:28, 41; Eph. 5:2; Phil. 1:18. i Ex. 40:22; Ezek. 8:5.

the light of the world, that such as should follow him might be guided by his counsel, and afterwards be received to glory. John 1:14; 8:12; Heb. 9:2-28.

CHAPTER I.

1. *Out of the tabernacle*; the previous directions God gave to Moses from the mount; the subsequent, from the tabernacle.

3. *Without blemish*; this was designed to indicate the perfection of Jesus Christ the great atoning sacrifice, and the duty of offering to him the best we have. *Before the Lord*; who dwelt in the tabernacle on the mercy-seat.

4. *Put his hand upon the head of the burnt-offering*; thus confessing his desert of death, and his desire that the death of the innocent victim might be a substitute for his own death.

6. *Flay*; take off the skin.

9. *Wash in water*; showing the necessity of internal purification. *A sweet savor*; acceptable to God as pointing to the atonement of Christ.

11. *Northward*; the approach to the altar is supposed to have been from the south; the ashes and refuse to have been cast on the east side, ver. 16; while the tabernacle stood on the west. This left the north side vacant.

A. M. 2614. B. C. 1490. 14 ¶ And if the burnt-sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of ^aturtledoves, or of young pigeons.

15 And the priest shall bring it unto the altar, and ^awring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his ^afeathers, and east it beside the altar on the east part, by the place of the ashes.

17 And he shall cleave it with the wings thereof, *but* shall not ^bdivide it asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it is a burnt-sacrifice, an offering made by fire, of a ^csweet savor unto the LORD.

CHAPTER II.

1 The meat-offering of flour with oil and incense, 4 either baked in the oven, 5 or on a plate, 7 or in a frying-pan, 12 or of the first-fruits in the ear. 13 The salt of the meat-offering.

AND when any will ^doffer a meat-offering unto the LORD, his offering shall be of fine flour: and he shall pour oil upon it, and put frankincense thereon.

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall ^eburn the memorial of it upon the altar, to be an offering made by fire, of a sweet savor unto the LORD:

3 And the remnant of the meat-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

^a chap. 5:7; 12:8; Luke 2:24. ^b Or, pinch off the head with the nail. ^c 1 Or, the fifth thereof. ^d Gen. 15:10. ^e ver. 9, 13, 4 chap. 6:14; 9:17; Num. 15:4. ^f ver. 9; chap. 5:12; 24:7. Acts 10:4. ^g Ex. 29:2. ^h Or, on a flat plate, or slice. ⁱ chap.

14. *Turtledoves*; emblems of meekness, innocence, and purity.

17. *Not divide it asunder*; not entirely separate one part from the other. Chap. 5:8.

INSTRUCTIONS.

3. We should be voluntary, cheerful, and hearty in all our offerings to God; for he looks upon the heart and loves a cheerful giver. 2 Cor. 9:7.

4. The great doctrine of atonement by the sufferings of the innocent for the guilty, has ever held a conspicuous place in the communications of God with men; and he has shown himself to be just, as well as merciful, in his bestowment of blessings upon them.

9. Purity of heart, as well as reliance on the atonement, is needful to acceptance with God.

13. The offering of innocent animals for guilty men typified the death of Christ for sinners, that God might be just and yet justify the ungodly. See the epistle to the Hebrews, a book which may be profitably read in connection with the books of Leviticus and Numbers.

17. The hearty offerings of the poor, though in the sight of men of small value, may through the atonement be as acceptable to God as the most costly offerings of the rich, and may receive as great reward.

4 ¶ And if thou bring an oblation of a meat-offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened ^fwafers anointed with oil.

5 ¶ And if thy oblation be a meat-offering baked ^gin a pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it is a meat-offering.

7 ¶ And if thy oblation be a meat-offering baked in the frying-pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a ^hmemorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savor unto the LORD.

10 And that which is left of the meat-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with leaven: ⁱ for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the ^jfirst-fruits, ye shall offer them unto the LORD: but they shall not ^kbe burnt on the altar for a sweet savor.

13 And every oblation of thy meat-offering shalt thou season with ^lsalt; nei-

6:15. ^h chap. 6:17; Ex. 12:19, 20; Mat. 16:11; Mark 8:15; Luke 12:11; 1 Cor. 5:6-8. ⁱ chap. 23:10, 11; Exodus 22:29. ^j *Incend.* ^k Numbers 18:19; Ezra 7:22; Ezek. 43:24; Mark 9:49.

CHAPTER II.

1. *A meat-offering*; meat, in the Bible, means any kind of food; in this case, it means flour. Of the burnt-offerings, described in the preceding chapter, the whole was burnt with fire; of the meat-offerings described in this chapter, a part, called the memorial, ver. 2, was burnt, and the rest was eaten by the priests, ver. 3; pointing not only to the atonement of Christ, but to the necessity of union to him by faith and love.

2. *Oil—frankincense*; emblems of the influences of the Holy Spirit, and the acceptable intercession of Christ and supplications of his people. Isa. 61:1; 1 John, 2:27; Psa. 141:2; Rev. 8:3, 4.

4. *Wafers*; thin cakes.

9. *A memorial*; that part of the meat-offering which was burnt, pointing to the justice and mercy of God in the atonement, and the blessings which on account of it he bestows.

11. *No leaven, nor—honey*; leaven was an emblem of hypocrisy, and honey of sensual indulgence, both of which are offensive to God.

13. *Salt*; an emblem of purity, integrity, and perpetuity. Mark 9:49; Col. 4:6.

INSTRUCTIONS.

2. In all our offerings, in order to be accepted, we must have respect to the atonement, righteousness, and intercession of Christ.

ther shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the Lord, thou shalt offer for the meat-offering of thy first-fruits green ears of corn dried by the fire, *even* corn ^a beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord.

CHAPTER III.

1 The peace-offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.

AND if his oblation be a sacrifice of peace-offering,^b if he offer it of the herd, whether it be a male or female, he shall offer it without ^cblemish before the Lord.

2 And he shall ^dlay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the Lord; the ^efat that ^fcovereth the inwards, and all the fat that is upon the inwards.

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the ^gcaul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall ^hburn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savor unto the Lord.

6 ⁱAnd if his offering for a sacrifice of peace-offering unto the Lord be of the

flock, male or female, he shall offer ^{A. M. 2451.} it without ^{B. C. 1346.} ^ablemish.

7 If he offer a lamb for his offering, then shall he offer it ^bbefore the Lord.

8 And he shall lay his ^chand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the Lord; the ^dfat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards.

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the ^ecaul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: it is the ^ffood of the offering made by fire unto the Lord.

12 ^gAnd if his offering be a goat, then he shall offer it before the Lord.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards.

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savor: all the fat ^his the Lord's.

17 *It shall be a perpetual ⁱstatute for your generations throughout all your dwellings, that ye eat neither fat nor ^jblood.*

^kVer. 4. 1 chap. 21: 6, 22; Num. 28: 2; Ezek. 41: 7; Mal. 1: 7, 12; 1 Cor. 10: 21. ^lm chap. 7: 23, 25; 1 Sam. 2: 15; 2 Chron. 7: 7. ⁿchap. 6: 18; 7: 36; 17: 7; 23: 14. ^oGenesis 9: 4; Deuteronomy 12: 16; 1 Sam. 9: 11; 32: 33; Ezek. 41: 7, 15; Acts 15: 20, 29.

ed; and our own highest interests, as well as his glory, will be promoted by our devoting them to him.

CHAPTER III.

1. *Peace-offering*: an expression not only of reliance on the atonement, and of gratitude for mercies, but of peace, friendship, and communion with God and with one another. 2 Chron. 33: 16; Psa. 107: 22; 116: 16, 17.

2. *Sprinkle the blood*: typifying that blood which purifies the conscience from dead works to serve the living God. Heb. 9: 14–11; 12: 24.

11. *The food*: that part of the beast or offering which was presented to God. Ver. 16; chap. 21: 6, 8, 17, 21, 22; Num. 28: 2; Ezek. 41: 7; Mal. 1: 7, 12; Rev. 3: 20.

17. *Neither fat nor blood*: the fat of the in-

3. God has ever required that a support be provided for his ministers. Under the Old Testament he ordained that those who waited at the altar, should be partakers with the altar; and under the New, that those who preach the gospel should live of the gospel. 1 Cor. 9: 13, 14.

9. Christ, as our great High-priest and Intercessor, must present all our offerings perfumed with the incense of his merits, in order to have them rise with acceptance before God. Rev. 8: 3, 4.

13. Pride, hypocrisy, and sinful indulgence of every sort must be avoided, and humility, sincerity, and self-denial assiduously cultivated, if we would meet the approbation and obtain the blessing of the Most High.

11. With the first-fruits of our time, talents, property, and all that we possess, God is well pleas-

A. M. 2514.
B. C. 1590.

CHAPTER IV.

1 The sin-offering of ignorance, 3 for the priest, 13 for the congregation, 22 for the ruler, 27 for any of the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin ^athrough ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them;

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a ^byoung bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the ^cbullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is ^danointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the ^eblood seven times before the LORD, before the veil of the sanctuary.

7 And the priest shall put *some* of the blood upon the ^fhorns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the ^gbottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

wards and the blood above-mentioned. The one was to be burnt, and the other sprinkled upon the altar. Ver. 13, 16. The breast and the right shoulder were given to the priests. The remainder, which was much the greater part, belonged to the offerers, and was eaten by them and their friends.

INSTRUCTIONS.

5. The comfort of our thanksgivings to God, the peace we have through faith in Christ, and the joy of communion with him and his people, we should ever remember are mercies which come to us through the Saviour's blood. Eph. 2:13-22.

11. The kindness and condescension of God, in commencing with his people, and permitting them to feast with him on the riches of his grace, are unspeakably great.

17. While we receive with thanksgiving the mercies which God bestows, we should conscientiously abstain from using, and should *sacredly* consecrate to him, that portion which he requires.

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung.

12 Even the whole bullock shall he carry forth ^hwithout the camp unto a clean place, where the ashes are poured out, and ⁱburn him on the wood with fire: ^jwhere the ashes are poured out shall he be burnt.

13 ¶ And if the ^kwhole congregation of Israel sin through ignorance, and the thing be ^lhid from the eyes of the assembly, and they have done *some* what against any of the commandments of the LORD *concerning things* which should not be done, and are ^mguilty:

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall ⁿlay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the ^opriest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the veil.

18 And he shall put *some* of the blood upon the ^phorns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar.

19: 5; Hebrews 13:11. ^h Heb. *at the pouring out of the ashes*. ⁱ Num. 15:24. ^j Joshua 7:11. ^k 1 Tim. 1:13. ^l chap. 5:2, 4, 17. ^m Exra 10:19. ⁿ chap. 13:4. ^o ver. 5; Hebrews 9:12, 14. ^p ver. 7.

CHAPTER IV.

2. *Through ignorance*; not sensible at the time of doing what was wrong, but becoming convinced of it afterwards. Ver. 22, 28.

3. *The priest that is anointed*; the high-priest. Ex. 29:7, 29, 30; Lev. 8:12; 21:10-12. *According to the sin of the people*; his sin was aggravated; it might lead the people to sin, or involve them in its consequences.

4. *Lay his hand upon the bullock's head*, thus confessing his sin and his desire to have the liability to suffer transferred from himself to the sacrifice of God's appointment.

6. *Seven*; a number signifying fulness, completeness.

12. *The whole bullock*; except the fat, which was burnt, and the blood. Ver. 6-10. *With fire*; a fire made upon the ground for that purpose.

15. *The elders*; their chief men, magistrates, representatives of the people.

20 And he shall do with the bullock as ^ahe did with the bullock for a sin-offering, so shall he do with this; and the priest shall ^bmake an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the ^cfirst bullock: it is a sin-offering for the congregation.

22 ^dWhen a ruler hath sinned, and done *some* ^ewhat through ^fignorance *against* any of the commandments of the Lord his God *concerning things* which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, ^gcome to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish;

24 And he shall lay his ^hhand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it is a sin-offering.

25 And the priest shall take of the blood of the ⁱsin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the fat of the ^jsacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ^kAnd if any one of the common people ^lsin through ignorance, while he doeth *some* ^mwhat *against* any of the commandments of the Lord *concerning things* which ought not to be done, and be ⁿguilty;

28 Or if his sin, which he hath ^osinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his ^phand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

^a Lev. 1, 10; Num. 15, 22; Deut. 19, 15; Rom. 4, 11; Gal. 3, 13; Heb. 7, 17; 10; 10, 12; 13; 13, 17; 1, 7; 2, 1; Rom. 4, 15; 5, 13; 12, 12; 13, 13; 14, 13; 15, 13; 16, 13; 17, 13; 18, 13; 19, 13; 20, 13; 21, 13; 22, 13; 23, 13; 24, 13; 25, 13; 26, 13; 27, 13; 28, 13; 29, 13; 30, 13; 31, 13; 32, 13; 33, 13; 34, 13; 35, 13; 36, 13; 37, 13; 38, 13; 39, 13; 40, 13; 41, 13; 42, 13; 43, 13; 44, 13; 45, 13; 46, 13; 47, 13; 48, 13; 49, 13; 50, 13; 51, 13; 52, 13; 53, 13; 54, 13; 55, 13; 56, 13; 57, 13; 58, 13; 59, 13; 60, 13; 61, 13; 62, 13; 63, 13; 64, 13; 65, 13; 66, 13; 67, 13; 68, 13; 69, 13; 70, 13; 71, 13; 72, 13; 73, 13; 74, 13; 75, 13; 76, 13; 77, 13; 78, 13; 79, 13; 80, 13; 81, 13; 82, 13; 83, 13; 84, 13; 85, 13; 86, 13; 87, 13; 88, 13; 89, 13; 90, 13; 91, 13; 92, 13; 93, 13; 94, 13; 95, 13; 96, 13; 97, 13; 98, 13; 99, 13; 100, 13; 101, 13; 102, 13; 103, 13; 104, 13; 105, 13; 106, 13; 107, 13; 108, 13; 109, 13; 110, 13; 111, 13; 112, 13; 113, 13; 114, 13; 115, 13; 116, 13; 117, 13; 118, 13; 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A. M. 2514.
B. C. 1590. beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if it be hidden from him*; he also shall be unclean, and ^aguilty.

3 Or if he ^btouch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he ^cknoweth of it, then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* ^dlips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess ^ethat he hath sinned in that *thing*:

6 And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin-offering: and the priest shall make an atonement for him concerning his sin.

7 And if ^fhe be not ^gable to bring a lamb, then he shall bring for his trespass which he hath committed, two turtledoves, or two young pigeons, unto the LORD: one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and ^hwring off his head from his neck, but not divide it asunder:

9 And he shall ⁱsprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

10 And he shall offer the second *for* a burnt-offering, according to the ^jmanner: and the priest shall ^kmake an atonement for him for his sin which he hath sinned, and it shall be ^lforgiven him.

11 ¶ But if he be not ^mable to bring two

turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall ⁿput no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a ^omemorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a sin-offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the* ^premnant shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ^qignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ^rram without blemish out of the flocks, with thy estimation by shekels of silver, after the ^sshekel of the sanctuary, for a trespass-offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the ^tpriest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if a ^usoul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* ^vnot, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass-offering: he hath certainly ^wtrespassed against the LORD.

a ver. 17. b chap. 12: 13, 15. c ver. 1. d Judg. 11: 21; 1 Sam. 25: 22; 2 Kings, 6: 31; Mark 6: 23; Acts 23: 12. e chap. 2: 10; Num. 5: 7; Josh. 7: 19; Ezra 10: 11; Ps. 32: 5; Dan. 9: 14; Rom. 10: 10. f Heb. *his hand cannot reach to the sufficiency of a lamb*. g chap. 12: 8; 14: 21. h chap. 1: 15. i Ex. 12: 22, 23; Heb. 12: 24.

3. *He shall be guilty*: of violating that ceremonial law, when he knows what he has done.

1. *A soul swear*: rashly, as to what he will or will not do, and when it may be wicked, or not in his power to do it. *It be hid from him*: if he was not aware at the time that it was wicked, or was not in his power.

7. *Sin-offering*: chap. 4: 24-26, 32-35. *Burnt-offering*: chap. 1: 14-17.

10. *According to the manner*: the manner prescribed in the previous chapters.

11. *Tenth part of an ephah*: about three quarts.

12. *A memorial*: chap. 2: 2.

13. *A meat-offering*: chap. 2: 1-3.

15. *Holy things of the Lord*: by withholding,

j Or, *ordinance*. k chap. 1: 26. l Jos. 5: 15. m ver. 7. n Num. 5: 15. o chap. 2: 2. p Num. 5: 26. q Acts 10: 1. r chap. 7: 6. s chap. 22: 14. t Ezra 10: 19. u chap. 27: 25; Ex. 20: 13. v ver. 10. w chap. 4: 2, 22. x chap. 4: 2, 13, 27; Ps. 19: 12; Luke 12: 48. y Ezra 10: 2.

from God something which he required to be devoted to his ministers, or his worship and service. *Thy estimation*: of the value of the things withheld, or perverted from the use which God required.

17. *Wist*: knew. *Guilty*: liable to suffer evil, and must, when he knows that he has broken the divine command, present the required offering.

INSTRUCTIONS.

1. We should hate sin in ourselves, and by all suitable means endeavor to prevent it in others. When called in providence to testify before a magistrate, or in a court of justice, we should let nothing hinder us from doing it with fidelity.

1. We should be careful never to declare what is

CHAPTER VI.

1 The trespass-offering for sins done wittingly. 8 The law of the burnt-offering. 11 And of the meat-offering. 19 The offering at the consecration of a priest. 21 The law of the sin-offering.

AND the LORD spake unto Moses, saying, 2 If a soul sin, and commit a trespass against the LORD, and ^blie unto his neighbor in that which was ^bdelivered him to keep, or in ^bfellowship, or in a thing taken away by violence, or ^chath deceived his neighbor:

3 Or have ^dfound that which was lost, and lieth concerning it, and ^esweareth falsely: in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

5 Or all that about which he hath sworn falsely: he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

7 And the priest shall ^emake an atonement for him before the LORD: and it shall be forgiven him for any thing ^bof all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt-offering: It is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

^a chap. 19:11; Acts 5:4; Col. 3:9. ^b Ex. 22:7, 10. ^c Heb. putting of the hand, or dealing. ^d Prov. 24:28; 26:29; Jer. 9:5, 4 Deut. 22:1-4. ^e chap. 1:12; Jer. 5:24; 7:9; Zeck. 5:4; 4 chap. 5:16; Num. 5:7; 18 on 12:33; 1 Sam. 12:6; Luke 19:8. ^f Heb. in the day of his trespass, or, in the day of his being

false, or promise to do what is impracticable or wicked. Especially should we avoid all rash and profane oaths.

5. We may do wrong without at the time being aware of it. When we see the wrong, we should be ready to confess and forsake it.

10. No sins, not even those of ignorance or carelessness, even when truly repented of, can be forgiven except through the atonement of Jesus Christ.

11. It is not the greatness of the offerings which we present to God, but the spirit with which we offer them, that he principally regards.

16. True repentance will lead a man not only to forsake his sins, but to make suitable restitution to those whom he has injured.

19. We need the teaching of the Holy Spirit to see what is right, and be disposed heartily to do it. We cannot faithfully review the past without perceiving that in many things we have done wrong, and need pardoning mercy through the atonement of Christ.

10 And the priest shall put on ^ahis linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on ^bother garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar: it shall never go out.

14 ¶ And this is the ^blaw of the meat-offering: The sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar for a sweet savor, even the memorial of it, unto the LORD.

16 And the remainder ^cthereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it ^dunto them for their portion of my offerings made by fire: it is most holy, as is the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them ^eshall be holy.

^a chap. 19:11; Acts 5:4; Col. 3:9. ^b Ex. 22:7, 10. ^c Heb. putting of the hand, or dealing. ^d Prov. 24:28; 26:29; Jer. 9:5, 4 Deut. 22:1-4. ^e chap. 1:12; Jer. 5:24; 7:9; Zeck. 5:4; 4 chap. 5:16; Num. 5:7; 18 on 12:33; 1 Sam. 12:6; Luke 19:8. ^f Heb. in the day of his trespass, or, in the day of his being

found guilty. ^g chap. 5:15, 16. ^h Isa. 1:18; Mat. 12:31; 1 Cor. 6:9-11. ⁱ Or, for the burning. ^j ver. 12, 13. ^k chap. 16:4; Ex. 28:39-41; Ezek. 44:17, 18. ^l Ezek. 44:19. ^m chap. 2:1; Num. 15:4. ⁿ Num. 18:10; Ezek. 44:29. ^o 1 Cor. 9:13, 14. ^p chap. 22:17; Ex. 29:37.

CHAPTER VI.

2. Fellowship; dealing.

5. Add the fifth part; this was the case when he voluntarily confessed his crime and restored that which was taken. If he did not confess, but was convicted of the crime, he was to pay more. Ex. 22:9, 15.

6. Thy estimation; the judge's estimation of the amount which, according to the direction, ver. 5, he was to restore. Chap. 5:15.

11. His garments; the holy garments which he wore in the sanctuary. These he was not allowed to wear elsewhere.

13. The fire—shall never go out; this fire was first kindled from heaven; and the priests, by timely application of fuel, were to keep it continually burning. Chap. 9:24.

14. Meat-offering; chap. 2:1-16.

18. Shall be holy; none but consecrated persons should touch them, and they must be free from ceremonial defilement.

^a M. 2514. 19 ¶ And the LORD spake unto Moses, saying,

20 This is the ^aoffering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil, and when it is baked, thou shalt bring it in: and the baked pieces of the meat-offering shalt thou offer for a sweet savor unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the ^bLORD; it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the ^csin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: it is ^dmost holy.

26 The priest that offereth it for sin shall eat it: in the holy ^eplace shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the ^fflesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin-offering, whereof ^gany of the ^hblood is brought into the tabernacle of the congregation to reconcile ⁱwithin in the holy ^jplace, shall be eaten: it shall be burnt in the fire.

^a Ex. 29:1, 2; Heb. 7:27. ^b Ex. 29:23, 25. ^c chap. 4:33, d. ver. 17; chap. 21:22. ^e chap. 10:17, 18; Num. 18:10; Ezek. 44:29. ^f Ex. 29:37; 30:29. ^g Mat. 9:21; 14:9. ^h chap. 10:18, 16:37. ⁱ Heb. 9:12. ^j chap. 6:17, 25; 21:22. ^k Num. 6:12; Ezek.

19-23. *Offering of Aaron*; Ex. 25:1-25.

25-30. *Sin-offering*; chap. 4:21-31.

INSTRUCTIONS.

2. When we wrong our fellow-men, we sin against God.

3. He who finds lost property, and does not wish to restore it to its rightful owner when known, is dishonest.

7. Though repentance, confession, and restitution are all needful, in order to pardon, neither nor all of them can atone for sin, or of themselves obtain forgiveness. There must also be application to that blood which was shed for many for the remission of sins. Mat. 26:28.

12. As the priest was every morning to put wood on the altar, that the fire might never go out; so we, who are called to be kings and priests unto God,

CHAPTER VII.

¹ The law of the trespass-offering, 11 and of the peace-offerings, 12 whether it be for a thanksgiving, 16 or a vow, or a free-will-offering. 22 The fat, 23 and the blood, are forbidden. 24 The priests' portion in the peace-offerings.

LIKewise this is the law of the ^btrespass-offering: it is most holy.

2 In the place where they kill the burnt-offering shall they ^ckill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of ^dit all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul ^ethat is above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass-offering.

6 Every male among the ^fpriests shall eat thereof: it shall be eaten in the holy place: it is most holy.

7 As the sin-offering is, so is the ^gtrespass-offering: there is one law for them: the priest that maketh atonement there-with shall have it.

8 And the priest that offereth any man's burnt-offering, ^heven the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baked in the oven, and all that is dressed in the frying-pan, and ⁱin the pan, shall be the priest's that offereth it.

10 And every meat-offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

11 And this is the law of the sacrifice of ^jpeace-offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened ^kwafers anointed with

40:29. ^l chap. 3:2; 5:9. ^m chap. 4:8, 9; Ex. 29:13. ⁿ chap. 6:16, 18. ^o chap. 6:25, 26; 14:13. ^p Or, on the flat plate, or slice. ^q chap. 3:1; 22:21; Ezek. 45:15. ^r chap. 2:1; Numbers 6:15.

should every morning kindle anew the flame of divine love in our hearts, that it may warm all our services and shine brightly through all the duties and events of the day. Mat. 5:16; Jude 21.

17. Often, and in various ways, God warns men against insincerity and hypocrisy, and urges upon them the habitual practice, in all things, of perfect sincerity and truth. 1 Cor. 5:7, 8.

28. All the directions of God with regard to things connected with his worship, are suited to impress upon men the conviction of his purity and their pollution, and that without holiness no man can see his face in peace. Chap. 19:2; 20:7; Heb. 12:14; 1 Pet. 1:16.

CHAPTER VII.

7. *Shall have it*; that portion of it which was not burnt on the altar.

oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering leavened^a bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation for a^b heave-offering unto the LORD, and it shall be the priest's that sprinketh the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten^c the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the^d flesh of the sacrifice on the third day shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an^e abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean thing, as the^f uncleanness of man, or any unclean beast, or any abominable^g unclean thing, and eat of the flesh of the sacrifice of peace-offerings, which pertain unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn

with beasts, may be used in any other use: but ye shall in no wise^h eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26 Moreover ye shall eat no manner of blood,ⁱ whether it be of fowl or of beast, in any of your dwellings.

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his^m peace-offerings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 His ownⁿ hands shall bring the offerings of the LORD made by fire, the fat with the breast; it shall be brought, that the breast may be waved for a^o wave-offering before the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the^p priest for a heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons, by a statute for ever, from among the children of Israel.

35 ¶ This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.

37 This is the law of the burnt-offering, of the meat-offering, and of the sin-

^a Amos 4: 3. ^b Num. 8: 18; 11: 14. ^c chap. 22: 9. ^d chap. 19: 7. ^e chap. 11: 19, 21; 17: 7. ^f chap. 1: 3; 7: 1; 11: 28. ^g chap. 11: 21, 28. ^h chap. 12: 14, 15. ⁱ Ezek. 4: 11. ^j ver. 20. ^k Heb. carcass. ^l chap. 17: 15; Deut. 14: 21. ^m Lev. 11: 31.

13. *Leavened bread*; that which was offered to the Lord was to be unleavened, as before prescribed, ver. 12; but that which the priest ate himself, in token of thanksgiving for mercies, might, like common bread, be leavened.

18. *It*, his offering. If he ate any of the flesh after the second day, his offering would be rejected. *Bear his iniquity*; be exposed to punishment.

20. *Cut off*; Gen. 17: 14.

23. *No manner of fat*; of that fat of beasts

which was to be offered in sacrifice to God. Ver. 3: 5, 25.

26. *No manner of blood*; that which flows from the arteries and veins, called the life, or the blood of the life. The blood which mingled with the flesh when cooked, was not forbidden. Gen. 9: 4, 5.

35. *The portion of the anointing of Aaron*; his portion in consequence of his having been anointed as high-priest. Ver. 36.

37, 38. *The law of the offerings*; Ex. 29: 1-44.

A. M. 2514.
B. C. 1490. offering, and of the ^a trespass-offering, and of the consecrations, and of the sacrifice^b of the peace-offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAPTER VIII.

1 Moses consecrateth Aaron and his sons. 14 Their sin-offering. 18 Their burnt-offering. 22 The ram of consecration. 31 The place and time of their consecration.

AND the LORD spake unto Moses, saying,

2 Take ^c Aaron and his sons with him, and the ^d garments, and the ^e anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons,^f and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breastplate upon him: also he ^g put in the breastplate the Urim and the Thummin.

9 And he put the ^h mitre upon his head; also upon the mitre, *even* upon his forehead, did he put the golden plate, the holy crown; as the LORD ⁱ commanded Moses.

10 And Moses took the ^j anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he ^k sprinkled thereof upon the

altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and ^l anointed him, to sanctify him.

13 And Moses brought Aaron's sons, and put ^m coats upon them, and girded them with girdles, and ⁿ put bonnets upon them; as the LORD commanded Moses.

14 And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he slew *it*: and Moses ^o took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make ^p reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul ^q above the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with ^r fire without the camp; as the LORD commanded Moses.

18 ¶ And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*: and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was* a burnt-sacrifice for a ^s sweet savor, and an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the ^t other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*; and Moses took of the ^u blood of it, and put *it* upon the tip of

a ver. 1. b chap. 6: 20. c Ex. 29: 1; ver. 11. d Ex. 29: 1, 3. e Ex. 28: 2, 4. f Ex. 30: 24, 25. g Ex. 29: 1. h Ex. 28: 15-30. 29: 8-21. Ezek. 41: 2, 6. i Ex. 29: 6; Zech. 3: 5. j Ex. 28: 37, 38. k Ex. 30: 26, 27. l chap. 1: 7. m Ex. 32: 15. Ezek. 40: 25. Titus 3: 6. n chap. 3: 10, 12. o Ex. 24: 7; 30: 30; Psa. 133: 2. p Ex.

29: 8, 9. q Heb. bound. r chap. 4: 7; Ezek. 41: 20, 26; Heb. 9: 18-23. s chap. 16: 20; 2 Chron. 29: 24; Ezek. 45: 20; Dan. 9: 24; 2 Cor. 5: 18, 21; Eph. 5: 16; Gal. 1: 20-22. t Heb. 7: 12. u chap. 13: 11, 12; Ex. 29: 14; Heb. 13: 11-13. v Gen. 8: 20, 21; Eph. 5: 2. w Ex. 29: 19-31. x chap. 14: 14, 17, 28.

INSTRUCTIONS.

10. While God requires his ministers to devote their time and talents to his immediate service, he also requires that their temporal wants be supplied by those for whose spiritual good they labor. Ver. 31-36; chap. 10: 13-15.

16. While we are called to mourning on account of our sins, we are also called to rejoicing on account of the goodness of God; and our joy may sometimes be appropriately expressed by feasting on the bounties of his providence and grace.

30. Each individual, while he relies on the great atonement for salvation, must also himself be volun-

tary and active in presenting his offerings to God and in doing what he requires.

CHAPTER VIII.

1. *The Lord spake unto Moses*: after the tabernacle was finished, and the way prepared for the consecration of Aaron and his sons to the priesthood.

5. *The thing which the Lord commanded*: Ex. 28: 29.

12. *Sanctify him*: set him apart, or consecrate him to his sacred office.

17. *As the Lord commanded*: chap. 1: 11, 12.

Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the ^a blood upon the altar round about.

25 And he took the ^b fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave-offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: they *were* consecrations for a sweet savor: it is an offering made by fire unto the LORD.

29 And Moses took the ^c breast, and waved it for a wave-offering before the LORD: for of the ram of consecration it was Moses' part: as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and ^d sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

31 And Moses said unto Aaron and to his sons, "Boil the flesh *at* the door of the tabernacle of the congregation; and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in*

seven days, until the days of your ^{A. M. 2514, R. C. 1390} consecration be at an end: for seven ^e days shall he consecrate you.

34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and ^f keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER IX.

1 The first offerings of Aaron, for himself and the people. 8 The sin-offering, 12 and the burnt-offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people. 21 Fire cometh from the LORD upon the altar.

AND it came to pass on the ^h eighth day, that Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a ⁱ sin-offering, and a ram for a ^j burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ^k ye a kid of the goats for a ^l sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and a ^m meat-offering mingled with oil: for to-day the LORD will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the ⁿ glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy ^o sin-offering, and thy burnt-offering, and make an atonement for ^p thyself, and for the people:

8 And Moses said unto Aaron, Go unto the altar, and offer thy ^q sin-offering, and thy burnt-offering, and make an atonement for ^r thyself, and for the people:

36. Ministers of religion who have a right spirit, will feel deeply the responsibilities of their office; that they are called to it not merely by men, but by God; and will labor first of all to please him by seeking his glory and doing his will.

CHAPTER IX.

4. *The Lord will appear*: in a special manner, and show his approbation of their services. Ver. 23, 24.

5. *Before the Lord*: before the tabernacle, or sanctuary, in which he dwelt.

7. *Go unto the altar*: the altar of burnt-offerings; in the court, near the door of the tabernacle. Ex. 27: 1-8.

^a Heb. 9: 22. ^b Ex. 29: 22, etc. ^c Ex. 29: 25. ^d chap. 10: 3; Num. 1: 3. ^e Ex. 29: 31, 32. ^f Sam. 2: 13, 17. ^g Ezek. 43: 25, 26. ^h Num. 3: 7; 9: 10. ⁱ Dent. 11: 1. ^j Kings, 2: 3. ^k 1 Tim. 1: 1; 5: 21; 6: 20. ^l 2 Tim. 1: 1. ^m Ezek. 43: 27. ⁿ chap. 1: 3; 8: 11; Ex. 29: 1.

31. *As he hath done this day*: each of the seven days he was to offer sacrifice, as he had the first day. INSTRUCTIONS.

9. If the ministers of religion are comely in the sight of God, or in any measure fitted for their work, it must be through the comeliness which he puts upon them—clothing them with his righteousness, and adorning them with the graces of his Spirit.

11. Even those who are the most solemnly consecrated to the service of God are themselves sinners, and need the cleansing of atoning blood.

30. In every thing sinners need the purifying influences of the Holy Spirit, in order to offer acceptable sacrifice to a holy God, or be prepared for his presence. Heb. 10: 22.

A. M. 2514.
R. C. 1490. and offer the offering of the people, and make an ^a atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering, which was for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and ^b put it upon the horns of the altar, and poured out the blood at the bottom of the altar.

10 But the ^c fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he ^d sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which was the sin-offering for the people, and slew it, and offered ^e it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the ^f manner.

17 And he brought the meat-offering, and took a handful thereof, and burnt it upon the altar, beside the ^g burnt-sacrifice of the morning.

18 He slew also the bullock and the ram for a sacrifice of ^h peace-offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about.

19 And the fat of the bullock and of the ram, the rump, and that which covereth

^a Heb. 5:1. ^b chap. 4:7. ^c Heb. 9:22, 23. ^d chap. 8:16. ^e chap. 1:5; 8:19. ^f Ex. 29:38. ^g Heb. 2:17; 5:3. ^h Or, ordinance. ⁱ Heb. filled his hand out of it. ^j Ex. 29:38. ^k chap. 3:1, 3, etc. ^l chap. 7:30-34. ^m Num. 6:24-27; Deut. 21:5; 2 Chron. 6:3; Ps. 72:17; Luke 24:50. ⁿ ver. 6; Num. 14:10; 16:19, 42. ^o Judg. 6:21;

9. *The sons of Aaron:* Nadab, Abihu, Eleazar, and Ithamar. Chap. 10:1-6.

16. *According to the manner:* the manner that God had prescribed. Chap. 1:10-13.

21. *As Moses commanded:* Ex. 29:24-26.

24. *From before the Lord:* from his visible presence in the tabernacle.

INSTRUCTIONS.

7. Ministers, after being duly consecrated to their office, should without delay enter upon the faithful discharge of its duties.

8. Atonement through the blood of Christ, and purification by the Holy Spirit, are among the first great doctrines which a minister should preach; and which, in their various relations, he should continue to inculcate through the whole of his ministry.

22. He should not confine himself to the preach-

the inwards, and the kidneys, and the caul above the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved for a ^b wave-offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and ^c blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the ^d LORD appeared unto all the people.

24 And there came a ^e fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, they ^f shouted, and fell on their faces.

CHAPTER X.

¹ Nadab and Abihu, for offering of strange fire, are burnt by fire. ⁶ Aaron and his sons are forbidden to mourn for them. ⁸ The priests are forbidden wine when they are to go into the tabernacle. ¹² The law of eating the holy things. ¹⁶ Aaron's excuse for transgressing thereof.

AND Nadab and Abihu, the sons of A Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered ^a strange fire before the LORD, which he commanded them not.

2 And there went out ^b fire from the LORD, and devoured them, and ^c they died before the LORD.

3 Then Moses said unto Aaron, This is *it* that the LORD spake, saying, I will be sanctified^d in them that come nigh me, and before all the people I will be ^e glorified. And Aaron ^f held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near,

13: 19, 20; 1 Kings, 18: 38; 2 Chron. 7: 1-3. 1 Ezra 3: 11. ^m chap. 16: 12; Ex. 29: 39. Num. 16: 6, etc. ⁿ chap. 9: 21; Num. 16: 36; 2 Kings, 1: 10, 12. ^o Num. 3: 4; 26: 61. ^p Ex. 19: 22; chap. 21: 6, 8, 15. 18 in 6: 20; 14 Chron. 15: 12, 13; Ps. 84: 7; Isa. 57: 11; Heb. 12: 28. ^q Isa. 49: 3; Ezek. 25: 24; John 12: 28. ^r Ps. 39: 9, 46; 10.

ing of a few of the many doctrines of the gospel, but should, in due time, order, and proportion, labor to inculcate the whole; and in such a manner as shall be most profitable to the people.

24. True love and devotion to God in the human heart, are enkindled by the Holy Spirit; and the manifestation of his approval is a just cause of rejoicing.

CHAPTER X.

1. *Censer;* a fire-pan. *Strange fire;* common fire—not that which was kindled by the Lord on the altar. Chap. 9: 24.

2. *From the Lord:* from his visible glory on the mercy-seat. *Devoured;* killed.

3. *The Lord spake;* Ex. 19: 22; 29: 43. *Them that come nigh me;* especially those who conduct religious worship. *Held his peace;* submitted without a murmur to the righteous judgment of God.

carry your brethren from before the sanctuary out of the camp.

5 So they went near, and ^acarried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, ^bUncover not your heads, neither rend your clothes: lest ye die, and lest ^cwrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go ^dout from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is ^eupon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink ^fwine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be a statute for ever throughout your generations:*

10 And that ye may put ^gdifference between holy and unholy, and between unclean and clean;

11 And that ye may ^hteach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy.

13 And ye shall eat it in the ⁱholy place,

because it is thy due, and thy sons' <sup>A. M. 2514.
B. C. 1490.</sup> due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever: as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, should it have been ^kaccepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

^a Acts 5: 6, 10. ^b chap. 21: 10; Ezek. 24: 17. ^c Num. 16: 16; Josh. 7: 1; 22: 18, 20; 2 Sam. 24: 11, 15. ^d chap. 21: 12. ^e Ex. 28: 41; 40: 15. ^f Isa. 28: 7; Ezek. 44: 21; Luke 1: 15; 1 Tim. 3: 3.

Titus 1: 7. ^g chap. 11: 47; 20: 25, 26; Jer. 15: 19; Ezek. 44: 23. ^h Neh. 8: 2, 8; Mal. 2: 7. ⁱ Num. 18: 10. ^j chap. 6: 26, 30. ^k Isa. 1: 11-15; Jer. 6: 20; 14: 12; Moses 9: 4. Mal. 1: 10, 13.

5. *Out of the camp;* for burial.

6. *Uncover not—neither rend;* avoid all appearance of mourning.

7. *Not go out;* not suspend any of the duties of the ministry, but continue to discharge them.

9. *Do not drink wine nor strong drink;* it is supposed that Nadab and Abihu had been drinking and became excited; that this was one cause of their transgression; and that God enjoined on his ministers, when about to engage in public worship, entire abstinence from the use of intoxicating drink, that they might not be unfitted for their work.

10. *Holy and unholy—unclean and clean;* things which God forbids in his worship, and those which he requires.

12. *Meat-offering;* chap. 2: 3; 6: 16; 7: 29-31.

13. *Ye should—have eaten it;* if its blood had been brought into that part of the tabernacle called the sanctuary, or holy place, they were to burn it without the camp; if not, they were to eat it. Chap. 6: 26-30.

19. *This day—they offered;* chap. 9: 8-21. *Such things;* the death of his two sons. *If I had eaten;* joined with his family in feasting, while thus heavily afflicted. *Should it have been*

accepted? would it, under those peculiar circumstances, have been suitable or pleasing to God?

20. *He was content;* satisfied that God would not be displeased with Aaron and his sons for what they had done.

INSTRUCTIONS.

1. Recklessness in divine worship, and the offering of our own excited and proud emotions instead of that humble and obedient spirit which he requires, are peculiarly offensive to God.

2. Great sins and great trials may speedily follow the reception of great mercies.

3. Prompt and cheerful submission to God, and hearty acquiescence in his will, under trials, however great, is a fruit of the Spirit which peculiarly honors him, and is useful to men.

7. Regard for our friends, or sorrow on account of their death, must not lead us improperly to manifest grief, or to neglect our appropriate duties.

11. The use of wine or strong drink is exceedingly dangerous, and should be abstained from, especially by ministers when about to engage in sacred public duties; that they may rightly conduct the worship of God, and make known his will to the people.

14. A cheerful reception of the good things of

A. M. 2514.
B. C. 1489.

CHAPTER XI.

1 What beasts may, 4 and what may not be eaten. 9 What fishes. 13 What fowls. 29 The creeping things which are unclean.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These *are* the beasts which ye shall ^aeat among all the beasts that *are* on the earth.

3 Whatsoever parteth the hoof, and is cloven-footed,^b and cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcass shall ye not ^ctouch; they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the ^dwaters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an ^eabomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are* they which ye shall have in abomination among the ^ffowls;

they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the nighthawk, and the cuckoo, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl.

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may ^geat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever^h toucheth the carcass of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcass of them shall ⁱwash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass shall be unclean until the even.

28 And he that beareth the carcass of them shall ^jwash his clothes, and be unclean until the even: they *are* unclean unto you.

chap. 17: 15, 16. ^k chap. 14: 8; 15: 47. Num. 19: 10, 22; 31: 24; Psal. 31: 2; Heb. 9: 10; 13: 12. ^l Psal. 11: 2. ^m Psal. 52: 11; Acts 10: 15; 1 Cor. 6: 17. ⁿ Col. 2: 21. ^o Deut. 14: 9. ^p chap. 7: 18. ^q Deut. 14: 12. ^r Matthew 3: 4; Mark 1: 6. ^s verse 8;

Providence, and, at proper times and in suitable circumstances, even feasting with our families on the fruits of divine kindness, is not only allowable, but is a duty, the right performance of which will promote the divine glory and our own highest good.

19. Some things which on ordinary occasions would be right, proper, and useful, may without sin be omitted on occasions of great affliction and distress; and some things which on ordinary occasions would not be proper, may at such times be done. 1 Sam. 21: 6; 2 Chron. 30: 18-20; Mat. 9: 15; Mark 2: 19, 25, 26; Luke 5: 34.

CHAPTER XI.

3. *Cloven-footed*; having the hoof divided into two parts, like that of the ox and sheep.

4. *Unclean*: not to be eaten.

5. *Coney*: a small animal inhabiting high, rocky places. Prov. 30: 26.

10. *An abomination*: to be loathed and rejected.

20. *Fowls that creep*: winged insects. See ver. 21-23.

21. *Legs above their feet*: those which, in addition to the feet on which they walk, have long legs with which to jump; as locusts and grasshoppers.

23. *Flying creeping things*: as flies, wasps, and bees.

24. *For these*: the creatures mentioned verses 26-28. *Unclean until the even*: not admitted to unite in public worship, or associate with others who united in it.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse,^a and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These are unclean to you among all that creep: whosoever doth^b touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done,^c it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, wherinto *any* of them falleth, whatsoever *is* in it shall be unclean; and^d ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any* part of their carcass falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein* ^e*there is* plenty of water, shall be clean: but that which toucheth their carcass shall be unclean.

37 And if *any* part of their carcass fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any* part of their carcass fall thereon, it *shall be* unclean unto you.

39 And if *any* beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.

40 And he that ^f*eateth* of the carcass of

it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever ^g*hath* more feet among all creeping things that creep upon the earth, they ye shall not eat; for they *are* an abomination.

43 Ye shall^h not make ⁱ*yourself* abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For *I am* the LORD your God: ye shall therefore sanctify yourselves, and ye^j shall be holy: for *I am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For *I am* the LORD that^k bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for *I am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a^l difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER XII.

1 The purification of women after childbirth. 6 Her offerings for her purifying.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man-child, then^m she shall be un-

clean, seven days: as the days of the menstruous woman she shall be unclean, and shall touch nothing that is to be touched, nor shall she sit on the ground, nor shall she lean on any thing, nor shall she sit on any vessel, nor shall she touch any thing that is to be touched.

3 And when the days of her purification are fulfilled, if she touch any thing that is to be touched, she shall be unclean, and shall sit on the ground, and shall lean on any thing, and shall sit on any vessel, and shall touch any thing that is to be touched.

4 And if a woman have borne a female child, then she shall be unclean three days, as the days of her menstruous woman she shall be unclean, and shall touch nothing that is to be touched, nor shall she sit on the ground, nor shall she lean on any thing, nor shall she sit on any vessel, nor shall she touch any thing that is to be touched.

5 And when the days of her purification are fulfilled, if she touch any thing that is to be touched, she shall be unclean, and shall sit on the ground, and shall lean on any thing, and shall sit on any vessel, and shall touch any thing that is to be touched.

CHAPTER XII.

2. *Unclean*; ceremonially; not allowed to enjoy society, attend public ordinances, or eat of the offerings of which she might otherwise partake. Chap. 15: 19-25.

^a 1 Cor. 10: 17. ^b Jer. 18: 3. ^c Hag. 2: 13. ^d chap. 15: 12. ^e chap. 6: 28. ^f 1 Cor. 10: 17. ^g 1 Tim. 2: 21. ^h Rev. 2: 27. ⁱ Heb. 1: 3. ^j 1 Cor. 10: 17. ^k 1 Tim. 2: 21. ^l 1 Cor. 10: 17. ^m 1 Cor. 10: 17.

ⁿ 1 Cor. 10: 17. ^o 1 Cor. 10: 17. ^p 1 Cor. 10: 17. ^q 1 Cor. 10: 17. ^r 1 Cor. 10: 17. ^s 1 Cor. 10: 17. ^t 1 Cor. 10: 17. ^u 1 Cor. 10: 17. ^v 1 Cor. 10: 17. ^w 1 Cor. 10: 17. ^x 1 Cor. 10: 17. ^y 1 Cor. 10: 17. ^z 1 Cor. 10: 17.

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^{A. M. 2514.}
^{B. C. 1490.} clean seven days; according to the days of the separation for her ^ainfirmity shall she be unclean.

3 And in the ^beighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And when the days of her ^cpurifying are fulfilled, for a son, or for a daughter, she shall bring a lamb ^dof the first year for a burnt-offering, and a young pigeon, or a turtledove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female.

8 And ^dif ^eshe be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

CHAPTER XIII.

1 The laws and tokens whereby the priest is to be guided in discerning the leprosy.

AND the Lord spake unto Moses and A Aaron, saying,

2 When a man shall have in the skin of his flesh a ^frising, a ^gscab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the ^hpriest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the

^a chap. 15:19. ^b Gen. 17:12. ^c Luke 2:21. ^d John 7:22, 23. ^e Rom. 3:19. ^f Gal. 5:3. ^g Luke 2:22. ^h Heb. a son of his year. ⁱ chap. 6:7. ^j Heb. her hand find not sufficiency for a lamb. ^k Or, swelling.

4. *Three and thirty days*: during this time she might have society, but not attend public worship or partake of ordinances.

6-8. *A burnt-offering—a sin-offering*: these were to express her need of pardon, her gratitude to God for his mercies, her faith in his great atonement, and her devotion of herself and all that she had to his service. ¹ Luke 2:22-24.

INSTRUCTIONS.

7. Parents have always been bound gratefully to recognize the goodness of God in the birth of their children, to acknowledge their need of his mercy, and to train them for his service and glory.

8. The poor, as well as the rich, may have access to God and be accepted of him. As to property,

plague in sight *be* deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white: then the priest shall ^ashut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin: then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it is *but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest:

10 And the ^bpriest shall see *him*: and behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* ^cquick raw flesh in the rising:

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, whosoever the priest looketh:

13 Then the priest shall consider: and behold, *if* the leprosy have covered all his flesh, he shall pronounce him clean

^a Deut. 28:27. ^b Leviticus 13:17. ^c Deut. 17:8, 9. ^d 24:8. ^e Mat. 2:17. ^f Luke 17:14. ^g Num. 12:15. ^h Num. 12:10, 12. ⁱ 2 Kings, 5:27. ^j 2 Chron. 26:19, 20. ^k Heb. the quickening of living flesh.

opportunities, and capacities, God requires according to what men have, or may have, and not according to what they have not, or cannot have.

CHAPTER XIII.

2. *Leprosy*: a foul disease, covering the body with a kind of white scales: from its loathsome and incurable character it is often referred to as an emblem of sin.

3. *Unclean*: leprosy, and therefore to be excluded from divine ordinances and from society.

13. *Clean*: he was not affected with that kind of leprosy; or was not in that stage of it which rendered him dangerous to society, or required him to be excluded from it.

that hath the plague: it is all turned white:^a he is clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

18 ¶ The flesh also, in which, even in the skin thereof, was a ^bboil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest;

20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

21 But if the priest look on it, and behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him^c up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23 But if the bright spot ^dstay in his place, and spread not, it is a burning boil; and the priest shall pronounce him^e clean.

24 ¶ Or if there be any flesh, in the skin whereof there is ^fa hot ^gburning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin: it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the

burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

29 ¶ If a man or woman have a ^hplague upon the head or the beard;

30 Then the priest shall see the plague: and behold, if it be in sight deeper than the skin, and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven^b days:

32 And in the seventh day the priest shall look on the plague: and behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave: and the priest shall shut up him that hath the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and behold, if the scall be not spread in the skin, nor be in sight deeper than the skin: then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much ⁱin the skin after his cleansing;

36 Then the priest shall look on him: and behold, if the scall be spread in the skin, the priest shall not seek for yellow hair: he is unclean.

37 But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright ^jspots, even white bright spots;

39 Then the priest shall look: and behold, if the bright spots in the skin of their flesh be darkish white, it is a free-kled spot that groweth in the skin: he is clean.

40 And the man whose hair is fallen off his head, he is bald; yet is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead-bald; yet is he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and behold, if the rising of the sore be

^a Isa. 64:6; John 9:11. ^b Exodus 9:9; 15:26. ^c 1 Cor. 5:5. ^d Job 34:31; Prov. 28:13; 1 Peter, 4:3. ^e 2 Cor. 2:7. ^f Heb. a burning of fire. ^g Isa. 34:24. ^h 1 Kings, 8:38; 2 Chron. 6:29;

Leish. 1:6. ⁱ Jer. 4:6. ^j verses 7, 27; 2 Timothy, 2:17; 3:13. ^k Eph. 1:7; 20; Romans 7:22, 23; James 3:2. ^l Heb. head is pulled.

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B. C. 1390.

white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh ;

44 He is a leprous man, he is unclean : the priest shall pronounce him utterly unclean ; his plague is in his ^ahead.

45 And the leper in whom the plague is, his clothes shall be ^brent, and ^chis head bare, and he shall put a covering upon his upper ^dlip, and shall cry, "Unclean, unclean."

46 All the ^edays wherein the plague shall be in him he shall be defiled ; he is unclean : he shall dwell ^falone ; without the camp shall his habitation be.

47 ¶ The ^hgarment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment ;

48 Whether it be in the warp, or woof, of linen, or of woollen ; whether in a skin, or in any ⁱthing made of skin ;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any ^jthing of skin ; it is a plague of leprosy, and shall be showed unto the priest :

50 And the priest shall look upon the plague, and shut up ^kit that hath the plague seven days :

51 And he shall look on the plague on the seventh day : if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin ; the plague is a fretting ^lleprosy ; it is unclean.

52 He shall therefore ^mburn that garment, whether warp or woof, in woollen

or in linen, or any thing of skin, wherein the plague is : for it is a fretting leprosy ; it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin ;

54 Then the priest shall command that they wash ⁿthe thing wherein the plague is, and he shall shut it up seven days more :

55 And the priest shall look on the plague, after that it is ^kwashed : and behold, if the plague have not changed his color, and the plague be not spread, it is unclean ; thou shalt burn it in the fire ; it is fret inward, whether it be ^obare within or without.

56 And if the priest look, and behold, the plague be somewhat dark after the washing of it ; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof :

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin ; it is a spreading plague : thou shalt ^pburn that wherein the plague is with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

15. *Unclean, unclean* ; this was an acknowledgment of his disease, and a warning to others not to approach him.

51. *A fretting leprosy* ; corroding and destroying the cloth.

INSTRUCTIONS.

3. Sin occasions a great variety of diseases, and will finally consign the body to the grave, and the soul, unless cleansed from its pollution, to perdition. All should therefore be solicitous to know whether they are under its power ; and if so, to apply without delay to Him who can say with effect, I will ; be thou clean. Mat. 8:3.

7. In doubtful cases, persons should not be hasty in deciding upon their own spiritual state. They should obtain all the light they can from experienced ministers and Christians ; from self-examination, from the Scriptures, and religious books. Above all, they should go habitually to God, earnestly praying, Search me, O God, and know my heart ; try me, and know my thoughts ; and see if there be any wicked way in me, and lead me in the way everlasting. Psa. 139:23, 24.

11. Old habits of sin, unless they are effectually renounced and forsaken, will revive and break out at times into flagrant transgression, and the last

state of a man be worse than the first. Matthew 12:45.

17. Ministers of the gospel, and those who are called not only to judge of their own state, but to give directions to others, need great wisdom. They should be familiar with the Scriptures, well acquainted with themselves, and accustomed in every thing, by prayer and supplication with thanksgiving, to make known their requests unto God. Eph. 6:18 ; Phil. 4:6.

28. Not every sin of which a man may have been guilty, of itself merely, proves him to be in an unregenerate state ; while no transgression of God's law, known, allowed, and persevered in, or not repented of and forsaken, can consist with a gracious and safe state.

11. Persons may be free from one kind of sin, and yet deeply involved in another ; and we are not to conclude that we are not under condemnation because we are not guilty of all sorts of transgressions, of sins which others practise, or which are known to our fellow-men ; but we are to search out and forsake all iniquity ; crying unto God, Cleanse thou me from secret faults, as well as. Keep me back from presumptuous transgressions. Psa. 19:12-14.

46. Sin is contagious, and all suitable efforts

CHAPTER XIV.

1 The rites and sacrifices in cleansing of the leper. 33 The signs of leprosy in a house. 43 The cleansing of that house.

AND THE LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He shall be brought^a unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two^a birds alive and clean, and^b cedar-wood, and scarlet, and^c hyssop:

5 And the priest shall command that one of the birds be killed in an earthen vessel over^d running water.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

7 And he shall^e sprinkle upon him that is to be cleansed from the^f leprosy seven times, and shall pronounce him clean, and shall let the living bird loose^g into the open field.

8 And he that is to be cleansed shall wash^h his clothes, and shave off all his hair, and washⁱ himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his^j eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth^k day he shall take two he-lambs without blemish, and one ewe-lamb^l of the first year without blemish, and three tenth-deals of fine flour for a^m meat-offering, mingled with oil, and one log of oil:

^a Mat. 8: 2, 4; Mark 1: 41; Luke 5: 12, 14, 17: 11. ^b Or, *carpenter*. ^c Num. 19: 11; Heb. 9: 19. ^d Ps. 51: 7. ^e Lev. 16: 18. ^f Num. 19: 13, 14, 15; Ex. 32: 15; Ex. 30: 25; John 19: 21; Heb. 9: 13, 21; 12: 24. ^g 1 John. 3: 6. ^h 2 K. 19: 10, 14; Psa. 51: 2. ⁱ Heb. upon the face of the field. ^j chap. 11: 6. ^k chap. 11: 25. ^l Eph. 5: 26;

should be made to prevent one wicked person from corrupting others; we should not have for our companions any who lead us into sin. 1 Cor. 15: 33; Psa. 1: 1; Prov. 4: 11, 15; 13: 20.

57. We should avoid not only the commission of sin, but the occasions of it; and make whatever sacrifice is needful to be delivered from its power. Mat. 5: 29, 30; 6: 13.

CHAPTER XIV.

4. *Scarlet*; wool dyed red. *Hyssop*; a plant of a spicy, fragrant smell. Ex. 12: 22.

5. *Running water*; living, fresh water, in

11 And the priest that maketh^a him^b clean shall^c present the man that is to be made clean, and those things, before the Lord, at the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb, and offer him for a^m trespass-offering, and the log of oil, and wave them for aⁿ wave-offering before the Lord:

13 And he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for^o as the sin-offering is the priest's, so is the trespass-offering: it is most holy:

14 And the priest shall take^p some of the blood of the trespass-offering, and the priest shall put it^q upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take^r some of the log of oil, and pour it into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord:

17 And of the rest of the oil that is in his hand shall the priest put^s upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering:

18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an^t atonement for him before the Lord.

19 And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering:

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And^u if he be poor, and cannot get

Heb. 10: 22; 1 Peter. 3: 21; Rev. 1: 5, 6. ^v Numbers 6: 9, 10; 3: 25. ^w Heb. the daughter of her year. ^x chap. 21: 1, Num. 13: 4, 15. ^y Numbers 8: 11, 21; Eph. 5: 26, 27; Jude 21. ^z chap. 5: 18, 6: 6. ^{aa} Ex. 29: 24. ^{ab} chap. 7: 7. ^{ac} chap. 8: 25. ^{ad} ver. 14. ^{ae} chap. 4: 26; 5: 6. ^{af} chap. 5: 7, 12, 8. ^{ag} Heb. his hand reach not, distinction from that which is stagnant, or has been long standing.

7. *Living bird loose*; in token that the leprosy is healed. Ver. 53.

10. *Three tenth-deals*; a tenth-deal, or an omer, the tenth of an ephah. Ex. 16: 36, was about three quarts. *One log*; something more than half a pint.

11. *Maketh him clean*; declares him healed.

17, 18. *Ear—thumb—toe—head*; in token that all his members and faculties need cleansing, through the efficacy of the atonement, by the Holy Spirit; and should all be consecrated to the service of God. Ex. 29: 20.

A. M. 2514.
B. C. 1320. so much; then he shall take one lamb for a trespass-offering * to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the ^apriest shall wave them for a wave-offering before the LORD:

25 And he shall kill the lamb of the trespass-offering, and the priest shall take some of the ^bblood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD:

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering:

29 And the rest of the oil that is in the priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the ^cturtledoves, or of the young pigeons, such as he can get;

31 Even such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This is the law of him in whom is the plague of leprosy, whose hand is not ^dable to get that which pertaineth to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to ^eyou for a possession, and I ^fput the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a ^gplague in the house:

36 Then the priest shall command that they tempt the house, before the priest go *into it* to see the plague, that all that is in the house, be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and behold, *if* the plague be in the walls of the house with hollow streaks, greenish or reddish, which in sight are lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house ^hseven days:

39 And the priest shall come again the seventh day, and shall look: and behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place ⁱwithout the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones: and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and behold, *if* the plague be spread in the house, it is a ^kfretting leprosy in the house: it is unclean.

45 And he shall break down ^lthe house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up shall be ^munclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest shall come in, and look *upon it*, and behold, the plague hath not spread in the house, after the house

the wall; indentations or hollow places in the wall.

44. *Fretting leprosy*; eating away the stones, or causing them to decay.

* Heb. for a waving. a ver. 12. b ver. 14, 17. c ver. 22; chap. 15: 14, 15. d Psa. 72: 12-14; Mat. 11: 5. e Gen. 12: 7; 13: 17; 17: 8. Deut. 32: 49. f Prov. 3: 33; Amos 6: 11. g Psa. 91: 10; Prov. 3: 23; Zech. 5: 4. h Or, prepare. i chap. 13: 50. j Rev.

22: 15. j Heb. 6: 18. k Peter, 2: 20, 22; Job 12. l chap. 13: 51; Zech. 5: 4. m 1 Kings, 9: 6-9; 2 Kings, 10: 27; 18: 4. Jer. 52: 13; Mat. 24: 2. n chap. 22: 6; Numbers 19: 22. o Heb. in coming in shall come in, etc.

was plastered; then the priest shall pronounce the house ^aclean, because the plague is healed.

49 And he shall ^btake to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an ^catonement for the house: and it shall be clean.

54 This *is* the ^dlaw for all manner of plague of leprosy, and ^escall,

55 And for the leprosy of a ^fgarment, and of a ^ghouse,

56 And for a ^hrising, and for a scab, and for a bright spot:

57 To ⁱteach ^jwhen *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

CHAPTER XV.

1 The uncleanness of men in their issues. 13 The cleansing of them. 19 The uncleanness of women in their issues. 25 Their cleansing.

AND the LORD spake unto Moses and Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a

^a 1 Cor. 6:11. ^b ver. 4. ^c ver. 30. ^d Deut. 24:8. ^e chap. 13:20. ^f chap. 13:47. ^g ver. 34. ^h chap. 13:2. ⁱ Ezek. 41:23. ^j Heb. in the day of the unclean, and in the day of the clean. ^k Or, run

57. *Law of leprosy*; the course to be pursued with regard to it.

INSTRUCTIONS.

2. When any one has reason to believe that he is delivered from the reigning power of sin, he should make it known, and seek admission to the fellowship of the church.

8. He who is really cleansed from the pollution of sin, will gratefully acknowledge his indebtedness for the blessing to the grace of God in Jesus Christ, and will seek to purify himself more and more, and to perfect holiness in the fear of God.

12. The change which has been wrought in a sinner when he becomes pious, is never to be ascribed to himself or to crea-ures, but always to God, and the glory to be given to him.

24. Although a man who repents and forsakes his sins, is pardoned through faith in Christ, yet, to be saved, he must devote his powers of body and mind as an offering of gratitude to his service.

32. None are excluded from the benefits of Christ's salvation on account of their poverty; nor can any be saved except through faith in him, and consecration to his service and glory.

45. Not only our souls, but our bodies, and all that we possess, are affected by sin. Aloth and rust corrupt; thieves break through and steal. The

running ¹issue ²out of his flesh, ^{A M. 26:4.} ^{B C. 14:60.} *because of his issue he is unclean.*

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, *it is his uncleanness.*

4 Every bed, whereon he lieth that hath the issue, is unclean: and every ³thing, whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his ⁴clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his ⁵clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any* of those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whosoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the ⁶vessel of earth, that he

⁷ *thing of the reins.* ¹ chap. 22:4. ² Num. 5:27. ³ 8 sin. 3:29. ⁴ Mat. 9:20. ⁵ Mark 7:20-23. ⁶ Heb. *vessel.* ⁷ chap. 14:25. ⁸ 17:15. ⁹ 1 Isa. 1:16. ¹⁰ Jas. 4:8. ¹¹ chap. 6:28. ¹² 11:33.

earthly house of this tabernacle must be dissolved; the earth and all in it burnt up. Happy they, and they only, who have a building of God, a house not made with hands, eternal in the heavens.

CHAPTER XV.

1. *The Lord spake*; the evils about which he spoke, and which have prevailed more or less in all ages and countries, may some of them have resulted from natural diseases, and others from diseases occasioned by vicious indulgence. All either directly or indirectly spring from sin; and should teach us the necessity, in order to escape endless death, of being delivered from its power.

INSTRUCTIONS.

7. With depraved hearts, and in a world of temptation, we are always exposed to contract moral pollution; and need to be kept, by the restraining and purifying grace of God, from its defiling power.

15. Nothing can avail to the pardon of sin, and the sanctification of the soul, but the atoning blood of Christ, efficaciously applied by the Holy Ghost.

22. Sin is contagious; and all occasions of being defiled with it, in thought, word, or deed, should be carefully guarded against, and the prayer offered to God continually, "Lead us not into temptation; but deliver us from evil."

A. M. 2514.
B. C. 1200. toucheth which hath the issue, shall be ^abroken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue, then he shall number to himself ^bseven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him ^ctwo turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for him before the LORD for his issue.

16 And ^dif any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* ^ein water, and be unclean until the even.

19 ¶ And ^fif a woman have an issue, and her issue in her flesh be blood, she shall be ^gput apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and ^hher flowers be upon him, he shall be unclean seven days: and all the bed whereon he lieth shall be unclean.

25 And if a woman have an ⁱissue of her blood many days out of the time of

her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But ^jif she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye ^kseparate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my ^ltabernacle that *is* among them.

32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith:

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

CHAPTER XVI.

¹ How the high-priest must enter into the holy place. ¹¹ The sin-offering for himself. ¹⁵ The sin-offering for the people. ²⁰ The scape-goat. ²⁹ The yearly feast of the expiations.

AND the LORD spake unto Moses after the death of the two sons of ¹Aaron, when they offered before the LORD, and died:

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all ^mtimes into the holy *place* within the veil before the mercy-seat, which *is* upon the ark: that he die not: for I will appear in the ⁿcloud upon the mercy-seat.

3 Thus shall Aaron ^ocome into the holy

^a Psa. 2:9. ^b ver. 28; chap. 14:8; Num. 19:11, 12. ^c chap. 14:22, 31. ^d chap. 22:4; Deut. 24:10. ^e Ex. 19:15; 1 Samuel, 21:4; Psa. 51:5; 1 Cor. 6:18; 1 Thess. 4:3-5; Hebrews 13:4. ^f chap. 12:2. ^g Heb. *in her separation*. ^h chap. 20:18; Ezek. 18:6; 22:10. ⁱ Mark 5:25; Luke 8:13. ^j ver. 13, 15. ^k chap.

11:47; Ezek. 44:23; Hebrews 12:15. ^l chap. 19:30, 21:23; Numbers 5:3; 19:13, 20; Ezek. 5:11; 21:38, 11:5, 7. ^m Daniel 9:27; 1 Cor. 3:17. ⁿ chap. 10:1, 2. ^o Exodus 30:10. ^p Heb. 9:7, 8; 10:19. ^q Exodus 25:22; 1 Kings, 8:10; Psalm 11:4. ^r Heb. 9:7, etc.

CHAPTER XVI.

31. The great object of God in his regulations, is, that men may be holy in body and spirit, and offer unto him acceptable service, through Jesus Christ, their strength and Redeemer.

2. *Come not at all times*; but only at such times as God directed. Heb. 9:7-12. *Within the veil*; into the most holy place.

place; with a ^ayoung bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on the ^bholy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he ^cwash his flesh in water, and *so* put them on.

5 And he shall take of the ^dcongregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering, which *is* for himself, and make an atonement for ^ehimself, and for his house.

7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the ^fscape-goat.

9 And Aaron shall bring the goat upon which the LORD's lot ^gfell, and offer him for a sin-offering.

10 But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to ^hmake an atonement with him, and to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself:

12 And he shall take a ⁱcenser full of burning coals of fire ^jfrom off the altar before the LORD, and his hands full of sweet ^kincense beaten small, and bring it within the veil:

13 And he shall put the ^lincense upon the fire before the LORD, that the cloud of the incense may cover the ^mmercy-seat that *is* upon the testimony, that he die not:

14 And he shall take of the blood of the

bullock,¹ and sprinkle *it* with his ⁿfinger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin-offering,^m that *is* for the people, and bring his blood ^awithin the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make an ^aatonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that ^hremaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the ^pcongregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and ^amake an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and ^hhallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling ^athe holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess ^aover him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting ^athem upon the head of the goat, and shall send *him* away by the hand of ^aa fit man into the wilderness:

^a chap. 1:3. ^b chap. 6:10. ^c Ex. 29:13, 31; Ezek. 44:17; Mat. 23:11, 12. ^d chap. 8:6. ^e Ex. 30:10. ^f chap. 14:14. ^g chap. 9:7. ^h Heb. 8:2, 3; 7:27, 28; 9:7. ⁱ Heb. 9:14, 15. ^j Heb. 9:24. ^k Heb. 9:24. ^l Heb. 9:24. ^m Heb. 9:24. ⁿ Heb. 9:24. ^o Heb. 9:24. ^p Heb. 9:24. ^q Heb. 9:24. ^r Heb. 9:24. ^s Heb. 9:24. ^t Heb. 9:24. ^u Heb. 9:24. ^v Heb. 9:24. ^w Heb. 9:24. ^x Heb. 9:24. ^y Heb. 9:24. ^z Heb. 9:24. ^{aa} Heb. 9:24. ^{ab} Heb. 9:24. ^{ac} Heb. 9:24. ^{ad} Heb. 9:24. ^{ae} Heb. 9:24. ^{af} Heb. 9:24. ^{ag} Heb. 9:24. ^{ah} Heb. 9:24. ^{ai} Heb. 9:24. ^{aj} Heb. 9:24. ^{ak} Heb. 9:24. ^{al} Heb. 9:24. ^{am} Heb. 9:24. ^{an} Heb. 9:24. ^{ao} Heb. 9:24. ^{ap} Heb. 9:24. ^{aq} Heb. 9:24. ^{ar} Heb. 9:24. ^{as} Heb. 9:24. ^{at} Heb. 9:24. ^{au} Heb. 9:24. ^{av} Heb. 9:24. ^{aw} Heb. 9:24. ^{ax} Heb. 9:24. ^{ay} Heb. 9:24. ^{az} Heb. 9:24. ^{ba} Heb. 9:24. ^{bb} Heb. 9:24. ^{bc} Heb. 9:24. ^{bd} Heb. 9:24. ^{be} Heb. 9:24. ^{bf} Heb. 9:24. ^{bg} Heb. 9:24. ^{bh} Heb. 9:24. 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9:24. ^{ye} Heb. 9:24. ^{yf} Heb. 9:24. ^{yg} Heb. 9:24. ^{yh} Heb. 9:24. ^{yi} Heb. 9:24. ^{yj} Heb. 9:24. ^{yk} Heb. 9:24. ^{yl} Heb. 9:24. ^{ym} Heb. 9:24. ^{yn} Heb. 9:24. ^{yo} Heb. 9:24. ^{yp} Heb. 9:24. ^{yq} Heb. 9:24. ^{yr} Heb. 9:24. ^{ys} Heb. 9:24. ^{yt} Heb. 9:24. ^{yu} Heb. 9:24. ^{yv} Heb. 9:24. ^{yw} Heb. 9:24. ^{yx} Heb. 9:24. ^{yy} Heb. 9:24. ^{yz} Heb. 9:24. ^{za} Heb. 9:24. ^{zb} Heb. 9:24. ^{zc} Heb. 9:24. ^{zd} Heb. 9:24. ^{ze} Heb. 9:24. ^{zf} Heb. 9:24. ^{zg} Heb. 9:24. ^{zh} Heb. 9:24. ^{zi} Heb. 9:24. ^{zj} Heb. 9:24. ^{zk} Heb. 9:24. ^{zl} Heb. 9:24. ^{zm} Heb. 9:24. ^{zn} Heb. 9:24. ^{zo} Heb. 9:24. ^{zp} Heb. 9:24. ^{zq} Heb. 9:24. ^{zr} Heb. 9:24. ^{zs} Heb. 9:24. ^{zt} Heb. 9:24. ^{zu} Heb. 9:24. ^{zv} Heb. 9:24. ^{zw} Heb. 9:24. ^{zx} Heb. 9:24. ^{zy} Heb. 9

A. M. 2944.
B. C. 1499.

22 And the goat shall ^a bear upon him all their iniquities unto a land ^{*}not inhabited:^b and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And the ^c fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall wash his clothes, and bathe^d his flesh in water, and afterward come into the camp.

27 And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy place, shall *one*^e carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that*^f in the seventh month, on the tenth day of the month, ye shall ^g afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to ^h cleanse you,

^a Isa. 53: 11, 12; John 1: 29; Heb. 9: 28; 1 Peter, 2: 24. ^{*} Heb. of separation. ^b Psal. 103: 12. ^c chap. 4: 8-10. ^d ver. 28; chap. 15: 5. ^e chapter 4: 12, 21; 6: 30; Heb. 13: 11. ^f chap. 23: 27; Ex. 30: 10; Num. 29: 7. ^g Isa. 58: 3, 5; Dan. 10: 3, 12. ^h Psal.

28. *Wash his clothes, and bathe his flesh*; as if he had contracted pollution by carrying away the things mentioned and burning them; thus indicating the contagious, polluting nature of sin.

29. *Seventh month*: Tisri; answering to the last part of September and the first part of October. It was the first month of the civil, and the seventh of the ecclesiastical year.

31. *Afflict your souls*: mourn over, confess, and forsake their sins.

34. *An everlasting statute*: perpetual, to the end of the Jewish dispensation.

INSTRUCTIONS.

2. In the dealings of God with men, his justice is no less conspicuous than his mercy. Those who approach him must do it not only with filial confidence, but with reverence and holy fear; in the way of his appointment; and for the purpose of honoring him as well as of obtaining benefits for themselves and their fellow-men.

6. Often are we taught that the most holy men, in their most holy duties, need the influence of atoning blood, and the life-giving communications of the Holy Ghost.

15. Christ has not only made a full atonement for

that ye may be clean from all your sins before the LORD.

31 It shall be a ⁱsabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the ^jpriest, whom he shall anoint, and whom he shall ^kconsecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

33 And ^khe shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And ^lthis shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once^m a year. And he did as the LORD commanded Moses.

CHAPTER XVII.

1 The blood of all slain beasts must be offered to the Lord at the door of the tabernacle. 7 They must not offer to devils. 10 All eating of blood is forbidden, 15 and all that dieth alone or is torn.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the LORD hath commanded, saying,

3 What ⁿman soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer

51: 2; Jer. 33: 8; Ezekiel 36: 25; Eph. 5: 26; Hebrews 9: 13, 14; 10: 1, 2; 1 John, 1: 7, 9. ⁱ chap. 23: 32. ^j chap. 4: 3-16. ^k Heb. *fill his hand*. ^l ver. 16; Ex. 29: 30, 37. ^m chap. 23: 31. ⁿ Ex. 30: 10; Heb. 9: 7, 25. ^o Deut. 12: 5, 6, 21.

sin, and procured the blessings of the Holy Spirit, but has entered into heaven itself, and there ever lives to make effectual intercession for all who come unto God through him.

22. As far as the east is from the west, so far he removes the transgressions of all who trust in him; so that they will never rise in this world to their shame, nor in the future to their condemnation.

28. The perpetual offerings of blood, and the perpetual applications of water, under the Old Testament dispensation, show our perpetual need of pardoning mercy through Christ, and of the cleansing influences of his Spirit in order to preparation for heaven.

34. Stated seasons, according to divine appointment, of rest from worldly business, cares, and amusements, to search out and confess their sins, acknowledge and adore Jehovah, and seek his blessing on themselves and others, have been observed by the people of God, and been seasons of great comfort and benefit to them in all ages of the world.

CHAPTER XVII.

4. *He hath shed blood*; in opposition to the known command of God.

an offering unto the LORD before the tabernacle of the LORD; blood shall be ^aimputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which ^bthey offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

6 And the priest shall ^csprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and ^dburn the fat for a sweet savor unto the LORD.

7 And they shall no more offer their sacrifices unto ^edevils, after whom they have ^fgone a whoring. This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever ^gman *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that ^heateth any manner of blood; I will even ⁱset my face against that soul that eateth blood, and will cut him off from among his people.

11 For ^jthe life of the flesh *is* in the blood; and I have given it to you upon the altar to make an ^katonement for your souls: for it *is* the ^lblood that maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

^a Rom. 5:13. ^b Gen. 31:54. ^c 2 Chron. 28:4. ^d Ezek. 20:28; 22:9. ^e chap. 17:2. ^f Ex. 24:13. ^g Deut. 32:17; 2 Chron. 11:15; Psa. 106:37; 1 Cor. 10:20; Rev. 9:20. ^h chap. 20:5; Ezekiel 23:8. ⁱ ver. 4. ^j Gen. 9:4; chap. 7:26, 27; Deut. 12:16, 23; Ezek. 14:7. ^k Ezek. 14:8. ^l ver. 11. ^m Mat. 20:28; Rom. 5:9; Eph. 1:7; Heb. 13:12. ⁿ Heb. 9:22. ^o Heb. that hunteth

5. To the end; the object of the above regulation was to prevent any offerings being made at any place except the tabernacle, by any persons except the priests, or to any one but Jehovah. Ver. 7-9.

10. Eateth any manner of blood; the eating of blood was forbidden, to produce a more sacred regard to human life, and to the atonement of which blood was the emblem. Ver. 11-11.

INSTRUCTIONS.

1. In all things, especially things connected with the worship of God, we should be careful to follow his directions, and avoid both the reality and the appearance of worshipping any one but Jehovah.

7. Worship presented to any but Jehovah, is pe-

13 And whatsoever man *there be* ^{A. M. 2914 B. C. 1490.} of the children of Israel, or of the strangers that sojourn among you, ^awhich hunteth and catcheth any beast or fowl that may be eaten; he shall even ^mpour out the blood thereof, and ⁿcover it with dust.

14 For ^oit *is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 And ^pevery soul that eateth ^tthat which died of *itself*, or that which was torn *with beasts*, whether it be one of your own country, or a stranger, ^qhe shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash them not, nor bathe his flesh; ^rthen he shall bear his iniquity.

CHAPTER XVIII.

1 Unlawful marriages. 19 Unlawful lusts.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, ^sI *am* the LORD your God.

3 After the ^tdoings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye ^ushall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD.

6 ¶ None of you shall approach to any that is ^vnear of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 The ^wnakedness of thy ^xfather, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

any hunting. ^m Deut. 15:23. ⁿ Ezek. 24:7. ^o ver. 11. ^p chap. 22:8; Deut. 14:21; Ezekiel 14:14; 44:31. ^q Heb. a carcass. ^r chap. 11:25. ^s Num. 19:19, 20. ^t Ex. 6:7. ^u Psa. 106:35; Ezek. 20:7, 8; Eph. 5:11. ^v Deut. 4:1, 2; 6:1; Psalms 119:4; Ezek. 36:27. ^w Heb. remainder of his flesh. ^x chap. 20:17, etc. ^y Ezek. 22:10.

cularly offensive in his sight, and exposes those who render it to his indignation.

12. God requires, and in various ways inculcates, a sacred regard to human life; and especially to the great atonement which he has made by the shedding of that blood without which there could be no remission of sin. Heb. 9:22.

16. In this world of impurity, we must have recourse to the great Purifier, whose clean water represents, or we shall live and die in pollution, and bear for ever the sad consequences of our sins.

CHAPTER XVIII.

3. The doings; the sinful practices.

4. Judgments; Ex. 21:1; Deut. 4:1, 2; 6:1.

A. M. 2514.
B. C. 1496. 8 The nakedness of thy father's wife^a shalt thou not uncover: it is thy father's nakedness.

9 The nakedness of thy ^bsister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs is thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

15 Thou shalt not uncover the nakedness of thy ^cdaughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.

16 Thou ^dshalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it is wickedness.

18 Neither shalt thou take ^ea wife to her sister, to vex *her*, to uncover her nakedness, besides the other in her life-time.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as

long^f as she is put apart for her uncleanness.

20 Moreover ^gthou shalt not lie carnally with thy neighbor's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through *the* ^hfire to ⁱMolech, neither shalt thou profane the name of thy God: I am the LORD.

22 Thou shalt not lie with ^jmankind, as with womankind: it is abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion.

24 Defile not ye yourselves in any of these ^kthings: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: ^ltherefore I do visit the ^miniquity thereof upon it, and the land itself ⁿvomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled:)

28 That the ^oland spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that ye ^pcommit not *any one* of these abominable customs, which were committed before you, and that ye ^qdefile not yourselves therein: ^rI am the LORD your God.

^a 1 Cor. 5:1. ^b 2 Sam. 13:11, 12. ^c Gen. 38:18. ^d Deut. 25:5; Mat. 22:24. ^e Or, one wife to another. ^f 1 Sam. 1:6-8; Mal. 2:14, 15. ^g Ezek. 18:6; 22:10. ^h Ex. 20:14; Prov. 6:25, 33; Mat. 5:27. ⁱ Deut. 12:31; 18:10; 2 Kings, 16:3; Psa. 106:37.

21. *Thy seed*; children or posterity. *Pass through the fire to Molech*; be offered to that idol. *Profane the name of thy God*; by giving that worship to another which is due to him alone.

24. *The nations—which I cast out*; the Canaanites, which he would cast out.

25. *Vomiteth out her inhabitants*; a strong expression, to denote their loathsomeness in the sight of God.

28. *It spued out*; would spue out, or eject the inhabitants.

30. *I am the Lord your God*; this is often mentioned as a strong and conclusive reason why they should in all things obey him.

INSTRUCTIONS.

5. The sinful maxims and customs of this world we must forsake, and be guided, in our connections and intercourse with others, by the revealed will of God, or be shut out of heaven.

6. Marriage is an institution of God, and when

Jerem. 7:31. ¹ Called *Molech*. Acts 7:43. ² Romans 1:27. ³ Jer. 6, etc. ⁴ Deut. 18:12. ⁵ Jer. 5:9, 29; Hosea 2:13; 9:9. ⁶ ver. 28. ⁷ ver. 25; chap. 20:22. ⁸ Deut. 18:9. ⁹ ver. 24. ¹⁰ ver. 2, 4.

it is entered into, and its duties discharged according to his will, it is honorable in all, a means of rich blessings to the persons concerned, and of great usefulness to others; and the violation of his will with regard to it, is a crime tending to the greatest guilt, debasement, and wretchedness in this life and the life to come.

21. The strong tendency to idolatry, and its great prevalence for so long a time and in so many nations, is conclusive evidence that men do not naturally like to retain the knowledge and worship of Jehovah, or to walk in his ways.

25. That it should ever be needful for God to prohibit practices so unnatural and detestable as are here referred to, or that men should be disposed to degrade and sink themselves so low, is demonstration that madness, defilement, and death are in their hearts; and that except they be quickened, justified, and sanctified in the name of the Lord Jesus, and by the Spirit of God, they can never see the kingdom of heaven.

an offering unto the LORD before the tabernacle of the LORD; blood shall be ^aimputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which ^bthey offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

6 And the priest shall ^csprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and ^dburn the fat for a sweet savor unto the LORD.

7 And they shall no more offer their sacrifices unto ^edevils, after whom they have ^fgone a whoring. This shall be a statute for ever unto them throughout their generations.

8 ^gAnd thou shalt say unto them, Whatsoever ^hman *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ⁱAnd whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that ^jeateth any manner of blood; I will even ^kset my face against that soul that eateth blood, and will cut him off from among his people.

11 For ^lthe life of the flesh is in the blood; and I have given it to you upon the altar to make an ^matonement for your souls: for it is the blood that maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

^a Rom. 6:11. ^b Gen. 31:54. ^c 2 Chron. 28: 4. ^d Ezek. 20: 28; 43: 18. ^e chap. 17: 2. ^f Ex. 23: 17. ^g Deut. 32:17. ^h 2 Chron. 11: 35. ⁱ Psal. 50: 7. ^j 1 Cor. 10: 20. ^k Rev. 9: 20. ^l chap. 20: 5. ^m Ezekiel 24: 6. ⁿ ver. 4. ^o chap. 9: 4. ^p chap. 7: 26; 27. ^q Deut. 12: 16; 24. ^r Ezek. 44: 7. ^s chap. 11: 8. ^t ver. 11. ^u Mat. 26: 28. ^v Rom. 5: 9. ^w Eph. 1: 7. ^x Heb. 13: 12. ^y Rev. 1: 5. ^z Heb. 9: 22. ^{aa} Heb. *that hunteth*

5. *To the end*; the object of the above regulation was to prevent any offerings being made at any place except the tabernacle, by any persons except the priests, or to any one but Jehovah. Ver. 7-9.

10. *Eateth any manner of blood*; the eating of blood was forbidden, to produce a more sacred regard to human life, and to the atonement of which blood was the emblem. Ver. 11-14.

INSTRUCTIONS.

I. In all things, especially things connected with the worship of God, we should be careful to follow his directions, and avoid both the reality and the appearance of worshipping any one but Jehovah.

2. Worship presented to any but Jehovah, is pe-

13 And whatsoever man *there be* ^{A. M. 2214} ^{B. C. 1500.} of the children of Israel, or of the strangers that sojourn among you, ^awhich hunteth and catcheth any beast or fowl that may be eaten; he shall even ^bpour out the blood thereof, and ^ccover it with dust.

14 For ^dit is the life of all flesh; the blood of it is for the life thereof: there fore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 And ^eevery soul that eateth ^fthat which died of *itself*, or that which was torn *with beasts*, whether it be one of your own country, or a stranger, ^ghe shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; ^hthen he shall bear his iniquity.

CHAPTER XVIII.

1 Unlawful marriages. 19 Unlawful lusts.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, ^aI am the LORD your God.

3 After the ^bdoings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye ^cshall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

6 ^dNone of you shall approach to any that is ^enear of kin to him, to uncover *their* nakedness: I am the LORD.

7 The ^fnakedness of thy ^gfather, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover *her* nakedness.

any hunting. ^a Deut. 15: 21. ^b Ezek. 24: 7. ^c ver. 11. ^d chap. 22: 8. ^e Deut. 14: 21. ^f Ezekiel 1: 14; 44: 31. ^g Heb. *a carcass*. ^h chap. 11: 25. ⁱ Num. 19: 19, 20. ^j Ex. 6: 7. ^k Psal. 106: 35. ^l Ezek. 20: 7, 8. ^m Phil. 5: 11. ⁿ Deut. 14: 21; 22: 6; 1. ^o Psal. 119: 4. ^p Ezek. 26: 27. ^q Heb. *remainder of his flesh*. ^r chap. 20: 13, etc. ^s Ezek. 22: 10.

cularly offensive in his sight, and exposes those who render it to his indignation.

12. God requires, and in various ways inculcates, a sacred regard to human life; and especially to the great atonement which he has made by the shedding of that blood without which there could be no remission of sin. Heb. 9: 22.

16. In this world of impurity, we must have recourse to the great Purifier, whom clean water represents, or we shall live and die in pollution, and bear for ever the sad consequences of our sins.

CHAPTER XVIII.

3. *The doings*; the sinful practices.

4. *Judgments*; Ex. 21: 1; Deut. 4: 1, 2; 6: 1.

a. M. 2514.
B. C. 1490. 8 The nakedness of thy father's wife^a shalt thou not uncover: it is thy father's nakedness.

9 The nakedness of thy ^bsister, the daughter of thy father, or daughter of thy mother, *whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.*

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even their nakedness thou shalt not uncover: for theirs is thine own nakedness.*

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy ^cdaughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 Thou ^dshalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are her near kinswomen: it is wickedness.*

18 Neither shalt thou take ^ea wife to her sister, to vex her, to uncover her nakedness, besides the other in her life-time.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as

long^f as she is put apart for her uncleanness.

20 Moreover ^gthou shalt not lie carnally with thy neighbor's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through ^hthe fire to ⁱMolech, neither shalt thou profane the name of thy God: *I am the Lord.*

22 Thou shalt not lie with ^jmankind, as with womankind: it *is* abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not ye yourselves in any of these ^kthings: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: ^ltherefore I do visit the iniquity thereof upon it, and the land itself ^mvomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; *neither any of your own nation, nor any stranger that sojourneth among you;*

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That the ⁿland spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that ye ^ocommit not any one of these abominable customs, which were committed before you, and that ye ^pdefile not yourselves therein: *I am the Lord your God.*

a 1 Cor. 5:1. b 2 Sam. 13:11, 12. c Gen. 38:18. d Deut. 25:5; Mat. 22:24. e Or, one wife to another. f 1 Sam. 1:6, 8; Mal. 2:14, 15. g Ezek. 18:6; 22:10. h Ex. 13:14; Prov. 6:25, 33; Mat. 5:27. i Deut. 12:31; 18:10. j 2 Kings. 16:3; Psal. 106:37;

Jeremiah 7:31. k Called Molech. Acts 7:43. l Romans 1:27; ver. 6, etc. m Deut. 18:12. n Jer. 5:9, 29; Hosea 2:13; 9:9; m ver. 28. o ver. 25; chap. 20:22. p Deut. 18:9. q ver. 2, 4.

21. *Thy seed;* children or posterity. *Pass through the fire to Molech;* he offered to that idol. *Profane the name of thy God;* by giving that worship to another which is due to him alone.

24. *The nations—which I cast out;* the Canaanites, which he would cast out.

25. *Vomiteth out her inhabitants;* a strong expression, to denote their loathsomeness in the sight of God.

28. *It spued out;* would spue out, or eject the inhabitants.

30. *I am the Lord your God;* this is often mentioned as a strong and conclusive reason why they should in all things obey him.

INSTRUCTIONS.

5. The sinful maxims and customs of this world we must forsake, and be guided, in our connections and intercourse with others, by the revealed will of God, or be shut out of heaven.

6. Marriage is an institution of God, and when

it is entered into, and its duties discharged according to his will, it is honorable in all, a means of rich blessings to the persons concerned, and of great usefulness to others; and the violation of his will with regard to it, is a crime tending to the greatest guilt, debasement, and wretchedness in this life and the life to come.

21. The strong tendency to idolatry, and its great prevalence for so long a time and in so many nations, is conclusive evidence that men do not naturally like to retain the knowledge and worship of Jehovah, or to walk in his ways.

25. That it should ever be needful for God to prohibit practices so unnatural and detestable as are here referred to, or that men should be disposed to degrade and sink themselves so low, is demonstration that madness, defilement, and death are in their hearts; and that except they be quickened, justified, and sanctified in the name of the Lord Jesus, and by the Spirit of God, they can never see the kingdom of heaven.

CHAPTER XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, ^aYe shall be holy: for I the LORD your God *am* holy.

3 ^aYe shall fear every man his ^bmother, and his father, and ^ckeep my sabbaths: I *am* the LORD your God.

4 ^aTurn ye not unto ^didols, nor make to yourselves molten gods: I *am* the LORD your God.

5 ^aAnd ^cif ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore *everyone* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 ^aAnd ^cwhen ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 ^aYe shall not ^bsteal, neither deal falsely, neither ^blie one to another.

12 ^aAnd ye shall not ^bswear by my name falsely, neither shalt thou ^bprofane the name of thy God: I *am* the LORD.

13 ^aThou shalt not defraud thy neighbor, neither rob *him*: the ^bwages of him that is hired shall not abide with thee all night until the morning.

14 ^aThou shalt not curse the deaf, nor put a stumbling-block before the ^bblind, but shalt ^bfear thy God: I *am* the LORD.

^a chap. 11: 14; 20: 7, 26; Amos 3: 3; 1 Peter, 1: 16. ^b Exodus 20: 12. ^c Ex 20: 8; 31: 13; Isa. 58: 13. ^d chap. 26: 1; Ex 20: 4; 1 Cor. 10: 14; 1 John, 5: 21. ^e chap. 7: 16, 17. ^f chap. 23: 22; Deut. 24: 19, 21; Ruth 2: 15, 17. ^g Ex 20: 15. ^h Eph. 4: 25; Col. 3: 9. ⁱ chap. 6: 3. ^j Ex 30: 7; James 5: 12. ^k chap. 18: 21; Ezek. 26: 20-23. ^l M. d. ch. 3: 5; James 5: 4. ^m Deut. 27: 18. ⁿ chap. 25: 17. ^o Deut. 16: 19. ^p Proverbs 24: 23; Jas. 2: 9.

CHAPTER XIX.

3. *Fear—mother—father*; honor, reverence, esteem, and in all things right, please them. Ex. 20: 12; Mat. 19: 19.

5. *At your own will*; what they did was to be according to the divine will, and it was to be done freely.

7. *It is abominable*; the eating of it in opposition to the command of God was wicked, and incurred the divine displeasure.

15. *In judgment*; in deciding cases of right between man and man.

15 ^aYe shall do no unrighteousness in judgment; thou shalt not ^arespect the person of the poor, nor honor the person of the mighty: *but* in righteousness shalt thou judge thy neighbor.

16 ^aThou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the ^bblood of thy neighbor: I *am* the LORD.

17 ^aThou shalt not ^bhate thy brother in thy heart; thou shalt in any wise ^brebuke thy neighbor, ^cand not suffer ^csin upon him.

18 ^aThou shalt not ^bavenge, nor bear any grudge against the children of thy people, but thou shalt ^blove thy neighbor as thyself: I *am* the LORD.

19 ^aYe shall keep my statutes. Thou shalt ^bnot let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 ^aAnd whosoever lieth carnally with a woman, that is a bondmaid, ^bbetrothed to a husband, and not at all redeemed, nor freedom given her; ^cshe ^cshall be scourged: they shall not be put to death, because she was not free.

21 And ^ahe shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done; and the sin which he hath done shall be forgiven him.

23 ^aAnd when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be ^bholy to ^bpraise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto

^p Prov. 20: 19. ^q Ex. 23: 7. ^r 1 John, 2: 9, 11; 3: 15. ^s Prov. 27: 5; Eph. 5: 11; 1 Tim. 5: 20. ^t Or, *that thou bear not sin for him*. ^u 1 Cor. 5: 2. ^v Romans 12: 17, 19. ^w Mat. 22: 39, 40. ^x Deut. 22: 9, 11. ^y Heb. *reproached by, or for man, or, abused by any*. ^z Or, *they*. ^{aa} Heb. *these shall be a scourging*. ^{ab} chap. 6: 6. ^{ac} Heb. *holiness of praises to the Lord*. ^{ad} Prov. 3: 9.

16. *Stand against the blood*; take a course suited to procure the death of the innocent. 1 Sam. 22: 9, 18; 1 Kings, 21: 13; Mark 14: 57.

17. *Not suffer sin*; not see another live in it without making efforts to reclaim him.

20. *She shall be scourged*; literally, there shall be scourging; as is supposed, of the man, as well as the woman. *Not be put to death*; Deut. 22: 23-27.

23. *As uncircumcised*; not suitable to be eaten by them.

A. M. 2514. you the increase thereof: I am the LORD your God.

26 ¶ Ye shall not eat *anything* with ^athe blood, neither shall ye use ^benchantment, nor observe times.

27 Ye ^cshall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

29 ¶ Do not ^dprostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall keep my sabbaths, and reverence my ^esanctuary: I am the LORD.

31 ¶ Regard ^fnot them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

^a Deut. 12:23. ^b Deut. 18:10-14. ^c chap. 21:5. ^d Heb. *prophane*. ^e Eccl. 5:1. ^f Deuteronomy 18:10, 11. ^g Job 32:4, 6.

26. *Use enchantment*; attempt to do things by the aid of evil spirits. *Observe times*; as if some were more lucky and fortunate than others.

27. *Round—mar the corners*; according to the superstitious observances of the heathen.

28. *Cuttings in your flesh*; in mourning for the dead.

31. *Have familiar spirits—wizards*; those who pretend to have intercourse with evil spirits, and by their aid to foretell future events, and do other supernatural things.

35. *Meteyard*; measure of lengths. *Measure*; of liquids.

36. *Ephah—hin*; names of different measures. Chap. 5:11; Ex. 16:36; 29:40.

INSTRUCTIONS.

2. As God is holy, so must we be in order to meet his approbation or enjoy his presence.

3. Due subordination and affection in families is inseparably connected with the right keeping of the Sabbath; and the neglect of the one tends directly and powerfully to the destruction of the other.

4. That men should ever forsake Jehovah for gods of their own making, is demonstration of their strong and active opposition to him.

8. To meet the approbation of God, men must not only be cheerful and hearty in serving him, but must be guided in their efforts by his directions.

10. God requires, and holiness leads men, to be not only pious, but benevolent; to be disposed, as there is opportunity and ability, to help the poor; and one of the best ways of helping them, is to lead them to help themselves.

12. Falsehood is intimately connected with theft; and profane swearing with both. Let a man be guilty of one of these sins, and you have no security that he will not commit any sin to which he may be tempted.

13. Refusing promptly to pay just wages for labor, and robbing men by fraud or violence of their dues, are sins which God abhors, and against which he denounces his dreadful curse. Jas. 5:2-5.

14. To reproach or despise men, or to bring any evil upon them, on account of any natural infirmity or calamity, is mean, ungrateful, and wicked.

15. Partiality in judicial decisions, and injustice under the cover of law, are an abomination in the sight of Jehovah, and expose those who are guilty of them to his vengeance.

16. Tattlers, those who go about retailing scandal, and delight in accusing, ridiculing, or depreciating

32 ¶ Thou shalt rise up before the hoary head, and ^hhonor the face of the old man, and ⁱfear thy God: I am the LORD.

33 ¶ And if a ^jstranger sojourn with thee in your land, ye shall not ^kvex him.

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

35 ¶ Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 Just ^lbalances, just ^mweights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye ⁿobserve all my statutes, and all my judgments, and do them: I am the LORD.

^g 1 Peter, 2:17. ^h Ex. 22:21. ⁱ Or, *oppress*. ^j Proverbs 11:1. ^k Heb. *stones*. ^l Deut. 5:1; Psa. 119:34, 35.

others, especially the good, are following Satan, the great accuser, and in a way which leads to his place of torment.

18. Real love, such as God requires and holiness of heart produces, leads men to desire and strive to deliver others from all evil, especially from sin; and to do them all the good in their power. Let this love fill all hearts, and it will make earth resemble heaven.

22. Without repentance and faith in the atoning blood of Christ, none to whom he is made known can be forgiven, or escape the just punishment of their sins.

25. Jehovah is the God of providence as well as of grace; the giver of all temporal as well as spiritual blessings, which should be received as from him, and used for his glory and the good of his kingdom.

28. There are means of sin, as well as of holiness. Among them are all pretended intercourse with evil or departed spirits, sorcery, enchantments, jugglery, fortune-telling, and every thing which tends to lead men away from God as their portion, from his word as their guide, from his service as their employment, and his favor as their reward. All such things should be avoided, and only such occupy the attention of men as tend to make them holy, and lead them to love, trust in, and obey God.

30. Stated, regular, conscientious attendance on public worship, when God gives opportunity, is an essential part of the right keeping of the Sabbath; and highly promotive of all the social, civil, and religious interests of men.

31. Those who pretend to wisdom they do not possess, especially to receiving it from disembodied spirits, or intercourse with invisible agents, and thus to be able to reveal secrets and foretell future events, are morally defiled and defiling, and should be treated accordingly.

32. Respect to the aged is a mark of wisdom, and essential to virtue; a source of comfort, and a means of usefulness; an ornament to character, and a passport to influence, reputation, and honor.

34. Kindness to strangers is a dictate of true religion, and peculiarly grateful to persons in a strange country. It so much resembles the kindness of God, that it is one of the best means of leading men to love him, and thus show their gratitude to him for his love. Eph. 2:19.

36. Strict honesty in trading, and in all business transactions, and the doing to others as we ought to wish others to do to us, is a duty required by God, by our own good, and the good of all.

CHAPTER XX.

1 Of him that giveth of his seed to Molech. 1 Of him that favoureth such an one. 6 Of going to wizards, 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 14, 17, 19 Of incest. 13 Of sodomy. 15 Of bestiality. 18 Of uncleanness. 22 Obedience is required with holiness. 27 Wizards must be put to death.

AND the Lord spake unto Moses, saying,

2 Again, thou shalt say to the children of Israel, "Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will ^bset my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill^c him not;

5 Then I will set my face against that man, and against his ^dfamily, and will cut him off, and all that go a ^ewhoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the ^fsoul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ Sanctify ^hyourselves therefore, and be ye holy: for I am the Lord your God.

8 And ye shall keep my statutes, and do them: I am the Lord which sanctify you.

9 ¶ For every ^kone that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his ^lblood shall be upon him.

10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbor's wife, the ^madulterer and the adulteress shall surely be put to death.

11 And the man that lieth with his father's ⁿwife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

12 And if a man lie with his daughter-in-law,^o both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

13 If a man also lie with ^pmankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

14 And if a man take a wife and her mother,^q it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a ^rbeast, he shall surely be put to death; and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

17 And if a man shall take his ^ssister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing: and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her ^tsickness, and shall uncover her nakedness: he hath ^udiscovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And ^vthou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin: they shall die ^wchildless.

21 And if a man shall take his brother's wife,^x it is ^yan unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep ^zall my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, ^{aa}spue you not out.

23 And ye shall not walk in the manners of the nation, which I cast out before

^a chap. 18: 21. ^b chap. 17: 10. ^c Ezek. 14: 8. ^d Deut. 17: 2, 5. ^e chap. 20: 5. ^f chap. 17: 7. ^g Jer. 3: 2. ^h Hose. 2: 5, 13. ⁱ chap. 19: 31. ^j Rev. 22: 15. ^k chap. 19: 2. ^l chap. 19: 37. ^m chap. 21: 8. ⁿ Ex. 31: 13. ^o Jer. 37: 28. ^p 1 Cor. 1: 30. ^q Exodus 21: 17. ^r Proverbs 20: 20. ^s ver. 11, 13. ^t Deut. 22: 22. ^u Deut. 27: 20.

CHAPTER XX.

2. *Giveth—his seed unto Molech*; offereth his children to idols.

8. *Sanctify you*; separate them from other nations, and set them apart for himself. Ver. 24, 26.

23. *Cast out*; shall cast out.

INSTRUCTIONS.

2. Capital punishment by the hand of magistrates

^a chap. 18: 15. ^b chap. 18: 22. ^c Deut. 23: 17. ^d chap. 18: 17. ^e chap. 18: 23. ^f Deut. 27: 21. ^g Deut. 27: 22. ^h chap. 15: 24. ⁱ 18: 19. ^j Ezek. 18: 6. ^k Heb. *made naked*. ^l chap. 18: 12, etc. ^m Jer. 22: 20. ⁿ Mat. 14: 3, 4. ^o Heb. *a separation*. ^p chap. 19: 37. ^q chap. 18: 25, 28.

is sometimes not only right, but a duty which they owe to God and their fellow-men. It is a needful means of restraining iniquity; and the people, when God commands it, are bound to see that it is executed.

5. If the magistrates and people neglect to prosecute criminals, and to punish the guilty, they encourage crime, incur guilt, and expose themselves to divine judgments.

A. M. 2514.
B. C. 1490. you: for they committed all these things, and ^atherefore I abhorred them.

24 But I have said ^bunto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which ^chave separated you from *other* people.

25 Ye shall therefore put ^ddifference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that ^ecreepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I ^fthe LORD *am* holy, and have ^gsevered you from *other* people, that ye should be mine.

27 ¶ A man also or woman that hath a familiar ^hspirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood *shall be* upon them.

CHAPTER XXI.

1 Of the priests' mourning. 6 Of their holiness. 8 Of their estimation. 7, 13 Of their marriages. 17 The priests that have blemishes must not minister in the sanctuary.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, ^bThere shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But [†]he shall not defile himself, *being* a chief man among his people, to profane himself.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not ⁱprofane the name of their God: for the offerings of the LORD made by fire,

and the bread of their God, they do offer: therefore^j they shall be holy.

7 They shall ^knot take a wife *that is* a whore, or profane; neither shall they take a woman put ^laway from her husband: for he is holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for ^mI the LORD, which sanctify you, *am* holy.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burntⁿ with fire.

10 And *he that is* the high-priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the ^ogarments, shall not uncover^p his head, nor rend his clothes:

11 Neither shall he go ^qin to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the ^rcrown of the anointing oil of his God is upon him: I *am* the LORD.

13 And he shall take a ^swife in her virginity.

14 A widow, or a divorced woman, or profane, or a harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane ^this seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath ^uany ^vblemish, let him not ^wapproach to offer the ^xbread of his God.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing ^ysuperfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or ^za dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or ^ahath his stones broken:

21 No man that hath a blemish of the

^a Deut. 9:5. ^b Ex. 3:17; 6:8. ^c ver. 26; Ex. 19:5; 32:16; 1 Kings, 8:53. ^d chap. 11:47. ^e Or, *month*. ^f ver. 7; chap. 19:2; 1 Peter, 1:16. ^g ver. 24; Deut. 7:6; 14:2; 26:18, 19. Titus 2:14. ^h ver. 6; 1 Sam. 28:9. ⁱ Ezek. 44:25. ^j Or, *being a husband among his people, he shall not defile himself* for his wife, etc. See Ezek.

24:16, 17. ^k chap. 19:12. ^l Job. 52:11. ^m Ezek. 44:22. ⁿ Deut. 24:14. ^o chap. 20:7, 8. ^p Gen. 38:24. ^q Ex. 23:29, 30. ^r chap. 10:6, 7. ^s Num. 19:14. ^t chap. 8:9-12; Ex. 29:6, 7. ^u ver. 7. ^v Gen. 18:19; Ezra 2:62. ^w chap. 22:25. ^x chap. 10:3. ^y Or, *food*. ^z chap. 3:11. ^a chap. 22:23. ^b Or, *too slender*. ^c Deut. 23:1.

CHAPTER XXI.

9. That laws should be needful to keep parents from destroying children, and children from cursing parents; and people to whom Jehovah is known from forsaking him for idols, and committing the most polluting and degrading abominations, shows the strength and malignancy of sin, and the necessity, in order to salvation, of being delivered from it by the mighty power of God. 1 Cor. 6:9-11; Eph. 1:19, 20.

1. *Priests—defiled for the dead*; by touching dead bodies, going where they were, or assisting in burying them, except in the case of near relatives, mentioned ver. 2, 3; and the high-priest might not do it even for them. Ver. 10-12.

5. *Not make baldness*; in token of mourning. 15. *Profane his seed*; render his sons unfit for the priesthood, by disregarding these divine directions.

seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, both of the ^amost holy, and of the ^bholy.

23 Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish: that he profane ^cnot my sanctuaries: for ^dI the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

1 The priests in their uncleanness must abstain from the holy things. 6 How they shall be cleansed. 10 Who of the priest's house may eat of the holy things. 17 The sacrifices must be without blemish. 26 The age of the sacrifice. 29 The law of eating the sacrifice of thanksgiving.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they ^aseparate themselves from the holy things of the children of Israel, and that they ^bprofane not my holy name *in those things* which they ^challow unto me: I am the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his ^buncleanness upon him, that soul shall be cut off from my presence: I am the LORD.

4 What man soever of the seed of Aaron is a leper, or ^ahath a running ^aissue: he shall not eat of the holy things, until he be clean. And ^kwhoso toucheth any thing *that is* unclean *by* the dead, or a man ^lwhose seed goeth from him:

5 Or whosoever ^mtoucheth any creeping thing, whereby he may be made ⁿunclean,

or a man of whom he may take ^auncleanness, whatsoever uncleanness he hath:

6 The soul which hath ^atouched any such shall be unclean until even, and shall not eat of the holy things, unless he ^bwash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things: ^abecause it is his food.

8 That which ^adieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I am the LORD.

9 They shall therefore keep mine ordinance, lest they ^abear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat of the holy thing: a sojourner of the priest, or a hired servant, shall not eat of the holy thing.

11 But if the priest buy *any* soul with his ^lmoney, he shall eat of it, and he that is born in his house: ^athey shall eat of his meat.

12 If the priest's daughter also be *married* unto ^aa stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned ^aunto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 ¶ And if a man eat of the holy thing unwittingly,^a then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

15 And they shall not profane the holy things ^aof the children of Israel, which they offer unto the LORD:

16 Or ^bsuffer them to ^abear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

^a chap. 2:3, 10; 6:17, 29; 7:14; 24:9; Num. 18:9. ^b chap. 22:10, 12; Num. 18:19. ^c ver. 8. ^d ver. 8. ^e chap. 6:13. ^f chap. 18:21. ^g Ex. 29:28; Num. 18:32; Deut. 15:19. ^h chap. 7:20. ⁱ chap. 15:12. ^j Heb. *of the house*. ^k chap. 15:13. ^l Num. 19:11, 12. ^m chap. 15:10. ⁿ chap. 11:24, 43. ^o chap. 15:17, 19. ^p Hag. 2:13.

^q chap. 15:15; Heb. 10:22. ^r chap. 21:22; Numbers 18:11, 13. ^s Ex. 22:31; Ezek. 41:31. ^t Ex. 28:43. ^u Heb. *the purchase of his money*. ^v Num. 18:11, 13. ^w Heb. *a man, a stranger*. ^x Gen. 38:13. ^y chap. 5:15, 16. ^z Num. 18:32. ^{aa} Or, *take themselves with the iniquity of trespass in their eating*. ^{ab} ver. 9.

22. *He shall eat the bread of his God*; though the blemishes mentioned disqualified them from offering sacrifices, they did not exclude them from performing such duties as were suited to their condition, and receiving a support.

INSTRUCTIONS.

6. Ministers of religion should be distinguished for sobriety, purity, and elevation of character, and for the faithful discharge of their appropriate duties; that to their instructions they may add the weight of their example.

13. Ministers of religion, even those most distinguished, should in all ordinary cases be married; and their wives should in all cases be examples of purity, propriety, and excellence.

23. All should avoid engaging in duties for which they are disqualified, and be diligent in the discharge of such as are suited to their condition, and by which they may honor God, and benefit themselves and their fellow-men.

CHAPTER XXII.

2. *Separate themselves from the holy things*; abstain from partaking of them whenever they were ceremonially unclean, and could not partake without defiling them. Ver. 3-7.

3. *Hallow*; consecrate.

7. *Eat of the holy things*; that part of them which belonged to the priests.

11. *He shall eat of it*; because he belonged to the family, and was entitled to its privileges.

14. *Unwittingly*; without knowing that it was holy, or consecrated to God. *The fifth—give unto the priest*; he should pay for what he ate and one fifth part more. This was designed to make them careful not to offend ignorantly.

16. *Or suffer them to bear the iniquity*; the priests should not suffer the people thus to transgress, without requiring of them what God commanded.

A. M. 2214.
B. C. 1450.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the ^astrangers in Israel, that will offer his oblation for all his vows, and for all his freewill-offerings, which they will offer unto the LORD for a burnt-offering:

19 Ye shall offer at your own will a male without ^bblemish, of the beeves, of the sheep, or of the goats.

20 But ^cwhatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace-offerings^d unto the LORD to accomplish his ^evow, or a freewill-offering in beeves or ^fsheep, it shall be perfect to be accepted: there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a ^glamb that hath any thing ^hsuperfluous or lacking in his parts, that mayest thou offer for a freewill-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

25 Neither from a ⁱstranger's hand shall ye offer the bread of your God of any of these; because their ^jcorruption is in them, and blemishes be in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a ^kbullock, or a sheep, or a goat, is brought forth, then it shall be seven

days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And whether it be ewe or ^lewe, ye shall not kill it and her ^myoung both in one day.

29 And when ye will offer a sacrifice of thanksgiving^k unto the LORD, offer it at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.

31 Therefore shall ye ⁿkeep my commandments, and do them: I am the LORD.

32 Neither shall ye ^oprofane my holy name; but I ^pwill be hallowed among the children of Israel: "I am the LORD which hallow you,

33 That ^qbrought you out of the land of Egypt, to be your God: I am the LORD.

CHAPTER XXIII.

1 The feasts of the LORD. 3 The sabbath. 4 The passover. 9 The sheaf of first-fruits. 15 The feast of Pentecost. 22 Gleanings to be left for the poor. 23 The feast of trumpets. 26 The day of atonement. 33 The feast of tabernacles.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, Concerning the ^rfeasts of the LORD, which ye shall ^sproclaim to be holy convocations, even these are my feasts.

3 Six ^tdays shall work be done: but the seventh day is the sabbath of rest, a holy convocation: ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

4 ¶ These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

5 In the ^ufourteenth day of the first month at even is the LORD's passover.

^a Num. 15:14. ^b chap. 1:3. ^c Deut. 15:21. ^d Mal. 1:8, 14. ^e Eph. 5:27; 1 Peter. 1:19. ^f chap. 3:1, 6. ^g Num. 15:3, 8. ^h Or, goats. ⁱ Or, kid. ^j Levit. 21:18. ^k Num. 10:10. ^l Eph. 2:12. ^m John. 5:19. ⁿ Ex. 22:30. ^o Or, she-goat. ^p Deut. 2:6. ^q chap. 7:12-15; Psal.

27. Bullock—sheep—goat: calf, lamb, kid. Under the dam; with its mother.

29. At your own will; voluntarily; in such a manner as to be accepted.

32. Profane my holy name; by disregarding his directions. Hallowed; revered, honored, obeyed.

INSTRUCTIONS.

3. Known and allowed iniquity, secret or open, unfit a man for the acceptable discharge of sacred duties; and without repentance and reformation he will be excluded from the holy society and worship of heaven.

9. Neglect of the ordinances of God, or a profane attendance on them, exposes men to punishment for their iniquity.

13. Those who minister in holy things have a right to support, not only for themselves, but for their families.

16. Ministers of religion should labor to enlighten

the people as to the will of God, that they may not sin ignorantly; and if they have so sinned, should use all suitable means to reclaim them, and bring them in future to know and obey the truth.

21. God justly requires that which is perfect; and the best that we offer can be accepted only through the atonement, righteousness, and intercession of Christ.

31. Notwithstanding all that Christ has done, no one is or can be saved by him, unless as he is made willing heartily to obey God's commands.

CHAPTER XXIII.

2. Holy convocations; assemblies for religious purposes.

5. First month; Abib or Nisan, the first month of the ecclesiastical and the seventh of the civil year; answering to the last part of March and the first part of April. The Lord's passover; Ex. 12:3-17.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

7 In the first day ye shall have a holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is a holy convocation: ye shall do no servile work *therein*.

9 ¶ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ^asheaf of the ^afirst-fruits of your harvest unto the priest:

11 And he shall ^bwave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf a he-lamb without blemish of the first year for a burnt-offering unto the Lord.

13 And the ^cmeat-offering thereof *shall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor: and the drink-offering thereof *shall be* of wine, the fourth part of a hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering: ^dseven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye ^enumber fifty days; and ye shall offer a new meat-offering unto the Lord.

17 Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour: they shall be baked with leaven: *they are* the ^ffirst-fruits unto the Lord.

18 And ye shall offer with the ^gbread seven lambs^h without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, *even* an offering made by fire, of sweet savor unto the Lord.

19 Then ye shall sacrifice one ^hkid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits for a wave-offering before the Lord, with the two lambs: ⁱthey shall be holy to the Lord for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be a holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And when ye ^jreap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the ^kpoor, and to the stranger: *I am* the Lord your God.

23 ¶ And the Lord spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the ^lseventh month, in the first ^lday of the month, shall ye have a sabbath, a memorial of blowing of ^mtrumpets, a holy convocation.

25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the Lord.

26 ¶ And the Lord spake unto Moses, saying,

27 Also on the tenth ⁿday of this seventh month *there shall be* a day of ⁿatonement: it shall be a holy convocation unto you; and ye shall ^oafflict your souls, and offer an offering made by fire unto the Lord.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.

29 For whatsoever soul *it be* that shall not be ^pafflicted in that same day, he shall be ^qcut off from among his people.

30 ¶ And the Lord spake unto Moses, saying, ¶ The seventh day of the month, from the sixth day of the month, shall be a sabbath of rest, an ordinance for ever throughout your generations: ye shall do no work.

31 ¶ And the Lord spake unto Moses, saying, ¶ The eighth day shall be a sabbath of rest, an ordinance for ever throughout your generations: ye shall do no work.

32 ¶ The eighth day shall be a sabbath of rest, an ordinance for ever throughout your generations: ye shall do no work.

33 ¶ The eighth day shall be a sabbath of rest, an ordinance for ever throughout your generations: ye shall do no work.

34 ¶ The eighth day shall be a sabbath of rest, an ordinance for ever throughout your generations: ye shall do no work.

35 ¶ The eighth day shall be a sabbath of rest, an ordinance for ever throughout your generations: ye shall do no work.

36 ¶ The eighth day shall be a sabbath of rest, an ordinance for ever throughout your generations: ye shall do no work.

37 ¶ The eighth day shall be a sabbath of rest, an ordinance for ever throughout your generations: ye shall do no work.

^a Heb. *omer*, or *handful*. ^b Exodus 22: 29; 23: 19; 34: 26; Prov. 3: 9; Ezekiel 44: 30. ^c Exodus 29: 24. ^d chap. 23: 16. ^e chap. 25: 8; Ex. 34: 22; Deut. 16: 9. ^f Acts 2: 4. ^g Lev. 10; Numbers 18: 29; 28: 26, etc. ^h Mal. 1: 13, 14. ⁱ chap. 4: 25. ^j Num. 18: 12; Deut. 18: 4. ^k 1 Cor. 9: 14. ^l chap. 19: 9. ^m Deut.

11. *Wave the sheaf*: move it to and fro.
14. *It shall be a statute*: a law, that they should not eat of the new harvest till they had first presented an offering from it to the Lord.

15. *The morrow after the sabbath*: the sixteenth day of the month Abib. *Seven sabbaths*: seven weeks, or forty-nine days.

A. M. 2514.
B. C. 1490.

30 And whatsoever soul it be that doeth any work in that same day, the same soul will I^a destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 *It shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye ^acelebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the ^bfeast of tabernacles for seven days unto the LORD.

35 On the first day *shall be* a holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the LORD; on the ^ceighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it is a ^dsolemn assembly; and ye shall do no servile work therein.

37 These *are* the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his ^eday:

38 Beside the ^fsabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have ^ggathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

^a Chap. 20:3-6. ^b Heb. rest. ^c Exodus 23:16; 34:22; Num. 29:12; Deut. 16:13; ^d Ex. 3:4; Neh. 8:14; Zech. 14:16-19; John 7:2; Heb. 11:9. ^e Num. 29:35; Neh. 8:18; John 7:37. ^f Heb. day of restraint. ^g Deut. 16:8; 2 Chron. 7:9; Joel 1:14; 2:15. ^h Eccl. 3:1. ⁱ Num. 29:39. ^j Ex. 23:16. ^k Heb. fruit.

31. A statute; a law, that the tenth day of Tizri should be observed as a sabbath, or day of atonement, of rest, and of religious worship. It was a day of annual fasting, humiliation, and prayer.

34. Feast of tabernacles; in commemoration of their having dwelt in tabernacles during forty years in the wilderness.

42. Booths; temporary dwellings, made of boughs or other slight materials.

INSTRUCTIONS.

3. No other seasons or occasions of public worship are ever to set aside, supersede, or lead any to neglect the habitual and holy observance of the weekly Sabbath.

5. The reasons why believers in Christ are passed over or spared, and made partakers of the riches of grace, should ever be remembered, and the love which procured their salvation be celebrated according to his command, with gratitude and joy. Luke 22:19; 1 Cor. 5:7; 11:24.

40 And ye shall take you on the first day the ^aboughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall ^brejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD ^cseven days in the year: *it shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That ^dyour generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses ^edeclared unto the children of Israel the feasts of the LORD.

CHAPTER XXIV.

¹ The oil for the lamps. ⁵ The show-bread. ¹⁰ Shelomith's son blasphemeth. ¹³ The law of blasphemy. ¹⁷ Of murder. ¹⁸ Of damage. ²³ The blasphemer is stoned.

AND the LORD spake unto Moses, saying,

2 Command ^athe children of Israel, that they bring unto thee pure oil-olive beaten for the light, ^bto cause the lamps to burn continually.^m

3 Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick ^cbefore the LORD continually.

5 ¶ And thou shalt take fine flour, and bake ^dtwelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows,

^b Deut. 16:14, 15. ^c Num. 29:12. ^d Ex. 13:14; Deut. 31:13; Ps. 78:5, 6. ^e ver. 2. ^f Exodus 27:20, 21. ^g Heb. to cause to ascend. ^h Mat. 23:3-8; Luke 12:35. ⁱ Ex. 31:8, 37:17-24; 39:37; Zech. 4:2, 11; Rev. 1:20. ^j Ex. 25:30.

11. The blessings of providence, as well as of grace, are from the Lord. They should all be acknowledged as his gifts, and used to his glory.

21. After gathering in the fruits of the earth, a day of annual thanksgiving, appropriately observed by all the people in commemoration of the goodness of God, is suited to honor him and benefit them.

31. A day annually, of humiliation, fasting, and prayer, when labor and amusements are suspended, and the people unite in confessing and forsaking their sins and imploring divine mercy, is highly proper, and has often been blessed.

40. Deliverances from great evils, as well as the reception of great favors, call for peculiar gratitude to God, and should be celebrated with special thanksgiving.

CHAPTER XXIV.

5. Two tenth-deals; two omers, or tenths of an ephah; about six quarts. Ex. 16:36.

six on a row, upon the pure ^atable before the Lord.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the Lord.

8 Every ^bsabbath he shall set it in order before the Lord continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed ^dthe name of *the* Lord, and cursed. And they brought him unto Moses: and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:

12 And they put him in ward, that the mind ^eof the Lord might be showed them.

13 And the Lord spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp: and let all that heard him lay their ^bhands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of *the* Lord, shall be put to death.

17 ¶ And he that ^fkilleth any ^jman shall surely be put to death.

^a 1 King, 7: 48; Heb. 9: 2. ^b 1 Chron. 9: 32; 2 Chron. 2: 4; c chap. 8: 31; Ex. 29: 32; 1 Sam. 21: 6; Mat. 12: 4. ^d Job 1: 5; 11: 21; Isa. 8: 21; ^e Ex. 18: 26; ^f Numbers 15: 34. ^g Heb. to expand unto them according to the mouth of the Lord. ^h Num. 27: 5. ⁱ Deut. 13: 9; 17: 7. ^j Exodus 20: 7; 1 Kings, 21: 10-13.

8. *Every sabbath*; the bread was taken away and eaten by the priests, and the frankincense was burnt as an offering by fire to the Lord; and new bread and frankincense were put in their place.

12. *Hard*; prison, or safe custody.

17. *Killeth*; murdereth.

INSTRUCTIONS.

4. Ministers of religion should constantly endeavour, from the word, the Spirit, and the providences of God, to enlighten the minds of men as to their duty, and set before them the motives to obedience which God has revealed.

16. Blasphemy against God is great and aggravated wickedness; and under the Jewish dispensation, was, as treason, punished with death.

23. The execution, at the command of God, of notorious criminals, is a solemn duty, the performance

18 And he that killeth a ^kbeast ^mshall make it good; ⁿbeast for beast.

19 And if a man cause a blemish in his neighbor; ^las he hath done, so shall it be done to him:

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have ^oone manner of law, as well for the stranger, as for one of your own country: for *I am* the Lord your God.

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the Lord commanded Moses.

CHAPTER XXV.

1 The sabbath of the seventh year. 2 The jubilee in the fiftieth year. 3 Of oppression. 4 A blessing of obedience. 5 The redemption of land. 6 Of houses. 7 Compassion of the poor. 8 The usage of bondmen. 9 The redemption of servants.

AND the Lord spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep ^pa sabbath unto the Lord.

3 Six ^qyears thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which ^rgrowth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy ^svine undressed: for it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy ser-

Psa. 74: 10, 18; 139: 20; Mat. 12: 31. ^t Heb. *amsteth the life of a man*. ^u Ex. 21: 12; Num. 35: 31; Deut. 19: 11, 12. ^v Lev. 24: 17. ^w Heb. *life for life*. ^x Deut. 19: 21; Mat. 5: 38; 7: 2. ^y Num. 15: 16. ^z Heb. *rest*. ^{aa} Ex. 23: 10; 2 Chron. 36: 21. ^{ab} 2 Kings, 19: 29. ^{ac} Heb. *separation*.

of which is suited to give timely warning to the wicked and exercise upon them salutary restraint. By commanding that some should thus be put to death in this world, God gives indications of the terrible punishment which awaits the perseveringly wicked in the world to come. Hence a reason why some who deny punishment in the future world, are opposed to capital punishment in this: because one foreshadows the other.

CHAPTER XXV.

5. *Not reap, neither gather*; as in other years, but share what grew with others as they might need, and with the beast of the field. Ver. 6, 7, 11, 12.

6. *The sabbath of the land*; the spontaneous produce of the sabbatical year.

A. M. 2514.

B. C. 1490.

vant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet ^aof the jubilee to sound on the tenth *day* of the seventh month, in the ^aday of atonement shall ye make the ^btrumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and ^cproclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return ^devery man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the ^eyear of this jubilee ye shall return every man unto his possession.

14 And if thou sell aught unto thy neighbor, or buyest *aught* of thy neighbor's hand, ye shall ^fnot oppress one another:

15 According to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of the *years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt ^gfear thy God: for I am the LORD your God.

18 ¶ Wherefore ye shall ^hdo my statutes, and keep my judgments, and do them: and ye ⁱshall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will ^jcommand my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ^kye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat of the old *store*.

23 ¶ The land shall not be sold ^lfor ever: for the land is ^lmine; for ye *are* strangers^m and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and if ⁿany of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and ^ohimself be able to redeem it;

27 Then let him ^pcount the years of the sale thereof, and restore the overplus unto the man to whom he sold it: that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go ^qout, and he shall return unto his possession.

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; *with-in* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: ^rthey may be redeemed, and they shall go out in the jubilee.

^a Heb. *loud of sound*. ^b chap. 23: 24, 27. ^c Numbers 10: 10, 13. ^d Isa. 61: 1, 2; 63: 4; Jer. 34: 15-17; Zechariah 9: 11, 12; Luke 4: 16-21. ^e ver. 13; Numbers 26: 4. ^f ver. 10; chap. 27: 17-24. ^g ver. 17; chap. 19: 13; Micah 2: 2, 3; 1 Cor. 6: 8. ^h Gen. 42: 18; Jer. 22: 16. ⁱ Psal. 103: 18. ^j Deut. 12: 10; Psalm 4: 8; Prov.

1: 33; Jer. 23: 6; Ezekiel 34: 25-28. ^k Deut. 28: 9. ^l 2 Kings, 19: 29. ^m Heb. *for cutting off, or to be quite cut off*. ⁿ 2 Chron. 7: 20. ^o Psalm 20: 12. ^p Ruth 2: 20; Jer. 32: 7, 8. ^q Heb. *his hand hath attained and found sufficiency*. chap. 5: 7. ^r ver. 50-52. ^s ver. 13. ^t Heb. *redemption belongeth unto it*.

9. *The day of atonement*: chap. 23: 27-32.

10. *Hallow*; keep sacred as a season of rejoicing.

16. *According to the multitude—and—the fewness*: the price of what they sold was to be regulated according to the distance of time from the year of jubilee, when it would revert to its former owner. Ver. 10, 23.

21. *For three years*; namely, the seventh or sabbatical year; the eighth, the year of jubilee; and till the harvest of the ninth.

23. *Not be sold for ever*: but only till the year of jubilee.

27. *Count the years*: from the time he sold it to that date, and also to the year of jubilee, and give accordingly. If he sold it twenty years before the year of jubilee, and ten of them had expired, he would, for the redemption, give half as much as he sold it for; if but five years had passed, he would give three quarters; and so in proportion for any length of time. Ver. 50-55.

32 Notwithstanding the ^acities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if ^aa man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of jubilee*: for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But the ^bfield of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen ^cpoor, and ^dfallen in decay with thee; then thou shalt ^erelieve ^dhim: *yea, though he be a stranger,* ^eor a sojourner; that he may live with thee.

36 Take thou no ^fusury of him, or increase: but ^gfear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I ^ham the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not ⁱcompel him to serve as a bondservant:

40 But as a ^jhired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* ^kmy servants, which I brought forth out of the land of Egypt: they shall not be sold ^las bondmen.

43 Thou shalt not rule over him with rigor;^k but shalt ^lfear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

35. *Relieve him*: by taking no interest, or increase, for what was needful for the poor man's support. Ver. 36, 37.

39. *Sold unto thee*: becomes obligated to yield service. Ver. 42.

INSTRUCTIONS.

6. God requires that we should in all things feel our constant dependence on him; and he so orders things in his providence as to supply the wants of those who trust in and obey him.

17. God is the friend of justice and mercy, and the eternal enemy of covetousness and oppression. None

45 Moreover, of the children of ^athe strangers ^mthat do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an ⁿinheritance for your children after you, to inherit *them* for a possession: ⁿthey shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with ^origor.

47 ¶ And if a sojourner or stranger ^twax rich by thee, and thy brother *that dwelleth* by him wax poor, and ^psell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the ^qtime of a hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him: *and the other* shall not rule with rigor over him in thy sight.

54 And if he be not redeemed ^rin these years, then he shall go out in the year of jubilee, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; ^rthey *are* my servants whom I brought forth out of the land of Egypt: I *am* the Lord your God.

55; 1 Cor. 7: 22, 23. ¶ *Heb. with the sale of a bondman.* A ver. 46; Eph. 6: 9. 1 Ml. 3: 5. m. 1-sa. 56: 6. n. 1-sa. 14: 2. Heb. ye shall serve yourselves with them. ver. 39. o ver. 43. t Heb. his hand obtain. ver. 26. p. Neh. 5: 5, 8. q Job 7: 1; 1-sa. 16: 14. r Or, by these means. r ver. 42.

can obtain his favor without doing justly, loving mercy, and walking humbly with him. Micah 6: 8.

22. For individuals and for nations, obedience to God is the sure means of competence and safety.

37. God has special regard for the poor, sympathizes with them in distress, and requires that such as have the means, and know their condition, should relieve their wants.

53. Jehovah is a God of kindness and compassion. These traits of character he requires in all his people; and without them none can meet his approbation or enjoy the blessings of his everlasting favor.

A. M. 1014.
B. C. 1450.

CHAPTER XXVI.

1 Of idolatry. 2 Religiousness. 3 A blessing to them that keep the commandments. 14 A curse to those that break them. 40 God promiseth to remember them that repent.

YE^a shall make you no idols nor graven image, neither rear you up a ^{*}standing image, neither shall ye set up any image^f of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 ¶ Ye^b shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ If^c ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you ^drain in due season, and the ^eland shall yield her increase, and the trees of the field shall yield their fruit.

5 And your ^fthreshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give ^gpeace in the land, and ye shall lie down, and none shall make you afraid: and I will ^hrid evil beasts^h out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And ⁱfive of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and ^kmake you fruitful, and ^lmultiply you, and establish my covenant with you.

10 And ye shall eat old ^mstore, and bring forth the old because of the new.

11 And I will set my ⁿtabernacle among you: and my soul shall not ^oabhor you.

12 And I will ^pwalk among you, and ^qwill be your God, and ye shall be my people.

13 I ^r*am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen: and I have ^sbroken the bands of your yoke, and made you go upright.

^a Deut. 16:22; 27:15. ^{*} Or, pillar. [†] Heb. a stone of picture, or figured stone. ^b chap. 19:30. ^c Deut. 11:13-15; 28:1-14. ^d Isa. 30:23; Ezek. 34:26. ^e Psa. 67:6. ^f Amos 9:13. ^g Psa. 147:14. ^h Heb. cause to cease. ⁱ 2 Kings. 19:25. ^k Neh. 9:25. ^l Psa. 107:38. ^m chap. 25:22. ⁿ Psa. 78:2; Ezek. 37:26-28; Rev. 21:3.

CHAPTER XXVI.

8. Five—a hundred—ten thousand; definite numbers are here used for indefinite.

9. Have respect; remember and favor you.

10. Bring forth the old; from their granaries, to make room for the new crop.

11. Set my tabernacle; continue to dwell among them with his visible presence on the mercy-seat, and to do them good.

12. Walk among you; communicate freely with them.

13. Made you go upright; delivered you from bowing down under oppression or in despondency.

14 ¶ But^t if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye ^ubreak my covenant;

16 I also will do this unto you; I will even appoint ^vover you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall ^wsow your seed in vain, for your ^xenemies shall eat it.

17 And I will set my face against you, and ye shall be ^yslain before your enemies: they that hate you shall reign over you; and ye shall ^zflee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the ^{aa}pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain:^a for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶ And if ye walk ^bcontrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild ^cbeasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be ^ddesolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk ^econtrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall ^favenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence^f among you; and ye shall be delivered into the hand of the enemy.

^a Deut. 32:19; Psalm 78:59. ^b 2 Cor. 6:16. ^c Ezekiel 11:20. ^d chap. 25:38, 42. ^e Jer. 2:20. ^f Deut. 28:15-68. ^g Ezek. 16:59. ^h Heb. upon. ⁱ Micah 6:15. ^j Neh. 9:26, 37. ^k Jer. 19:7. ^l Prov. 28:1. ^m Isa. 25:11. ⁿ Psa. 147:14. ^o Or, at all adventures with me. ^p 2 Kings. 17:25; Ezek. 5:17. ^q Lam. 1:4. ^r Psa. 18:29. ^s Isa. 63:19. ^t Deut. 32:35; Ezek. 20:37. ^u Jer. 21:10.

15. My judgments; his directions and decisions as to their conduct.

16. Appoint over you; send upon them the terrible evils mentioned.

18. Seven times; cause a great increase of their sorrows.

19. As iron, and—as brass; the clouds would give no rain, any more than if they were iron, and the earth no fruit, any more than if it were brass. Ver. 20.

22. Your highways shall be desolate; men would not travel in them, on account of the danger. Judges 5:6; 2 Chron. 15:5; Isa. 33:8.

26 And when I have ^abroken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and ^bnot be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall ^ceat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will ^ddestroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall ^eabhor you.

31 And I will make your ^fcities waste, and bring your ^gsanctuaries unto desolation, and I will not ^hsmell the savor of your sweet odors.

32 And I will bring the ⁱland into desolation: and your enemies which dwell therein shall be ^jastonished at it.

33 And I will ^kscatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the ^lland enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land: *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest: because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a ^mfaintness into their hearts in the lands of their enemies; and the ⁿsound of a ^oshaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall ^pfall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand ^qbefore your enemies.

38 And ye shall perish among the ^rheathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine ^saway in their iniquity in your enemies' lands: and also in the iniquities of their fathers shall they pine away with them.

40 If ^tthey shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised ^uhearts be ^vhumbled, and they then ^waccept of the punishment of their iniquity;

42 Then will I ^xremember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the ^yland.

43 The land also shall be left of them, and shall enjoy her ^zsabbaths, while she lieth desolate without them: and they shall ^{aa}accept of the punishment of their iniquity; because, even because they ^{ab}despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I ^{ac}will not cast them away, neither will I abhor them, to destroy them utterly, and to ^{ad}break my covenant with them: for I *am* the LORD their God.

45 But I will for their ^{ae}sakes remember the covenant of ^{af}their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

^a Psa. 105:16. ^b Hag. 1:6. ^c Lam. 1:10. ^d Ezek. 6:3, 13, chap. 20:23. ^e Job. 2:3. ^f 2 Chron. 36:19. ^g Mic. 2:12. ^h Isa. 1:11. ⁱ Jer. 23:11, 18. ^j Jer. 29:8. ^k Psa. 44:11. ^l 2 Chron. 36:21. ^m Jer. 21:7, 17. ⁿ Job. 15:21. ^o Heb. *desertum*. ^p Isa. 10:1. ^q Judg. 2:11. ^r Lam. 4:9. ^s Ezek. 1:17. ^t 1 Kings 8:23, etc.

26. *Ten women—bake—in one oven*: on account of the small quantity they would have to bake.

29. *Eat the flesh of your sons, and—daughters*: on account of the scarcity of food. 2 Kings, 6:29; Lam. 1:10; Josephus, Jewish Wars, B. 7, c. 2.

35. *It shall rest, because it did not rest*: in four hundred and ninety years, the time from the reign of Saul to the Babylonish captivity, there would be seventy years of sabbaths, and also seventy sabbatical years—equal to the number of years the land lay desolate during their captivity in Babylon; and, as some have supposed, equal to the number of sabbatical years the observance of which they had neglected. 2 Chron. 36:21; Jer. 25:8-11.

Neh. 9:2, etc.; Prov. 28:13; Luke 15:18. ^u John, 1:9. ^v Jer. 9:26. ^w Acts 7:51; Rom. 2:29. ^x 2 Chron. 12:6, 7, 12. ^y Psa. 39:9, 51:23, 4. ^z Dan. 9:7. ^{aa} Psa. 106:45; Ezek. 16:26. ^{ab} Joel 2:18. ^{ac} ver. 34, 38. ^{ad} ver. 41. ^{ae} 2 Chron. 36:16. ^{af} Psa. 94:14; Lam. 3:31; Rom. 11:2. ^{ag} Psa. 92:33, 34. ^{ah} Rom. 11:28. ^{ai} Luke 1:72, 73.

38. *Eat you up*: consume them: many would die in their enemies' country.

41. *Accept of the punishment*: feel and acknowledge that God was just in punishing them, and humbly submit themselves to his disposal.

42. *Remember my covenant*: grant them the blessings promised in it. *Remember the land*: cause it again to be inhabited by the seed of Abraham, Isaac, and Jacob.

INSTRUCTIONS.

2. One of the most effectual means of preservation from idolatry, and all sins secret and open, personal and national, is the due observance of the Sabbath, with habitual attendance on public worship.

12. Obedience to divine commands is not only

A. M. 2514.
B. C. 1490.

CHAPTER XXVII.

1 He that maketh a singular vow must be the Lord's.
2 The estimation of the person. 9 Of a beast given by vow. 14 Of a house. 16 Of a field, and the redemption thereof. 25 No devoted thing may be redeemed. 32 The tithe may not be changed.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, ^aWhen a man shall make a singular ^bvow, the persons *shall be* for the LORD by thy estimation.

3 And thy ^cestimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the ^dshekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ^eability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, and that *any*

man giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: ^{*}as thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house ⁵to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the ^hpriest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth ⁱpart of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: [†]a homer of barley-seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall ^jreckon unto him the money according to the years that remain, even unto the year of the

^a Num. 6:2. ^b Judg. 11:30, etc.; 1 Sam. 1:11, 38. ^c Eccl. 5:4, 5. ^d Num. 18:16. ^e Ex. 20:13. ^f Lev. 5:7. ^g Heb. according to thy

estimation. ^h Priest. ⁱ ver. 15, 19. ^j Psa. 101:2, 7. ^k ver. 12. ^l ver. 13. ^m Or, the land of a homer. ⁿ chap. 25:15, 16.

the surest, but the only way to personal and national excellence, and permanent prosperity, happiness, and glory.

13. God speaks of deliverance from bondage as a blessing which lays those who receive it under peculiar obligations to love and obey him.

24. The reason why God sets himself against individuals or nations, or ever punishes them, is because they oppose him, and act in opposition to what he directs, and what their good and the great interests of his kingdom require.

29. The dreadful evils which sin often occasions in this world, are indications of evils still more dreadful which it will occasion in the world to come; but neither in this nor the future world will any sinners suffer more or greater evils than their iniquities deserve.

35. The desecration of Sabbaths, or the neglect to observe them according to divine appointment, is highly offensive to God and injurious to men. It is treasuring up wrath against the day of wrath, and exposes both individuals and nations to desolating judgments.

39. Children often suffer greatly in consequence of the sins of their parents; but not more than their own sins deserve, nor more than, if they repent of and forsake them, will be overruled for their good.

15. A deep conviction and hearty confession of the righteousness of God in all the evils he brings upon us, humble submission to his will, and true devotion to his service, will end in deliverance from all evil, and the everlasting enjoyment of all needed good.

CHAPTER XXVII.

2. *Singular*; special, great, extraordinary. *By thy estimation*; the persons spoken of vowed to devote themselves or their children to God, in the service of the temple. But they might redeem them from this service by paying a specified sum, according to the estimation, ver. 3-8. The money paid was devoted to the support of public worship.

9. *Shall be holy*; it could not be reclaimed, but must continue devoted to the object to which it was consecrated, provided it was a thing suitable to be offered in sacrifice to God. If not, then he must pay the value of it, according to the estimation of the priest, and one fifth part more. Ver. 13-15, 19, 27.

14. *Sanctify*; set apart, to be devoted to the service of the sanctuary.

16. *According to the seed*; the seed that it would take to sow the field, or which the field would produce. *A homer*; ten ephahs, or about three hundred quarts.

jubilee, and it shall be abated from thy estimation.

19 And if ^ahe that sanctified the field will in any wise redeem it, then he shall add the fifth ^bpart of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it ^bgoeth out in the jubilee, shall be holy unto the LORD, as a field ^cdevoted: the possession thereof shall be the ^dpriest's.

22 And if a ^eman sanctify unto the LORD a field which he hath bought, which is not of the fields of ^fhis possession;

23 Then the ^fpriest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the LORD.

24 In the ^gyear of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 ¶ Only the ^hfirstling of the beasts, which should be the ^hLORD's firstling, no man shall sanctify it, whether it *be* ox or sheep: it is the LORD's.

^a ver. 13. ^b chap. 25: 10, 28. ^c ver. 28. ^d Numbers 18: 14; Ezek. 41: 26. ^e chap. 25: 25. ^f ver. 18. ^g chap. 25: 28. ^h Heb. first born. ⁱ Exodus 13: 2, 12; 22: 30; Numbers 18: 17; Deut. 15: 19. ^j ver. 11-13. ^k Joshua 6: 19. ^l Num. 21: 2, 3; 1 Sam.

25. *Twenty gerahs*; a gerah was about two and a half cents.

26. *It is the LORD's*; Ex. 13: 2, 12-15.

28. *Devoted thing*; a thing irrevocably consecrated by the offerer to a specific object, which could not be redeemed, but must be applied to the object to which it was devoted. In this respect it differed from the things previously mentioned, and is expressed in the original by a different word.

29. *Devoted of men*; doomed by the curse of God to extermination. See Num. 21: 2, 3.

31. *Tithes*; a tenth part of the products of the land, after the first-fruits had been deducted. This the Israelites were bound to give for the support of the ministers of religion. Verses 30-33; Num. 18: 21-32. Another tenth of what remained was to be brought to Jerusalem and used for offerings and for the support of the worshippers while there. Deut. 12: 6-7; 11: 22-24.

32. *The rod*; which had some coloring matter on the end, by which one tenth part was marked as a tithe to be devoted to the Lord.

INSTRUCTIONS.

2. It is good to be ready and zealous in good things, but wisdom and discretion are also needful. Persons sometimes devote themselves or others to services for which they are not wanted, or are unfit. In such cases, it is better for them to aid the cause

27 And if it *be* of an unclean beast, ^athen he shall redeem it according to thine estimation, and shall add a fifth ^bpart of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding, no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every ^cdevoted thing is most holy unto the LORD.

29 None ^ddevoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 And all the ^etithe of the land, *whether* of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall ^fadd thereto the fifth ^gpart thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever ^hpasseth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he ⁱchange it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These ^jare the commandments, which ^kthe LORD commanded Moses for the children of Israel in mount ^lSinai.

^a ver. 13. ^b Gen. 28: 22; Num. 18: 21, 24; 2 Chron. 31: 5, 6, 12; Neh. 13: 12; Mal. 3: 8, 10. ^c ver. 13. ^d Jer. 33: 13; Ezekiel 20: 37; Micah 7: 14. ^e ver. 10. ^f chap. 26: 46. ^g Malachi 4: 4. ^h Exodus 14: 2, 3, 25.

of Christ in some other way. Their money may be more useful than their personal service, or their services more useful in some other employment than that to which they aspire.

10. Rash promises, and inconstancy in performing such as are right, should be carefully avoided.

19. All our possessions belong to the Lord, and should be used in such a manner as will please him; some part of them should be devoted especially to the support and extension of his worship. The proportion which should be thus devoted is not now definitely prescribed, and the manner in which persons feel, judge, and act in the use of property, is one of the prominent indications and evidences of their character; and one which will have a momentous influence on their future condition. Mat. 25: 35-46.

25. Strict integrity towards God and men is a duty, the desire and conscientious endeavor to practise which, is essential in the sight of God to the character of an honest man.

33. An honest man will not retain, or appropriate to his own use, what he knows of right belongs to another, in opposition to the known will of the owner, whether human or divine; but he will be disposed to render to all what rightfully belongs to them. It is a great thing to be truly honest. Mic. 6: 8; Mat. 22: 21; Luke 16: 10-13.

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

A. M. 2514.
B. C. 1490.

CHAPTER I.

1 God commandeth Moses to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the service of the Lord.

AND the LORD spake unto Moses in the wilderness of ^aSinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ^bye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one ^chead of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; ^dElizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; ^eNahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideon.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Oeran.

14 Of Gad; Eliasaph the son of ^fDeuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the ^grenowned of the congregation, princes of the tribes of their fathers, ^hheads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which *are* ⁱexpressed by *their* names:

18 And they assembled all the congre-

gation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the ^jnumber of the names, from twenty years old and upward, by their polls.

19 As ^kthe LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of ^lJudah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to

^a chap. 10: 12; Ex. 19: 1. ^b chap. 26: 2, 63; Ex. 30: 12; 2 Sam. 24: 2; 1 Chron. 21: 2. ^c Ex. 18: 25; Josh. 22: 14. ^d chap. 2: 10, etc.; 7: 30, etc.; 10: 18, etc. ^e Called, *Naasson*, Mat. 1: 4; Luke

3: 32. ^f Ruth 4: 20. ^g Called *Reuel*, chap. 2: 14. ^h chap. 7: 2; 1 Chron. 27: 16, etc. ⁱ Ex. 18: 21, 25. ^j Rev. 7: 4, etc. ^k 1 Sa. 43: 1; John 10: 3. ^l ver. 30, etc. ^m ver. 2. ⁿ 2 Chron. 17: 14.

CHAPTER I.
1. *The second month*; called Zif; answering to the last part of April and the first part of May.

4. *With you*; to assist them. Ver. 5, 41.
18. *Their pedigrees*; the line of their forefathers.

the number of the names, from twenty years old and upward, all that were able to go forth to war :

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of ^a Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

41 Those that were numbered of them,

even of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These ^b *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men : each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel ;

46 *Even* all they that were ^c numbered were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the ^d Levites after the tribe of their fathers were not numbered among them.

48 For the Lord had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel :

50 But ^e thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it : they shall bear the tabernacle, and all the vessels thereof ; and they shall minister unto it, and shall ^f encamp round about the tabernacle.

51 And ^g when the tabernacle setteth forward, the Levites shall take it down : and when the tabernacle is to be pitched, the Levites shall set it up : and the ^h stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every ⁱ man by his own camp, and every man by his own standard, throughout their hosts.

53 But the ^j Levites shall pitch round about the tabernacle of testimony, that there be no ^k wrath upon the congregation of the children of Israel : and the ^l Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the Lord commanded Moses, so did they.

^a Deut. 33:17. ^b chap. 26:64. ^c chap. 2:32; 26:51. Ex. 12:37. 38:26; Deut. 10:22. ^d chap. 2:33; chap. 3, 4, 1 Chron. 6:1, 2; 24:6. ^e chap. 3:6, etc.; Ex. 38:21. ^f ver. 53. ^g chap. 10, 17, 21.

^h chap. 18:22. ⁱ chap. 2:2; 21:2. ^j ver. 50. ^k chap. 8:19. 16; 16; 18:5; 1 Sam. 6:19. ^l chap. 3:7, 8; 31:20, 47. 1 Chron. 23:32. 2 Chron. 13:10.

46. Six hundred thousand ; the number able for war shows that the whole people must have amounted to more than two millions.

53. *Keep the charge* ; guard the tabernacle from

the approach of all improper persons, and thus keep them from the punishment threatened, ver. 51.

INSTRUCTIONS

16. From the great increase of the Israelites in

A. M. 2514.
B. C. 1390.

CHAPTER II.

The order of the tribes in their tents.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every ^aman of the children of Israel shall pitch by his own standard, with the ensign of their father's house: ^afar ^boff about the tabernacle of the congregation shall they pitch.

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and ^cNahshon the son of Amminadab shall be captain of the children of Judah.

4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah were a hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies: these shall ^dfirst set forth.

10 ¶ On the south side shall be the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

12 And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of ^eRenel.

their bondage, and from their deliverance according to the divine prediction, we have evidence of the faithfulness of God, and are encouraged to trust in him for the fulfilment of all his promises.

CHAPTER II.

2. His own standard; that of his own tribe.

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben were a hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies: and they shall set forth in the second ^frank.

17 ¶ Then the ^gtabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side shall be the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, were forty thousand and five hundred.

20 And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin shall be Abidan the son of Gideon.

23 And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim were a hundred thousand and eight thousand and a hundred, throughout their armies: and they shall go forward in the ^hthird rank.

25 ¶ The standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Abiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, were threescore and two thousand and seven hundred.

27 And those that encamp by him shall be the tribe of Asher: and the captain of the children of Asher shall be Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, were forty and one thousand and five hundred.

29 ¶ Then the tribe of Naphtali: and

^a chap. 1:52. ^b Heb. *over against*. ^c Josh. 3:4. ^d chap. 1:7, etc.; 10:14; 1 Chron. 2:10; Mat. 1:4; Luke 3:32, 33. ^e chap.

10:14. ^f Called *Duel*, chap. 1:14; 7:42, 47; 10:20. ^g chap. 10:18. ^h chap. 10:17, 21. ⁱ chap. 10:22.

9. *The camp of Judah*; a division of the main host, consisting of three tribes, of which Judah was the head.

16. *The camp of Reuben*; the division of which this tribe was the head.

24. *The camp of Ephraim*; the division of which Ephraim was the head.

the captain of the children of Naphtali shall be Ahira the son of Enan.

30 And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan were a hundred thousand and fifty and seven thousand and six hundred: they shall go hindmost with their standards.

32 ¶ These are those which were numbered of the children of Israel by the house of their fathers: ^ball those that were numbered of the camps throughout their hosts were six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the Lord commanded Moses.

34 And the children of Israel did according to ^call that the Lord commanded Moses: so ^dthey pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAPTER III.

1 The sons of Aaron. 5 The Levites are given to the priests for the service of the tabernacle, 11 instead of the first-born. 14 The Levites are numbered by their families. 21 The families, number, and charge of the Gershonites, 27 of the Kohathites, 33 of the Merarites. 38 The place and charge of Moses and Aaron. 40 The first-born are freed by the Levites. 41 The overplus are redeemed.

THESE also are the generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

2 And these are the names of the sons of Aaron; "Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron, the ^fpriests which were anointed, whom ^ghe consecrated to minister in the priest's office.

4 And Nadab and Abihu ^hdied before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

^a chap. 10: 25. ^b chap. 1: 46, 47, 11: 21. ^c Ex. 38: 26. ^d Ps. 119: 66. ^e chap. 24: 2, 5, 6. ^f Ex. 6: 23. ^g Ex. 28: 41; Lev. 8: 2, etc. ^h Heb. whose hand he filled. ⁱ chap. 26: 9; Lev. 10: 1, 2; 1 Chron. 24: 2. ^j chap. 8: 6; 18: 2, etc.; Deut. 33: 10; Mal. 2: 1. ^k 1 Chron. 26: 20, 22.

31. *The camp of Dan*; this made four divisions into which the tribes were divided, and they were arranged in the order above mentioned.

33. *Not numbered*; not numbered as men of war, from which they were exempted by their office.

INSTRUCTIONS.

2. The Lord appoints the habitation and circumstances of all as seems good in his sight. If these are favorable, we should be grateful; if trying, submissive; and in all things seek to honor him.

31. Jehovah is a God of order, requiring each one to take and to keep his proper place, by the faithful discharge of duty. Thus he will not only most honor

5 ¶ And the Lord spake unto Moses, saying,

6 Bring the ^btribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And ^cthey shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to ^ddo the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt ^egive the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the ^fstranger that cometh nigh shall be put to death.

11 And the Lord spake unto Moses, saying,

12 And I, behold, I have taken the ^gLevites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because all the ^hfirst-born are mine; for on the day that I smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast: mine they shall be: I am the Lord.

14 ¶ And the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every ⁱmale from a month old and upward shalt thou number them.

16 And Moses numbered them according to the ^jword of the Lord, as he was commanded.

17 And ^kthese were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these are the names of the sons of Gershon by their families; ^lLibni, and Shimei.

19 And the sons of Kohath by their fam-

^j chap. 1: 50. ^k chap. 8: 10; 18: 6, 7. ^l ver. 38; Eph. 2: 19. ^m Heb. 10: 14, 22. ⁿ ver. 41; chap. 8: 16. ^o Ex. 13: 2, 13; Lev. 27: 26; Luke 2: 23. ^p ver. 24; chap. 26: 62. ^q Heb. mouth. ^r Genesis 46: 11; Ex. 6: 16. ^s Ex. 6: 17-19.

God, but be most happy himself and most useful to others.

CHAPTER III.

1. *In the sight of Aaron*; under his direction.

6. *Minister unto him*; wait upon and assist him in the service of the sanctuary. Ver. 7-9.

10. *The stranger*; not of the seed of Aaron, and not appointed by God to the priest's office.

12. *Be mine*; consecrated to the service of the sanctuary.

13. *Hallowed unto me*; set apart for his particular service. Ex. 12: 29, 30; 13: 11-15.

A. M. 2514.
B. C. 1490. ilies; Amram, and Izchar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers.

21 Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.

23 The families of the ^aGershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

25 And the charge of the sons of ^bGershon in the tabernacle of the congregation shall be the ^ctabernacle, and the ^dtent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the ^ehangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the ^fords of it, for all the service thereof.

27 ¶ And of ^gKohath was the family of the Amramites, and the family of the Izcharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of ^hKohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.

31 And their ⁱcharge shall be the ^jark, and the ^ktable, and the candlestick, and the ^laltars, and the vessels of the sanctuary wherewith they minister, and the hanging,^m and all the service thereof.

32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 ¶ Of ⁿMerari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the

males, from a month old and upward, were six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: ^othese shall pitch on the side of the tabernacle northward.

36 And ^punder the custody and ^qcharge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, ^rkeeping the charge of the sanctuary for the charge of the children of Israel; and the ^sstranger that cometh nigh shall be put to death.

39 All ^tthat were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number ^uall the first-born of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And ^vthou shalt take the Levites for me (I am the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the ^wLevites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.

46 And for those that are to be ^xredeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are ^ymore than the Levites;

^a chap. 1:53. ^b chap. 4:24-26. ^c Ex. 25:9. ^d Ex. 26:1, etc. ^e Ex. 27:9, etc. ^f Ex. 35:18. ^g 1 Chron. 26:23. ^h chap. 1:53. ⁱ chap. 4:15. ^j Ex. 25:10. ^k Ex. 25:23, 31. ^l Ex. 27:1. ^m 30:1. ⁿ Exodus 26:32. ^o 1 Chron. 6:19. ^p chap. 1:53. ^q Heb. the

office of the charge. ^p chap. 4:31, 32. ^q ver. 7, 8. ^r ver. 10. ^s chap. 26:62. ^t ver. 15. ^u ver. 12, 45. ^v ver. 41. ^w chap. 18:15; Ex. 13:13. ^x ver. 39-43.

47 Thou shalt even take ^afive shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: (the shekel^b is twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the ^cshekel of the sanctuary:

51 And Moses ^dgave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the ^eLORD commanded Moses.

CHAPTER IV.

1 The age and time of the Levites' service. 4 The carriage of the Kohathites, when the priests have taken down the tabernacle. 16 The charge of Eleazar. 17 The office of the priests. 21 The carriage of the Gershonites. 29 The carriage of the Merarites. 31 The number of the Kohathites, 35 of the Gershonites, 42 and of the Merarites.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From ^fthirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 This ^gshall be the service of the sons of Kohath in the tabernacle of the congregation, *about* the ^hmost holy things.

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering veil, and cover the ⁱark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves ^kthereof.

7 And upon the ^ltable of ^mshow-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and

^a chap. 18: 16. Lev. 27: 26. ^b Ex. 30: 12. Lev. 27: 25. Ezek. 45: 12. ^c ver. 46, 47. ^d ver. 48. ^e Malachi 1: 1. ^f chap. 8: 24. 1 Chron. 23: 23, 24, 27. ^g ver. 15. ^h ver. 16. ⁱ Ex. 26: 31. 1 Sam. 7: 7. Heb. 9: 31. 10: 20. ^j Ex. 25: 10, 16. ^k 1 Kings, 8: 7, 8. 1 Ex. 25: 23, 30. ^l Lev. 24: 5, 8. ^m Or, pour out. ⁿ Ex. 25: 31, 38.

47. *Five shekels*: about two dollars and a half.

INSTRUCTIONS.

12. The ministers of religion should be in a peculiar sense devoted to God; not entangling themselves with the affairs of this life, but employing their time and talents in the discharge of the appropriate duties of their office.

38. The Lord appoints to all their places and their work; and as it is his will that there should be division of labor, each one should strive to fill the place assigned him, and faithfully perform the duties to which he is called.

the bowls, and covers to ^acover ^{A. M. 2514 B. C. 1496} withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the ^bcandlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon the golden ^caltar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the ^dinstruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels^e thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the ^fbasins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of ^gKohath shall come to bear *it*: but they shall not ^htouch *any* holy thing, lest they ⁱdie. These ^jthings are the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* the ^koil for the light, and the ^lsweet incense, and the daily ^mmeat-offering, and the anointing ⁿoil, and the oversight of all the tab-

^a Ex. 30: 15. ^b Ex. 25: 37. 1 Chron. 9: 24. ^c Ex. 38: 31. 2 Chron. 4: 19. ^d Or, *house*. ^e chap. 7: 9; 10: 21. Deut. 31: 9; Josh. 4: 10; 2 Sam. 6: 13; 1 Chron. 15: 2, 15. ^f 2 Sam. 6: 6, 7. 1 Chron. 13: 9, 10. ^g Heb. 12: 29. ^h chap. 3: 31. ⁱ Ex. 25: 6. Lev. 24: 2. ^j Ex. 30: 34. ^k Ex. 29: 40. ^l Ex. 30: 23-25.

51. Different persons are called to promote the cause of God in different ways; some by their personal services, others by their property, and all by their prayers, their influence, and their example. If from love to him they employ what he gives them in his service, they will all be accepted in Christ, and receive an abundant reward.

CHAPTER IV.

15. *The burden of the sons of Kohath*: the things connected with the tabernacle, which they were to carry. Chap. 3: 31.

A. M. 2514.
B. C. 1490.

ernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the ^amost holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they shall not go in to ^bsee when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 From ^cthirty years old and upward until fifty years old shalt thou number them; all that enter in to ^dperform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for ^eburdens:

25 And ^fthey shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' ^gskins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the ^hhangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their ⁱcords, and all the instruments of their service, and all that *is* made for them: so shall they serve.

27 At the ^jappointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall* be under the hand of ^kIthamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From ^lthirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the ^mservice, to do the work of the tabernacle of the congregation.

31 And ⁿthis *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the ^oboards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof.

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their ^pinstruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the ^qhand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers.

35 From ^rthirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered

^a ver. 4. ^b Exodus 19: 21; Lev. 10: 2; 1 Sam. 6: 19. ^c ver. 3. ^d Heb. *wear the warfare*. 1 Cor. 9: 7; 1 Timothy, 1: 18. ^e Or, *carriage*. ^f chap. 3: 25, 26. ^g Ex. 26: 14. ^h Ex. 27: 9. ⁱ Ex.

35: 18. ^j Heb. *mouth*. ^k ver. 33. ^l ver. 3. ^m Heb. *warfare*. ⁿ ver. 28. ^o chap. 3: 36, 37. ^p Ex. 26: 15. ^q Ex. 25: 9. ^r ver. 28; Josh. 3: 6. ^s ver. 47. ^t ver. 22.

18. *Cut ye not off—the Kohathites*; by suffering them to see the holy things which they were to carry. Ver. 20.

INSTRUCTIONS.

3. Maturity of body and mind, and thorough preparation, are needful to the proper discharge of the duties of the ministry; and none unprepared or uncalled should assume the responsibilities of the sacred office. 1 Tim. 3: 6.

15. Sacred things should be treated with reverence, and we should not attempt to reveal or discover what God designed to conceal.

19. We should use all suitable means to prevent others from committing sin, lest, by our neglect, we become the occasion of their ruin.

47. While men should not enter the ministry too young, they should also not continue to sustain its responsibilities, and attempt to discharge its duties, when they are too old; but the Scriptures do not fix the age at which the public ministry now should cease. Different duties are suited to different periods of life, and wisdom from above is needful in order to judge rightly as to what are appropriate duties, and also as to the time and manner of performing them.

of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the Lord.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers.

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the ^aLORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From ^bthirty years old and upward even unto fifty years old, every ^cone that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his ^dservice, and according to his burden: thus were they numbered of him, as the LORD^e commanded Moses.

CHAPTER V.

1 The unclean are removed out of the camp. 5 Restitution is to be made for trespasses. 11 The trial of jealousy.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel that they put out of the camp every ^fleper, and every one that hath an ^gissue, and whosoever is defiled by the ^hdead:

3 Both male and female shall ye put out, withoutⁱ the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

CHAPTER V.

2. *Out of the camp;* outside of the regular encampment.

6. *A trespass against the Lord;* by defrauding his follow-men.

8. *If the man have no kinsman;* if the injured man were dead, and he had no relative to receive restitution, then it was to be made to the Lord by being given to the priest. Ver. 9, 10.

4 And the children of Israel did ^aso, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, ^bWhen a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall ^cconfess their sin which they have done: and he shall ^drecompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give it unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest: beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every ^eoffering of all the holy things of the children of Israel, which they bring unto the priest, shall be ^fhis.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a ^gman lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 And the spirit of ^hjealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her ⁱoffering for her, the tenth *part* of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, ^jbringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the Lord:

17 And the priest shall take holy water

31: 27; Ps. 32: 5; Prov. 28: 13; 1 John, 1: 9. m Lev. 6: 5-7; 7: 7; 7: 6-14; Dent. 18: 3, 4; Ezek. 41: 23, 30; Mal. 3: 8-10; 1 Cor. 9: 13; 9: 18; 20. p Prov. 6: 31, 35; Cant. 8: 6; Zeph. 3: 8. q Lev. 5: 11. r 1 Kings, 17: 18; Ezek. 29: 16; Heb. 10: 3.

ceive restitution, then it was to be made to the Lord by being given to the priest. Ver. 9, 10.

16. *Near;* near to the holy place, where the Lord dwelt upon the mercy-seat.

17. *Holy water;* water from the laver in the tabernacle; called holy because devoted to a sacred or religious use. Ex. 30: 18.

A. M. 2514. B. C. 1480. in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water.

18 And the priest shall set the woman before the ^a Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse.

19 And the priest shall charge her by an oath,^b and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness ^{*with another} instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee besides thy husband:

21 Then the priest shall ^ccharge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a ^dcurse and an oath among thy people, when the Lord doth make thy thigh to ^erot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy ^fbowels, to make thy belly to swell, and thy thigh to rot. And the woman^f shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall ^gwave the offering before the Lord, and offer it upon the altar:

^a Heb. 13: 1; Rev. 2: 19-23. ^b Mat. 23: 63. ^c H-b, under, or being in the power of, thy husband. ^d Jos. 6: 26; 1 Sam. 14: 24; Neh. 10: 29. ^e Jer. 29: 22. ^f Heb. fall. ^g Psa. 109: 18. ^h Deut. 27: 15. ⁱ Lev. 8: 27. ^j Lev. 2: 1, 9. ^k Deut. 28: 37; Isa. 65: 15;

19. Charge her by an oath: to testify the truth.

22. Amen; be it so, or so let it be.

23. In a book; on parchment, or on something from which it could be washed off.

27. Be a curse; be viewed as guilty and accursed of the Lord.

28. She shall be free; from all reproach or harm.

INSTRUCTIONS.

3. As Jehovah is holy, and requires men to be holy, all causes of mental and moral defilement, and especially whatever tends to increase and extend it, should be carefully avoided.

7. Unjustly to obtain or keep possession of another's property, is a sin which God abhors. No professed repentance, which does not lead a man who is conscious of this sin to forsake it, and, if in his power, make restitution, will deliver him from divine wrath.

13. Adulterers and adulteresses are highly criminal, and exposed to the vengeance of God. Though their crime may be known only to him and them-

26 And the priest shall take a handful of the offering, even the ^hmemorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a ⁱcurse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive^j seed.

29 This is the law of jealousies, when a wife goeth ^kaside to another instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall ^lbear her iniquity.

CHAPTER VI.

1 The law of the Nazarites. 22 The form of blessing the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall ^mseparate themselves to vow a vow of a ⁿNazarite, to separate themselves unto the Lord;

3 He shall separate himself from ^owine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

Jer. 24: 9; 29: 18, 22; 42: 18; Zech. 8: 13. ^j Psa. 113: 3. ^k ver. 19; 1-said 37: 8. ^l Leviticus 20: 17-20. ^m Or, make themselves Nazarites. ⁿ Judg. 13: 5; Acts 21: 23, 24. ^o Jer. 35: 4-8; Amos 2: 12; Luke 1: 15.

selves, he will reveal it—if not in this world, in the world to come—and will visit them with his terrible indignation.

27. The diseases which the licentious often suffer, and with which they infect and torment each other, are a manifestation of divine wrath against their sin, and a warning that, unless they repent and become pure and holy, the curses of God will sooner or later overwhelm them.

31. Satan tries hard to promote domestic jealousy, because it tends to destroy family peace, religion, and usefulness; all should therefore avoid occasions of producing it, and withstand all temptations to indulge it. If any are unjustly suspected, they should in calmness, patience, and well-doing, commit themselves to the disposal of God, and in due time he will remove suspicions, or overrule them for the advancement of his glory and the good of his kingdom.

CHAPTER VI.

2. A Nazarite: one devoted to special religious service, either for a limited term or for life.

4 All the days of his ^aseparation shall he eat nothing that is made of the [†]vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no ^arazor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall come at no dead ^bbody.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the [‡]consecration of his God is upon his head.

8 All the days of his ^cseparation he is holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall ^dshave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two ^eturtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a ^ftrespass-offering: but the days that were before shall ^gbe lost, because his separation was defiled.

13 ¶ And this is the law of the Nazarite: when the days of his separation are fulfilled, ^hhe shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish ⁱfor a sin-offering, and one ram

without blemish for ⁱpeace-offerings,

15 And a basket of unleavened bread, cakes^j of fine flour mingled with oil, and wafers of unleavened^k bread anointed with oil, and their meat-offering, and their drink-offerings.^l

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering:

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall ^mshave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which is under the sacrifice of the peace-offerings.

19 And the priest shall take the ⁿsodden shoulder of the ram, and ^oone unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

20 And the priest shall wave *them* *for* a wave-offering before the LORD: this is holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine.

21 This is the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, besides *that*, that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall ^pbless the children of Israel, saying unto them,

24 The LORD ^qbless thee, and ^rkeep thee:

25 The LORD make his ^sface shine upon thee, and be ^tgracious unto thee:

26 The LORD lift up ^uhis countenance upon thee, and give thee ^vpeace.

^a Or, Nazariteship. [†] Heb. vine of the wine. ^a Judg. 16:17, 19. ^b Samuel, 1:11. ^c Chap. 9:6. ^d 11:16. ^e Lev. 21:1, 2, 11. ^f Heb. trespassing. ^g 2 Cor. 17:18. ^h Acts 18:18. ⁱ Lev. 5:7. ^j 14:22. ^k 15:14, 20. ^l Leviticus 5:6. ^m Heb. fall. ⁿ Acts 21:26. ^o Lev. 4:3, 28, 32. ^p Malachi 1:13, 14. ^q Peter, 1:19. ^r Lev. 3:6. ^s Lev. 2:4. ^t Ex. 29:2. ^u Chap. 15:5, 7, 10. ^v Acts 21:24.

4. *Nothing that is made of the vine-tree*; this was designed to impress the importance of sobriety, and of abstinence from all the intoxicating pleasures of sin.

5-8. *Days of the vow*; these regulations required him to show peculiar deadness to the world and devotion to the service of God.

12. *Days—shall be lost*; they would not be counted as a part of the time of his Nazariteship, but he must begin again.

13-20. *His offering*; these offerings were an acknowledgment that in his best services he needed the

^a 1 Samuel, 2:13. ^b Ex. 29:23, 28. ^c Lev. 9:22; Deut. 10:8; 31:5. ^d Josh. 8:33; 1 Chron. 23:13. ^e Ps. 124:3. ^f Ps. 121:7. ^g John 17:11. ^h Ps. 31:16; 67:1; 80:3, 7, 19; 119:135; Dan. 9:17. ⁱ Gen. 43:24; Exodus 33:19; Mal. 1:9. ^j Ps. 4:6; 89:15. ^k Ps. 29:11; Isa. 26:3, 12; John 14:27; Phil. 4:7; 2 Thess. 3:16.

efficacy of atoning blood and of the purifying Spirit, and also tokens of gratitude for the goodness of God.

21. *That his hand shall get*; such freewill-offerings as he might be disposed to make.

23. *Bless the children of Israel*; ask of God, and pronounce in his name, blessings upon them.

24. *Keep thee*; from all evil; especially from sin and its consequences.

25. *Make his face shine*; smile graciously upon thee, and grant thee his Spirit.

26. *Lift up his countenance upon thee*; reveal himself to thee, and give thee sweet commun-

A. M. 2514. B. C. 1190. 27 And they shall put my ^a name upon the children of Israel, and I will ^b bless them.

CHAPTER VII.

1 The offering of the princes at the dedication of the tabernacle. 10 Their several offerings at the dedication of the altar. 29 God speaketh to Moses from the mercy-seat.

AND it came to pass on the day that Moses had fully set ^c up the tabernacle, and had anointed ^d it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the ^e princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, ^f and were over them that were numbered, offered:

3 And they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the Lord spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their ^g service:

8 And four wagons and eight oxen he gave unto the sons of ^h Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: ⁱ because the service of the sanctuary belonging unto them *was* that they should bear upon their shoulders.

10 ¶ And the princes offered for ^j dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

^a Deut. 28:10; 2 Chron. 7:14; Isa. 43:7; Dan. 9:18, 19. ^b chap. 25:20; Gen. 12:2, 3; Psal. 5:12; 67:7; 115:12, 13; Acts 3:26; Eph. 1:3. ^c Exodus 40:18. ^d Lev. 8:10, 11. ^e chap. 1:4, etc. ^f Heb. *who stood*. ^g chap. 4:24, 28. ^h chap. 4:29-33. ⁱ chap.

ion with himself. Give *thee* peace; peace with God, with conscience, and with men. Psal. 29:11; 85:8; 119:165; Phil. 4:7.

27. Put my name upon—Israel; treat them as his people, and lead them to obey him.

INSTRUCTIONS.

8. Holiness to the Lord is the badge of his people, and should ever be their peculiar characteristic. They should abstain from fleshly lusts which war against the soul, moderate their desires for earthly things, place their affections on things above, and regulate all their acts by the will of God.

20. We are always exposed in this world to moral defilement, and in our best services need the application of the blood of Christ and the purifying influences of his Spirit, in order that our offerings may be acceptable in his sight.

11 And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was ^k Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the ^l shekel of the sanctuary; both of them full of fine flour mingled with oil for a ^m meat-offering:

14 One spoon of ten *shekels* of gold, full of ⁿ incense:

15 One young bullock, one ram, one lamb of the first year, for a ^o burnt-offering:

16 One kid of the goats for a ^p sin-offering:

17 And for a sacrifice of ^q peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day ^r Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered for his offering one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day ^s Eliab the son of Helon, prince of the children of Zebulun, did offer:

25 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary;

4: 4-15. 1 Deut. 20:5; 1 Kings, 8:63; 2 Chron. 7:5, 9; Ezra 6:16; Neh. 12:27; Psal. 30, title. 2 chap. 1:7; 2:3. 3 A. Exodus 30:13; 1 Lev. 2:4. 4 A. Lev. 30:13. 5 Lev. 1:2, 3. 6 Lev. 4:23. 7 Lev. 3:1. 8 chap. 1:8; 2:5. 9 Lev. 13, etc. 10 chap. 1:9; 2:7.

27. The blessing of Jehovah, in the love of the Father, the grace of the Son, and the communion of the Holy Ghost, bestowed upon his believing, obedient people, will make them all for ever truly and perfectly blessed.

CHAPTER VII.

2. The princes of Israel; chap. 1:16.

3. Their offering; these were voluntary offerings in addition to those which were commanded.

9. Bear upon their shoulders; the ark and the sacred things which they were to carry. Chap. 3:31.

11. Each prince on his day; to promote order and increased solemnity, each was to present his offering on a separate day.

13. Charger; a large dish. Shekel; T. x. 38; 21.

both of them full of fine flour mingled with oil for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Eliab the son of Helon.

30 ¶ On the fourth day ^aElizur the son of Shedeur, prince of the children of Reuben, *did offer*:

31 His ^boffering was one silver charger of the weight of a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day ^cShelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*:

37 His ^doffering was one silver charger, the weight whereof was a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary: both of them full of fine flour mingled with oil for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day ^eEliashaph the son of ^fDenel, prince of the children of Gad, *offered*:

43 His ^goffering was one silver charger of the weight of a hundred and thirty *shekels*, a silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Eliashaph the son of Denel.

48 ¶ On the seventh day ^hElishama the son of Ammihud, prince of the children of Ephraim, *offered*:

49 His ⁱoffering was one silver charger, the weight whereof was a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* ^jGamael the son of Pedahzur, prince of the children of Manasseh:

55 His ^koffering was one silver charger of the weight of a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Gamael the son of Pedahzur.

60 ¶ On the ninth day ^lAbidan the son of Gideon, prince of the children of Benjamin, *offered*:

61 His ^moffering was one silver charger, the weight whereof was a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Abidan the son of Gideon.

^a chap. 1:5; 2:10. ^b ver. 13, etc. ^c chap. 1:6; 2:12. ^d ver. 13, etc. ^e chap. 1:14; 2:14. ^f Called *Ruel*, chap. 2:14. ^g ver. 13, etc.

13, etc. ^h chap. 1:10; 2:18. ⁱ ver. 13, etc. ^j chap. 1:10; 2:20. ^k ver. 13, etc. ^l chap. 1:11; 2:22. ^m ver. 13, etc.

A. M. 2514. 66 ¶ On the tenth day ^a Ahiezer the son of Ammishaddai, prince of the children of Dan, offered :

67 His ^b offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat-offering :

68 One golden spoon of ten *shekels*, full of incense :

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

70 One kid of the goats for a sin-offering :

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : *this was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day ^c Pagiel the son of Oerau, prince of the children of Asher, offered :

73 His ^d offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat-offering :

74 One golden spoon of ten *shekels*, full of incense :

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

76 One kid of the goats for a sin-offering :

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : *this was* the offering of Pagiel the son of Oerau.

78 ¶ On the twelfth day ^e Ahira the son of Euan, prince of the children of Naphtali, offered :

79 His ^f offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat-offering :

80 One golden spoon of ten *shekels*, full of incense :

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

^a chap. 1:12; 2:25. ^b ver. 13, etc. ^c chap. 1:13; 2:27. ^d ver. 13, etc. ^e chap. 1:15; 2:29. ^f ver. 13, etc. ^g ver. 1. ^h chap.

89. *Him* ; God, to whom the altar and tabernacle had been dedicated. *The voice of one* ; Ex. 25:22.

INSTRUCTIONS.

2. Those who are truly devoted to God, and thankful for his mercies, will not be satisfied with doing merely what is specifically commanded, but will make voluntary offerings of time, talents, and property, from love to him and his cause, and to promote his glory and the good of their fellow-men.

5. None need be discouraged because called to great and laborious services, for God will provide for them, that as their duties are, their strength and all needful mercies may be.

82 One kid of the goats for a sin-offering :

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : *this was* the offering of Ahira the son of Euan.

84 *This was* the dedication of the altar, in the day when it was anointed, by the princes of Israel : twelve chargers of silver, twelve silver bowls, twelve spoons of gold :

85 Each charger of silver *weighing* a hundred and thirty *shekels*, each bowl seventy : all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary :

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary : all the gold of the spoons *was* a hundred and twenty *shekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering : and the kids of the goats for sin-offering twelve.

88 And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. *This was* the dedication of the altar, after that it was ^g anointed.

89 And when Moses *was* gone into the tabernacle of the congregation to ^h speak with ⁱ him, then he heard the voice of one speaking unto him from off the ^j mercy-seat that *was* upon the ark of testimony, from between the two cherubim : and he spake unto him.

CHAPTER VIII.

1 How the lamps are to be lighted. 5 The consecration of the Levites. 23 The age and time of their service.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou lightest the ^j lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so ; he lighted the

12:8; Exodus 33:9, 11. * That is, God. i Ex. 25:22. j Ex. 25:37; 40:25.

11. Jehovah would have all things, especially with regard to his worship, conducted with propriety, and in a way to confer the greatest blessings. John 6:12; 1 Cor. 14:33, 40; James 3:16.

88. Jehovah is a bountiful God, and is delighted with liberality in his people. Much may be devoted to the support of his worship, and when so used, it is not wasted or unprofitably employed, but is spent to the highest advantage. Psa. 145:16; Prov. 11:25; Isa. 32:8; 2 Cor. 9:13.

CHAPTER VIII.

2. *The lamps* ; Ex. 25:31-37.

lamps thereof over against the candlestick, as the LORD commanded Moses.

4 And this work of the ^acandlestick was of beaten gold; unto the shaft thereof, unto the flowers thereof, was ^bbeaten work; according unto the ^cpattern which the LORD had showed Moses, so he made the candlestick.

5 ^a And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle ^dwater of purifying upon them, and ^elet them ^fshave all their flesh, and let them wash their clothes, and so make themselves clean.

8 Then let them take a young bullock with his ^fmeat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 And ^athou shalt bring the Levites before the tabernacle of the congregation; and ^bthou shalt gather the whole assembly of the children of Israel together.

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall ^cput their hands upon the Levites:

11 And Aaron shall ^doffer the ^eLevites before the LORD *for* an ^foffering of the children of Israel, that they may ^gexecute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other *for* a burnt-offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou ^aseparate the Levites from among the children of Israel: and the Levites shall be ^bmine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer ^cthem *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel: ^ain-

stead of such as open every womb, ^a*even* instead of the first-born of all the children of Israel, have I taken them unto me.

17 For all the ^afirst-born of the children of Israel *are* mine, both man and beast: on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And I have ^agiven the Levites *as* ^ba gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that ^cthere be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were ^apurified, and they washed their clothes; and Aaron offered ^bthem *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And ^aafter that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the ^bLORD had commanded Moses concerning the Levites, so did they unto them.

23 ^a And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from ^atwenty and five years old and upward they shall go in to ^bwait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall ^ccease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to ^akeep the charge, and shall do no ^bservice. Thus shalt thou do unto the Levites touching their charge.

^a Ex. 25: 31. ^b Ex. 25: 18. ^c Ex. 25: 19. ^d chap. 19: 9, 17, etc. ^e Leviticus 14: 8, 9. ^f Heb. *cut a razor to pass over*. ^g Lev. 2: 13. ^h Ex. 29: 1, 2. ⁱ 12. ^j Lev. 8: 25. ^k Lev. 1: 1. ^l Heb. *water*. ^m 1. ⁿ 1. ^o Heb. *more offering*. ^p Heb. *he to execute*. ^q chap. 16: 9. ^r chap. 1: 15. ^s ver. 11, 13. ^t chap. 3: 12, 15. ^u chap. 1: 15. ^v Ex. 19: 2, 12: 15. Luke 2: 23. ^w chap. 1: 15.

6. *Levites*; those of the tribe of Levi who assisted the priests, the descendants of Aaron, in various services about the tabernacle, and afterwards about the temple.

7. *Sprinkle water of purifying upon them*; chap. 19: 1-19; Heb. 9: 13, 14.

11. *Offer the Levites*; consecrate them to the service of the Lord in the various duties of the sanctuary. Ver. 11-19.

21. *Twenty and five years old*; at this age they began to wait upon the priests, learn their du-

3: 9. ¹ Heb. *touching*. ² chap. 1: 53; 16: 16; 18: 6; 2 Chron. 26: 16. ³ ver. 7. ⁴ ver. 11, 12. ⁵ ver. 15. ⁶ ver. 5, etc. ⁷ chap. 4: 5. ⁸ 1 Chron. 23: 3, 27. ⁹ Heb. *near the warfare*. ¹⁰ 1 Cor. 9: 7. ¹¹ Heb. *return from the warfare of the service*. ¹² Timothy, 4: 7. ¹³ chap. 1: 53; 18: 4; 1 Chron. 23: 32; Ezekiel 41: 8, 11. ¹⁴ 1 Timothy, 4: 15.

ties as Levites, and do some things about the tabernacle; but they did not enter fully on their work as Levites till they were thirty. Chap. 4: 3, 23.

26. *Keep the charge, and—do no service*; after the age of fifty, they might in some things assist their younger brethren and instruct the people, but not continue to bear the responsibilities or perform the laborious duties of their office.

INSTRUCTIONS

3. Ministers of the gospel who communicate a knowledge of God and his will to men, shine as lights

A. M. 2514.
B. C. 1490.

CHAPTER IX.

1 The passover is commanded again. 6 A second passover allowed for them that were unclean or absent. 15 The cloud guideth the removings and encampings of the Israelites.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed ^aseason.

3 In the ^bfourteenth day of this month, at ^ceven, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And ^ethey kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were ^ddefiled by the dead body of a man, that they could not keep the passover on that day: and ^ethey came before Moses and before Aaron on that day.

7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

^a Exodus 12:3; Deut. 16:1. ^b 2 Chron. 30:2, 15. ^c Heb. *between the two evenings*. Exodus 12:6. ^d Josh. 5:10. ^e chap. 5:2; 19:11, 16; John 18:28. ^f chap. 27:2, 5; Ex. 18:15, 18. ^g ver. 3. ^h Ex. 12:8. ⁱ Ex. 12:10. ^j Ex. 12:40; John 19:36.

in the world holding forth the word of life, and multitudes who were in darkness, are, through their instrumentality, made light in the Lord, and prepared to shine as the brightness of the firmament and as the stars for ever.

6. The best of men need cleansing through faith in the blood of Christ, and by the influence of his Spirit, in order that their services may be accepted of God.

21. Though God is the author of spiritual cleansing, he accomplishes it through the means of his appointment; and men are bound to use these means according to his will. and thus cleanse themselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God. 2 Cor. 7:1; Isa. 1:16, 17; Ezek. 18:31.

26. After ministers of the gospel have become too old to perform the laborious duties of their office, they may still be very useful by wise counsel, judicious instruction, habitual prayer, and a holy example; and should be provided for to the end of life.

11 The ^ffourteenth day of the second month at even they shall keep it, *and* eat it with ^gunleavened bread and bitter *herbs*.

12 They shall leave ^hnone of it unto the morning, nor ⁱbreak any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that is *clean*, and is not in a journey, and forbeareth to keep the passover, even the same ^jsoul shall be cut off from among his people: because he brought not the offering of the LORD in his ^kappointed season, that man shall bear ^lhis sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD: according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ^mordinance, both for the stranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up, the cloud ⁿcovered the tabernacle, *namely*, the tent of the testimony: and at ^oeven there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was always: the ^pcloud covered it *by day*, and the appearance of fire by night.

17 And ^qwhen the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the ^rtabernacle they rested in their tents.

19 And when the cloud ^ttarried long upon the tabernacle many days, then the

^j Ex. 12:15. ^k ver. 7. ^l chap. 5:31. ^m Ex. 12:10. ⁿ Ex. 40:34. ^o Exodus 13:21; 40:38; Neh. 9:12, 19; Psa. 78:14. ^p Deut. 1:33. ^q chap. 10:11, 33; Ex. 40:36-38. ^r 1 Cor. 10:1. ^t Heb. *prolonged*.

CHAPTER IX.

1. *The first month*: Abib.

2. *The passover*: Ex. 12:2-14.

11. *The fourteenth day of the second month*; this was in the month Zif, and one month after the usual time of keeping the passover.

13. *Forbearth to keep the passover*; at the usual time.

18. *At the commandment of the Lord*; as manifested by the moving or resting of the cloud.

INSTRUCTIONS.

3. As the death of Christ is the procuring cause of the salvation of his people, it is his will that they should from time to time celebrate it according to his appointment, with humility, penitence, gratitude, and joy. Mat. 26:26-28; Luke 22:19; 1 Cor. 11:23-26.

13. To obey God, we must neither neglect to commemorate the death of Christ, nor do it in an unholy manner; but must examine ourselves and see whether we believe on him, feel our need of his

^a *Ms.* 2514. ^b *G.* 1490. the ^asanctuary: and ^cthe other did set up the tabernacle against they came.

22 ¶ And the ^bstandard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideon.

25 ¶ And the ^cstandard of the camp of the children of Dan set forward, *which was* the ^drearward of all the camps throughout their hosts: and over his host *was* Abiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Oeran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 Thus [†] *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of [†]Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, ^e I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good ^f concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of ^geyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the ^bsame will we do unto thee.

^a chap. 4: 4-15. ^b That is, the Gershonites and the Merarites. ^c ver. 17. ^d chap. 2: 18, 24. ^e chap. 2: 25, 31. ^f Josh. 6: 9. ^g Isa. 58: 8. [†] Heb. *Tizee*. ^h Ex. 2: 18. ⁱ *Reuel*. ^j Gen. 12: 7. ^k Ex. 6: 7, 8. ^l Job 29: 15. ^m Judg. 1: 16; 4: 11. ⁿ Ex. 3: 1. ^o Deut. 1: 33; Josh. 3: 3-6. ^p Ex. 13: 21. ^q Neh. 9: 12, 19. ^r Ps. 68: 1, 2; 132: 8. ^s Heb.

29. *Raguel*: supposed to be the same as Reuel and Jethro. Ex. 2: 18; 3: 1; 18: 1.

31. *Be to us—eyes*: Hobab was acquainted with the country, and could assist on their journey.

INSTRUCTIONS.

8. Christian ministers are supposed to be the same as watchmen, and should give the people counsel and warning from God. When they speak, it should be with such plainness as to be understood, and with such affection as is best suited to persuade the people to follow their directions. 1 Cor. 11: 6-19; Eph. 4: 15.

13. All men are on a journey through this world. Jehovah offers to be their guide, and if they follow him he will direct them to the Canaan of eternal rest. If they reject him, and continue to walk in their own way, they will wander in darkness and find no rest for ever.

29. Those who have chosen God for their guide, and are on their way to heaven, should urge others,

33 ¶ And they departed from the ⁱmount of the LORD three days' journey: and the ark of the covenant of the LORD went ^jbefore them in the three days' journey, to search out a resting-place for them.

34 And the ^kcloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, ^lRise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the ^mmany thousands of Israel.

CHAPTER XI.

1 The burning at Taberah quenched by Moses' prayer. 4 The people lust for flesh, and loathe manna. 10 Moses complaineth of his charge. 16 God divideth his burden unto seventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

AND ⁿwhen the people ^ocomplained, ^pit displeased the LORD: and the LORD heard ^qit; and his ^ranger was kindled; and the ^sfire of the LORD burnt among them, and consumed ^tthem that were in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire [†]was quenched.

3 And he called the name of the place Taberah: [‡] because the fire of the LORD burnt among them.

4 ¶ And the ^umixed multitude that *was* among them ^vfell a lusting: and the children of Israel also ^wwept again, and said, Who ^xshall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

6 But ^ynow our soul *is* dried away: ^zthere is nothing at all, besides this manna, ^zbefore our eyes.

^a ten thousand thousands. ^b Deut. 1: 10. ^c Deut. 9: 22. ^d Or, *were* as it *were* complainings. ^e Heb. *it was evil in the ears of*. ^f Ps. 78: 21. ^g Lev. 10: 2. ^h Kings, 1: 12. ⁱ Heb. *sunk*. ^j That is, *a burning*. ^k Ex. 12: 38. ^l Heb. *lusted a lust*. ^m Heb. *returned and wept*. ⁿ 1 Cor. 10: 6. ^o chap. 21: 5.

especially their relatives and friends, to accompany them, and present as a motive the good which God has promised to those who follow him.

32. Those who are journeying towards heaven, need help not only from God, but also from one another, and they may be of great assistance to each other in guarding from danger, and guiding in the way of safety, usefulness, and peace.

36. However much assistance the people of God may receive from men, their desires can never be fully met, nor their wants satisfied, without the permanent presence and favor of God.

CHAPTER XI.

3. *Taberah*: a burning. 4. *Mixed multitude*: Ex. 12: 38. *Fell a lusting*: impatiently desired other kinds of food.

6. *Our soul is dried away*: we languish and are suffering for want of other food.

7 And the manna *was* as coriander-seed, and the color thereof as the color of bdellium.*

8 And the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of *it*: and the ^btaste of *it* was as the taste of fresh oil.

9 And when the ^cdew fell upon the camp in the night, the manna fell upon *it*.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was ^dkindled greatly; Moses also was ^edispleased.

11 And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, ^fCarry them in thy bosom, as a ^gnursing-father beareth the sucking child, unto the land which thou ^hswarest unto their fathers?

13 Whence ⁱshould I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I ^jam not able to bear all this people alone, because *it* is too heavy for me.

15 And if thou deal thus with ^kme, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness.

16 ¶ And the Lord said unto Moses, Gather unto me ^lseventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And ^mI will come down and talk with thee there: and I will take of the ⁿspirit which *is* upon thee, and will put *it* upon them: and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, ^oSanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, ^pWho shall give us flesh to eat? for *it* was well with

us in Egypt: therefore the Lord ^qwill give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days:

20 But even a ^rwhole month, ^suntil it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people, among whom I *am*, are ^tsix hundred thousand footmen: and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall ^uthe flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the Lord said unto Moses, ^vIs the Lord's hand waxed short? thou shalt see now ^wwhether my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the Lord came ^xdown in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, that, when ^ythe spirit rested upon them, they prophesied, and did not cease.

26 But there remained two of the men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and ^zthey prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, ^aforbid them.

29 And Moses said unto him, Enviest thou for my sake? ^bwould God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!

^a Heb. eye of it is the eye. ^b Genesis 2:12. ^c Exodus 16:31. ^d Ex 16:14. ^e 1 Cor 13:25. ^f Psal 135:21. ^g 1 Cor 40:11. ^h Isaiah 48:2. ⁱ 1 Thess 2:7. ^j 1 Cor 13:15. ^k 26:3. ^l Matt 23:15. ^m Ex 14:18. ⁿ Deut 1:31. ^o 1 Kings 19:11. ^p Job 41:7. ^q Exodus 21:10. ^r 1 Cor 13:25. ^s Gen 11:5. ^t 18:24. ^u Exodus 16:30.

7. As coriander-seed; small and round. The color of bdellium; supposed to be yellow.

15. Out of hand; at once, now.

17. Put it upon them; furnish them with the special influences of his Spirit, to fit them for their work.

18. Sanctify yourselves; repent of your un-

der and stand firm to the Lord, that you may escape his judgment and receive his favor.

20. Come out at your nostrils; they would eat it, but they were not only satisfied, but made sick by it and loathed it.

23. Would I should; is God unable to do what he has promised?

A. M. 2514.
B. C. 1490.

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the LORD, and ^abrought quails from the sea, and let *them* fall by the camp, as it were ^aa day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ^bten homers: and they spread *them* all abroad for themselves round about the camp.

33 And ^cwhile the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: ^dbecause there they buried the people that lusted.

35 And the people ^ejourneyed from Kibroth-hattaavah unto Hazeroth; and ^fabode at Hazeroth.

CHAPTER XII.

1 God rebuketh the sedition of Miriam and Aaron. 10

Miriam's leprosy is healed at the prayer of Moses.

14 God commandeth her to be shut out of the host.

AND Miriam and Aaron spake against Moses because of the ^gEthiopian

^a Ex. 16:13; Psa. 78:26-29; 105:40. ^b Heb. *the way of a day*.
^c Ex. 16:36. ^d Psa. 78:30, 31. ^e That is, *the graves of lust*. Deut. 9:22. ^f chap. 33:17. ^g Heb. *they were in*. ^h Or, *Cushite*. ⁱ Ex. 2:21. ^j Heb. *taken*. ^k Ex. 15:20; Micah 6:4. ^l chap. 11:1; Psa.

32. *Ten homers*; Lev. 27:16.

34. *Kibroth-hattaavah*; the graves of lust.

35. *Hazeroth*; a place still farther on the way towards Canaan.

INSTRUCTIONS.

1. Discontentment with the dealings of God is unwise and wicked. Those who indulge in it provoke him, and expose themselves to his wrath.

2. The wicked are more indebted to the righteous than they are apt to imagine, and in their distresses they often feel this, and look to them for help.

6. We are apt to depreciate and undervalue the blessings we have, and to magnify and overrate those which we desire.

11. The best of men are but partly sanctified; and not unfrequently in their hearts, and sometimes in words, they find fault with God.

15. Those who kill themselves, or ask God or men to kill them, are not in a proper state to die. Did they feel right, whatever their trials, they would say, All the days of my appointed time will I wait, till my change come. Not my will, but thine be done. Job 14:11; Luke 22:42.

17. God is often kind and gracious in withholding from men what in their wickedness they desire, and in giving them what they need. If he calls them to great and difficult services, they have no reason to complain or to despond; if they trust in him he will provide for them, that as their duties are, their ability may also be.

20. What people impatiently and wickedly desire, God sometimes suffers them to have, and to abuse to their ruin.

woman whom he had married: for ^ahe had ^bmarried an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not ^cspoken also by us? And the LORD ^dheard it.

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

4 And ^ethe LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came ^fdown in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a ^gvision, *and* will speak unto him in a dream.^h

7 My servant Moses *is* not so, who *is* faithfulⁱ in all my ^jhouse.

8 With him will I speak ^ka mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not ^lafraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

9:7-9; Isa. 37:4; Ezek. 35:12, 13. ^b Psa. 76:2. ^c chap. 11:25. ^d Gen. 15:1; 40:2; Job 33:15; Ezek. 1:1; Luke 1:11, 22; Acts 10:11, 17. ^e Gen. 31:11; 1 Kings 3:5; Job 33:15. ^f Heb. 3:2, 5. ^g 1 Tim. 3:15; 1 Peter, 2:4, 5. ^h Ex. 33:11; Deut. 34:10. ⁱ 2 Peter, 2:10.

23. It needs stronger faith than good men often have, or without the influences of the Holy Spirit would ever have, to believe that God will do all that he has promised.

29. It is natural for men to envy others on account of the blessings which God gives them; but divine grace teaches us to rejoice in the blessings of others, and to desire that, if consistent, such blessings may be given to all.

33. God may in wrath give men what they desire, to show them and others the wickedness and folly of wishing to have their own way, and refusing to be guided and governed by him.

34. Lust, and the use of things lusted after, are plagues which have opened and filled many graves.

CHAPTER XII.

1. *Miriam*; the sister of Moses and Aaron. Ex. 15:20. *Ethiopian woman*; supposed to be Zipporah, called an Ethiopian, or, as in the original, a Cushite, because a native of that part of Arabia which was settled by the descendants of Cush. Ex. 2:16, 21.

3. *Meek*; not easily provoked or disposed to complain, not proud or self-sufficient, but humble, patient, and submissive.

6. *In a vision*—*in a dream*; that was the usual way in which he communicated with prophets.

8. *Apparently*; plainly, familiarly. *Similitude of the Lord*; Ex. 33:23; 34:5-8.

INSTRUCTIONS.

1. The most inoffensive character, and the most useful life, may not secure persons from being

10 And the cloud departed from off the tabernacle; and behold, Miriam *became* leprous,^a *white* as snow: and Aaron looked upon Miriam, and behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done^b foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, ^c Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut^d out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

CHAPTER XIII.

1 The names of the men who were sent to search the land. 17 Their instructions. 21 Their acts. 26 Their relation.

AND the LORD spake unto Moses, saying,

2 Send^e thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent^f them from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

^a Deut. 24: 19. ^b 2 Kings, 5: 27. ^c 2 Chron. 26: 19, 21. ^d 2 Samuel, 24: 19. ^e Proverbs 30: 32. ^f Jer. 5: 15. ^g Lev. 13: 46. ^h chap. 32: 8. ⁱ Deut. 1: 23. ^j ver. 16. ^k ver. 8. ^l Ex. 17: 9. ^m ver. 22.

blamed, even by their nearest relatives; but, if humble, patient, and submissive, the Lord will plead their cause, and in due time bring forth their righteousness as the light, and their judgment as the noonday. — Psal. 37: 1-11.

2. The Lord hears all that men say; and he is especially displeased with those who, without good reason, talk against and find fault with his people.

3. Those who wickedly oppose such as God loves and peculiarly favors, have great cause to fear, for he views what is done to them as in a sense done to him. — Mat. 25: 10.

10. Sin is sometimes visited with immediate punishment.

11. To commit known sin is foolish, because it always tends not only to dishonor God, but also to injure those who commit it.

11. However great the sins of transgressors, when

6 Of the tribe of Judah, Caleb ^{A. M. 2512} the son of Jephunneh. ^{B. C. 1490}

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, ^a Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sadi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.^b

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way^c southward, and go up into the^d mountain:

18 And see the land, what it *is*; and the people that dwell therein, whether they be strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it be good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong-holds;

20 And what the land *is*, whether it be fat^k or lean, whether there be wood therein, or not. And be ye of good^l courage, and bring of the fruit of the land. Now the time *was* the time of the first ripe grapes.

21 ¶ So they went up, and searched the land from the wilderness of^m Zin unto Rehob,ⁿ as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, She-

^j Genesis 14: 10. ^k Deut. 1: 24. ^l Judg. 1: 9, 19. ^m Neh. 9: 25, 35. ⁿ Ezek. 34: 14. ^o Deut. 31: 6, 7, 23. ^p Joshua 15: 1. ^q Joshua 19: 28.

they truly repent and turn to the Lord he will forgive them. His people, so far as they have his Spirit, will do the same; and desire for such the greatest blessings. — Mat. 18: 21-35.

CHAPTER XIII.

16. *Oshea*; salvation. *Jehoshua*; salvation of Jehovah.

20. *Fat or lean*; fruitful or barren. *Time of the first ripe grapes*; about the month of August.

21. *Wilderness of Zin*; lying south of Canaan. *Rehob*; a city near the north part of Canaan. *Hamath*; a city of Syria, lying still further north.

22. *Hebron*; a city in the south part of Canaan, about twenty miles from Jerusalem. *Anak*; son of Arba, a distinguished man, after whom Hebron was called Kirjath-Arba, or the city of Arba. — Gen. 23: 2; Josh. 14: 15.

A. M. 2514. B. C. 1490. shai, and Talmi, the children of Anak,* were. Now ^bHebron was built seven years before ^cZaan in Egypt.

23 And they came unto the ^abrook of Esheol,† and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

24 The place was called the [‡]brook Esheol,§ because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to ^dKadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him and said, We came unto the land whither thou sentest us, and surely it ^efloweth with milk and honey; and ^fthis is the fruit of it.

28 Nevertheless the ^gpeople ^{be} strong that dwell in the land, and the cities ^{are} walled, and very great: and moreover we saw the children of ^hAnak there.

29 The ⁱAmalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And ^jCaleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well ^kable to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they ^{are} stronger than we.

32 And ^lthey brought up an evil report of the land which they had searched unto

the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it ^{are} men of ^ma great stature.

33 And there we saw the giants, the sons of ⁿAnak, ^{which} come of the giants: and we were in our own sight as grasshoppers,^o and so we were in their sight.

CHAPTER XIV.

1 The people murmur at the news. 6 Joshua and Caleb labor to still them. 11 God threateneth them. 13 Moses persuadeth God, and obtaineth pardon. 26 The murmurers are deprived of entering into the land. 36 The men who raised the evil report die by a plague. 40 The people that would invade the land against the will of God are smitten.

AND all the congregation lifted up their voice, and cried; and the people wept^p that night.

2 And all the children of Israel ^qmurmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us ^rreturn into Egypt.

5 Then Moses and Aaron fell on their faces^s before all the assembly of the congregation of the children of Israel.

6 ¶ And ^tJoshua the son of Nun, and Caleb the son of Jephunneh, ^{which} were of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

* Josh. 11:21. † Josh. 11:21. ‡ Ps. 78:12; Isaiah 19:11. § Or, valley. ¶ That is, a cluster of grapes. † Or, valley. ‡ That is, a cluster of grapes. † chap. 20:1, 16. † Ex 33:3. † Deut. 1:25, etc. † Deut. 9:1, 2. † ver. 33. † chap. 14:43; Exodus

17:8. † Joshua 14:7, 8. † Rom. 8:37. † Deut. 1:28. † Heb. stature. † Deut. 9:2. † ver. 22. † Isa. 40:22. † chap. 11:4. † Ps. 106:24, 25. † Deut. 17:16; Nehemiah 9:17; Acts 7:39. † chap. 16:4, 22. † ver. 30, 38.

23. Esheol; a fruitful valley near Hebron.

24. Called the brook Esheol; Esheol meaning a cluster.

25. Kadesh; a city near the south-east border of Canaan towards Edom.

27. Floweth with milk; is very fruitful.

28. Children of Anak; men of great stature.

32. Eateth up the inhabitants; causing them to die from the unhealthiness of the climate, or some other cause. If this were so, it must have been strange that they were so large and strong.

INSTRUCTIONS.

3. God permits men, by proper means, to acquire all needful information with regard to what he has promised; and to take all proper measures, in the right way and at the right time, to obtain it.

27. Those who trust the promises of God and follow his directions, will find that what he has prom-

ised is true, and their own experience will realize its fulfilment.

29. Men may do externally what God directs, and yet with such a spirit and for such a purpose as may tend to their ruin.

30. Different men may unite externally in doing the same things, and yet with a very different spirit and for totally different ends. Thus what is done may be to one a savor of life unto life, and to another a savor of death unto death. 2 Cor. 2:16.

32. In making excuses for not doing their duty, and saying that they are not able to do what God requires and is ready to enable them to perform, men are often very inconsistent and contradict themselves.

CHAPTER XIV.

5. 6. Fell on their faces—rent their clothes; modes of expressing deep regret.

8 If the LORD ^adelight in us, then he will bring us into this land, and give it us; a land which floweth with ^bmilk and honey.

9 Only ^crebel not ye against the LORD, neither ^dfear ye the people of the land; for they are ^ebread for us: their ^fdefence is departed from them, and the LORD is with ^gus: ^hfear them not.

10 But all the congregation bade stone them ^bwith stones. And ^cthe glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people ^bprovoke me? and how long will it be ere they believe me, ^kfor all the signs which I have showed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of ^lthee a greater nation and mightier than they.

13 ¶ And ^mMoses said unto the LORD, Then ⁿthe Egyptians shall hear ^oit, for thou broughtest up this people in thy might from among them;

14 And they will tell ^oit to the inhabitants of this land: ^pfor they have ^qheard that thou LORD art among this people, that thou LORD art ^rseen face to face, and ^sthat thy ^tcloud standeth over them, and ^uthat ^vthou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.

15 Now ^wif thou shalt kill ^xall this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because ^ythe LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power ^zof my Lord be great, according as thou hast ^{aa}spoken, saying,

18 The LORD is long-suffering, and of great mercy, ^{ab}forgiving iniquity and transgression, and by no means clearing

^{ac}the guilty, ^{ad}visiting the iniquity ^{ae}of the fathers upon the children unto the third and fourth generation.

19 Pardon, ^{af}I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even ^{ag}until now.

20 And the LORD said, I have pardoned according ^{ah}to thy word:

21 But ^{ai}as truly as I live, ^{aj}all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not ^{ak}hearkened to my voice;

23 Surely ^{al}they ^{am}shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

24 But my servant ^{an}Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwell in the valley.) To-morrow turn you, and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How ^{ao}long shall I bear with this evil congregation, which murmur against me? I have ^{ap}heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, ^{aq}As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness, and all that were ^{ar}numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.

30 Doubtless ye shall not come into the land, ^{as}concerning which I ^{at}swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

^a Deut. 10: 15; 2 Sam. 15: 25, 26; 22: 20; 1 Kings, 10: 9; Psa. 147: 11. ^b chap. 13: 27. ^c Deut. 9: 23. ^d Deut. 20: 7. ^e chap. 24: 8. ^f Heb. *chadon*. Psa. 121: 5. ^g Gen. 48: 21; Deut. 20: 1-4; 24: 8. ^h Judg. 1: 22. ⁱ Chron. 15: 2. ^j 32: 8; Psa. 46: 7, 11; Isa. 8: 9, 10; 11: 10; Amos 5: 14. ^k Zech. 8: 21; Rom. 8: 21. ^l Isa. 40: 31. ^m Ex. 32: 4. ⁿ Ex. 32: 14. ^o Ex. 16: 19, 42, 20: 6. ^p Zech. 8: 14; Heb. 3: 16. ^q Ex. 106: 24. ^r John 12: 37. ^s Ex. 32: 10. ^t Deut. 32: 26. ^u Deut. 32: 27. ^v Ezekiel 10: 9, 11. ^w Joshua 2: 9, 10.

8. *Floweth with milk and honey*; abounds in the necessities and luxuries of life.

9. *Are bread for us*; the wealth of Canaan would be the means of their support.

16. *Therefore he hath slain them*; this, Moses thought, would be greatly to his dishonor.

17. *Let the power of my Lord be great*; be greatly manifested in forgiving their iniquity, and bringing them into the land of promise.

20. *According to thy word*; God so far hearkened to Moses as to spare the people for a time,

^p Ex. 33: 11. ^q chap. 10: 31. ^r Ex. 13: 21, 22; Psalm 78: 14. ^s Deut. 33: 28; Joshua 7: 9. ^t Micah 3: 8; Mat. 9: 6, 8. ^u Ex. 34: 6, 7. ^v Micah 7: 18. ^w Ex. 20: 5; Jer. 23: 2. ^x Psa. 78: 38. ^y Or, *hitherto*. ^z Psa. 106: 23; Jas. 5: 16. ^{aa} Psa. 72: 19; Isa. 66: 18, 19. ^{ab} Heb. *if they see*. ^{ac} Deut. 1: 35, etc.; Psa. 95: 11; Ezekiel 20: 15; Heb. 3: 17, 18. ^{ad} chap. 32: 11, 12. ^{ae} Matthew 17: 17. ^{af} Exodus 16: 12. ^{ag} chap. 1: 45. ^{ah} Heb. *lifted up my hand*. Gen. 14: 22.

and to bring their children into the promised land. Ver. 31.

21. *Filled with the glory of the Lord*; he would treat them in such a manner as to manifest to all nations his glory, as a merciful, just, and faithful God.

22. *Ten*; many.

25. *Dwelt*; dwell. *In the valley*; the valley on the other side of the hill, which separated them from the Israelites. Ver. 40-45.

28. *As ye have spoken*; ver. 2.

A. M. 2514. B. C. 1590. 31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have ^adespised.

32 But *as for you*, your ^bcarcasses, they shall fall in this wilderness.

33 And your children shall ^cwander in the wilderness forty years, and bear your ^dwhoredoms, until your carcasses be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* ^eforty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my ^fbreach of ^gpromise.

35 I ^hthe LORD have said, I will surely do it unto all this ⁱevil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the ^jmen, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, ^kdied by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived ^lstill.

39 And Moses told these sayings unto all the children of Israel: and the people mourned ^mgreatly.

^a Psal. 106:24. ^b 1 Cor. 10:5. ^c * Or, feed. ^d chap. 32:13; Psal. 107:40. ^e Jer. 3:1, 2; Ezek. 23:35; Hosea 9:1. ^f chap. 13:25. ^g Or, altering of my purpose. ^h Jer. 18:9, 10; Lam. 3:31-33. ⁱ chap.

31. *Ye said*: ver. 3.

33. *Bear your whoredoms*: suffer the effects of their sins. Ex. 20:5. *Forty years*: from the time they left Egypt.

34. *My breach of promise*: the effect of his determination that they should not enter Canaan, but die in the wilderness.

39. *These sayings*: what God had told him. Ver. 29-35.

40. *The mountain*: that which lay between them and the Amalekites. Ver. 25.

45. *Hormah*: a place in the south part of Canaan, about twenty miles from Kadesh. It was before called Zephath. Chap. 21:3; Judges 1:17.

INSTRUCTIONS.

1. A long course of bondage, whether bodily or spiritual, is suited to produce a weak and cowardly spirit: to degrade and debase the human mind, and unfit it for great and noble deeds.

9. Rebellion against God is the great cause of human sorrow. By trusting in him and doing his will, men may obtain all needed blessings, in the best way, at the right time, and with only those sacrifices which will in the end promote their highest good.

10. The most unreasonable men are most ready to use mob violence. Instead of answering their opponents, they attempt to kill them. Sometimes they for a time succeed, but often they bring ruin on themselves. Acts 7:59.

11. Men may see the most stupendous miracles, and receive the greatest temporal mercies, and yet remain enemies to God. No means, without the

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress the ⁿcommandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: ^obecause ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill-top: nevertheless the ^park of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto ^qHormah.

CHAPTER XV.

1 The law of the meat-offering and the drink-offering. 13, 29 The stranger is under the same law. 17 The law of the first of the dough for a heave-offering. 22 The sacrifice for sins of ignorance. 30 The punishment of presumption. 32 He that violated the sabbath is stoned. 37 The law of fringes.

AND the LORD spake unto Moses, saying,

23:19. ^b ver. 27. ^c chap. 13:31, 32. ^d 1 Cor. 10:10; Heb. 3:17; Jude 5. ^e chap. 26:15; Josh. 14:9, 10. ^f Ex. 32:4; Isa. 26:16. ^g ver. 25. ^h 2 Chron. 15:2. ⁱ chap. 10:33. ^j chap. 21:3; Judg. 1:17.

converting influences of his Spirit, will ever lead them to love and serve him.

16. Good men dread what will dishonor God more than any temporal evils, and desire the promotion of his glory more than the reception of all temporal mercies.

20. The righteous are often the means of averting great calamities from the wicked, and bringing upon them unspeakable good.

21. God will bestow mercy only in such a way as is consistent with justice, wisdom, goodness, and truth—only in such a way as will glorify himself, give a correct view of his character, and fill the hearts of all holy beings with admiration and delight.

24. Steadfastness in duty, however unpopular or dangerous, is the way to glory, honor, and blessedness.

28. God sometimes takes men at their word, and evils which they wickedly imprecate, he in righteous judgment brings upon them.

33. Many evils come upon children in consequence of the sins of parents; but, if they do not imitate their parents, nor disobey God, he will overrule these evils for their highest good. Ver. 31.

38. In due time, all will see the difference between the righteous and the wicked, between him that serveth God and him that serveth him not.

41. As the Lord never brings evils upon any but for the wisest and best reasons, when he does bring them, none should murmur against him, but all should cheerfully submit, feeling that he afflicts them less than their iniquities deserve, and saying, It is the Lord; let him do as seemeth good in his sight.

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And ^awill make an offering by fire unto the LORD, a burnt-offering, or a sacrifice in ^bperforming a ^cvow, or in a free-will-offering, or in your solemn ^dfeasts, to make a ^esweet savor unto the LORD, of the herd, or of the flock:

4 Then shall he that offereth his offering unto the LORD bring a ^fmeat-offering of a tenth-deal of flour, mingled with the fourth ^gpart of a hin of ^hoil.

5 And the fourth ⁱpart of a hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare for a meat-offering two tenth-deals of flour, mingled with the third ^jpart of a hin of oil.

7 And for a drink-offering thou shalt offer the third ^kpart of a hin of wine, for a sweet savor unto the LORD.

8 And when thou preparest a bullock for a burnt-offering, or for a sacrifice in performing a vow, or ^lpeace-offerings unto the LORD;

9 Then shall he ^mbring with a bullock a meat-offering of three tenth-deals of flour, mingled with half a hin of oil.

10 And thou shalt bring for a drink-offering half a hin of wine, for an offering made by fire, of a sweet savor unto the LORD.

11 Thus ⁿshall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savor unto the LORD.

14 And if a stranger sojourn with you, or whosoever ^obe among you in your generations, and will offer an offering made by fire, of a sweet savor unto the LORD; as ye do, so he shall do.

15 One ^pordinance ^qshall be both for you of the congregation, and also for the stranger that sojourneth ^rwith you, an ordinance for ever in your generations: as ye ^sare, so shall the stranger be before the LORD.

16 One law and one manner shall ^tbe for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, ^uWhen ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of ^vthe land, ye shall offer up a heave-offering unto the LORD.

20 Ye shall offer up a cake of the ^wfirst of your dough for a heave-offering: as ye do the ^xheave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD a heave-offering in your generations.

22 ¶ And if ye have ^yerred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 ^zEven all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded ^{aa}Moses, and henceforward among your generations;

24 Then it shall be, if ^{ab}ought be committed by ignorance ^{ac}without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savor unto the LORD, with his ^{ad}meat-offering, and his drink-offering, according to the ^{ae}manner, and one ^{af}kid of the goats for a sin-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ^{ag}ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people ^{ah}were in ignorance.

27 ¶ And if ^{ai}any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And ^{aj}the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have one law for him that

^a Lev. 1:2, 3. ^b Heb. separating. Lev. 27:2. ^c Lev. 7:10; 22:19, 21. ^d Lev. 23:6, 12. ^e Ex. 24:18. ^f Ex. 24:40, Lev. 23:13. ^g chap. 28:5, etc.; Lev. 14:10. ^h Lev. 7:11. ⁱ chap. 28:12, etc. ^j chap. 28:2. ^k Lev. 29:14. ^l Ex. 12:19. ^m Deut. 26:1, etc.

ⁿ Josh. 5:11, 12. ^o Prov. 3:9, 10. ^p Lev. 23:10. ^q Lev. 4:2, etc. ^r Heb. from the eyes. ^s p ver. 8, 10. ^t Or, ordinance. ^u chap. 28:15. ^v Lev. 4:21; Ezra 6:17; 8:35. ^w Acts 3:17, 19; 1 Tim. 1:13; Heb. 5:2. ^x Lev. 4:27, 28. ^y Lev. 4:35.

CHAPTER XV.

2. Ye; the children of those who were to die in the wilderness. Chap. 14:31. The land of your habitations; Canaan.

4. A tenth-deal; about three quarts. A hin; about five quarts.

21. According to the manner; in accordance with the method or ordinances which God had prescribed.

28. Sinneth ignorantly; through carelessness or inattention, violating some law without at the time being aware of it.

A. M. 2514. *sinneth through ignorance, both for him that is born among the children of Israel, and for the ^astranger that sojourneth among them.

30 ¶ But the soul that doeth *ought* [†]presumptuously, ^bwhether he be born in the land, or a stranger, the same reproveth the LORD; and that soul shall be cut off from among his people.

31 Because he hath despised the ^cword of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his ^diniquity shall be upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered ^esticks upon the sabbath-day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ^fward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man ^gshall be surely put to death: all the congregation shall ^hstone him with stones without the camp.

36 And ⁱall the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them ^jfringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember

all the commandments of the LORD, and do them; and that ye seek not after ^kyour own heart and your own eyes, after which ye use to go ^la whoring:

40 That ye may remember, and ^mdo all my commandments, and be ⁿholy unto your God.

41 I ^oam the LORD your God, which brought you out of the land of Egypt, to be ^pyour God: I am the LORD your God.

CHAPTER XVI.

1 The rebellion of Korah, Dathan, and Abiram. 23 Moses separateth the people from the rebels' tents. 31 The earth swalloweth up Korah, and a fire consumeth others. 36 The censurs are reserved to holy use. 41 Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron. 46 Aaron by incense stayeth the plague.

NOW ^aKorah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took ^bmen:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, ^cfamous in the congregation, men of renown:

3 And ^dthey gathered themselves together against Moses and against Aaron, and said unto them, ^eYe take too much upon you, seeing ^fall the congregation are holy, every one of them, and the ^gLORD is among them; wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard ^hit, ⁱhe fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will show who are his, and who

* Heb. doeth. a Romans 3: 29, 30. † Heb. with a high hand. b Deut. 17: 12; Psa. 19: 13; Heb. 10: 26; 2 Peter, 2: 10. c 2 Sam. 12: 9. Prov. 13: 13; Acts 13: 41; Heb. 10: 28, 29. d Lev. 5: 1; Psa. 38: 4; Ezek. 18: 20; 2 Peter, 2: 21. e Ex. 35: 2, 3. f Lev. 24: 12. g Ex. 31: 14, 15. h Lev. 24: 14. i Josh. 7: 25. j Deut. 22: 12;

30. Doeth *ought* *presumptuously*; violates a known law by design, and in defiance of Jehovah.

31. *His iniquity shall be upon him*; he shall be punished for his sin.

32. *Gathered sticks upon the sabbath-day*; presumptuously, in open defiance of God and his laws. Ver. 30, 31.

38. *A ribbon of blue*; to distinguish them from others, and to remind them of the law of God and their duty to keep it.

INSTRUCTIONS.

2. Though ever so many prove unfaithful to God, and cut themselves off from his blessings, it will not annul his faithfulness, or render his promises of no effect. Rom. 3: 3, 4.

16. Persons of all nations may have access to God through Jesus Christ, and by faith in him may be freely pardoned, sanctified, and saved; whether they be Jews or Gentiles, high or low, bond or free.

21. God is the giver of all our mercies, and in partaking of them we should gratefully acknowledge and adore him. Prov. 3: 6; Phil. 4: 6.

26. The law of God is exceeding broad. We

Mat. 23: 5. k Deut. 29: 19; Job 31: 7; Jer. 9: 14; Ezek. 6: 9. l Psa. 73: 27; 106: 39. m Psa. 119: 4. n Lev. 11: 44, 45. o Lev. 22: 33. p Heb. 11: 16. q chap. 26: 9. Exodus 6: 21; Jude 11. r chap. 26: 9. s Psa. 106: 16. ‡ Heb. It is much for you. t Ex. 19: 6. u Ex. 29: 45. v chap. 14: 5; 20: 6.

often violate it through inattention, without at the time being aware of it; and are in continual need of pardoning mercy through Christ. Psa. 19: 13.

30. The open transgression of known divine laws is a reproach upon their Author, and brings upon the soul his awful displeasure.

36. Wilful sabbath-breaking, in opposition to the known command of God, is a sin of presumption, and exposes those who practise it to be cut off for ever from his favor.

40. All the directions of God are designed and adapted to make his people holy, to remind them of their obligations, and lead them so to keep his commandments as to receive the blessings of his everlasting love.

CHAPTER XVI.

3. *Above the congregation*; by acting as rulers and taking the direction of their concerns. Ver. 10, 13, 28.

4. *He fell upon his face*; expressing his deep sense of their guilt and danger.

5. *Will he cause to come near*; God would

is ^a holy; and will cause ^b him to come near unto him: even him whom he hath chosen ^c will he cause to come ^d near unto him.

6 This do: Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the Lord to-morrow: and it shall be that the man whom the Lord doth choose, he shall be ^e holy: ye take too much upon ^f you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but a* small thing unto you, that the God of Israel hath ^g separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a ^h prince over us?

14 Moreover, thou hast not brought us into a land that ⁱ floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou ^j put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the Lord, ^k Respect not thou their offering: ^l I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ^m ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer.

18 And they took every man his ⁿ censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and ^o the glory of the Lord appeared unto all the congregation.

20 And the Lord spake unto Moses and unto Aaron, saying,

21 Separate ^p yourselves from among this congregation, that I may ^q consume them in a moment.

22 And they ^r fell upon their faces, and said, O God, the ^s God of the spirits of all flesh, shall ^t one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the Lord spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, ^v Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ^w ye shall know that the Lord hath sent me to do all these works; for *I have not done them* of mine own ^x mind.

29 If these men die ^y the common death of all men, or if they be visited after the visitation ^z of all men: then the Lord hath not sent me.

30 But if the Lord ^{aa} make a ^{ab} new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit: ^{ac} then ye shall understand that these men have provoked the Lord.

31 ¶ And it came to pass, as he had

^a Leviticus 21:6, etc. ^b Heb. 12:14. ^c chap. 17:5. ^d chap. 7:10; Lev. 10:32; 21:17, 18. ^e Ezekiel 40:46, 43:15, 16. ^f Eph. 1:11. ^g Hebrews 5:4. ^h ver. 13; Isa. 7:13. ⁱ chap. 3:41, 45; 8:11; Deut. 10:8. ^j Exodus 16:8; 1 Samuel, 8:7. ^k Acts 5:4; 1 Cor. 3:5. ^l ver. 9. ^m Ex. 2:14. ⁿ Ex. 3:8. ^o Leviticus 20:24. ^p Heb. bore out. ^q Gen. 1:4. ^r Isaiah 1:10, 15. ^s 1 Sam. 12:3. ^t Acts 20:33; 2 Cor. 7:2. ^u 1 Sam. 12:7. ^v chap. 14:10. ^w ver.

45; Rev. 18:4. ^x Heb. 12:28, 29. ^y chap. 14:5. ^z chap. 27:16; Job 12:10; Eccl. 12:7; Isa. 57:16; Zechariah 12:1. ^{aa} Heb. 12:9. ^{ab} Gen. 18:32; Joshua 7:1, etc.; Rom. 5:18. ^{ac} Gen. 19:12, 14; Isaiah 52:11; 2 Cor. 6:17; 1 Tim. 6:22; Rev. 18:4. ^{ad} Exodus 3:12. ^{ae} Zechariah 2:9. ^{af} Job 5:36. ^{ag} Jeremiah 23:18. ^{ah} Heb. as every man doth. ^{ai} Isaiah 10:3. ^{aj} Heb. create a creature. ^{ak} Job 31:3. ^{al} ver. 33. ^{am} Ps. 55:15.

show whom he had chosen to be priest and leader in his worship.

7. *The man whom the Lord doth choose*; by showing approbation of his conduct. *He shall be holy*; acknowledged and treated as high-priest.

11. *Against the Lord*; their conduct was rebellion

against his arrangement, and of course against him.

11. *Put out the eyes of these men*; treat them as blind, and attempt to lead them at pleasure.

15. *Respect not their offering*; regard it not with favor, but with just indignation.

30. *Quick*; alive. Ver. 33.

A. M. 2533.
B. C. 1471. made an end of speaking all these words, that the ground clave asunder that was under them :

32 And ^athe earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them : and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them : for they said, Lest the earth swallow us up *also*.

35 And there came out a ^bfire from the LORD, and consumed the two hundred and fifty ^cmen that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder ; for ^dthey are hallowed.

38 The censers of these ^esinners against their own souls, let them make them broad plates for a covering of the altar : for they offered them before the LORD, therefore they are hallowed : and they shall be a ^fsign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered ; and they were made broad *plates* for a covering of the altar :

40 To be a memorial unto the children of Israel, that ^gno stranger, which is not of the seed of Aaron, come near to offer incense before the LORD ; that he be not as Korah, and as his company : as the LORD said to him by the hand of Moses.

^a chap. 26:10, 11; Deut. 11:6; Psalm 106:17, 18. ^b chapter 11:1; Lev. 10:2. ^c verse 17. ^d Leviticus 27:28. ^e Proverbs 8:36; 20:2; Hab. 2:10. ^f chap. 17:10; Ezek. 14:8. ^g chap. 3:10; 2 Chronicles, 26:18. ^h chap. 14:2; Psalm 106:25, etc.

35. *Two hundred and fifty men* ; ver. 2, 17.

37. *Out of the burning* ; from the fire that had destroyed the men. *They are hallowed* ; the censers, or pans for incense, were set apart for the sacred purpose mentioned, ver. 38-40.

46. *Make an atonement for them* ; by offering the incense to the Lord, and supplicating his mercy ; thus typifying the atonement and intercession of Christ.

48. *The plague was stayed* ; expressive of the efficacy of the great atoning sacrifice, and the all-prevailing intercession of Christ.

INSTRUCTIONS.

3. When some are raised to power and influence, others often overlook the hand of God in their elevation, and ascribe it all to men ; and instead of being contented with the place which he assigns them, and seeking to discharge its duties, they envy and blame those above them, and, in so doing, find fault with God.

7. Servants of God, in the use of suitable means, are disposed to refer their cause, and that of their friends, to him ; and in faith, patience, and prayer, to wait for his decision.

11. Men who ungratefully overlook the goodness

41 ¶ But on the morrow all the congregation of the children of ^hIsrael murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation : and behold, the ⁱcloud covered it, and the ^jglory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get ^kyou up from among this congregation, that I may consume them as in a moment. And ^lthey fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them : for there is ^mwrath gone out from the LORD ; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation ; and behold, the ⁿplague was begun among the people : and he put on ^oincense, and made an atonement for the people.

48 And he stood ^pbetween the dead and the living ; and the plague was ^qstayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation : and the plague was stayed.

ⁱ Ex. 40:34. ^j verse 19. ^k ver. 21, 24. ^l ver. 22; chap. 20:6. ^m chap. 11:33; 18:5; Leviticus 10:6; 1 Chron. 27:24. ⁿ Psa. 106:24. ^o Deut. 33:10. ^p Heb. 7:24, 25. ^q 1 Chron. 21:26, 27; Psalm 106:30.

of God to them, neglect the appropriate duties of their station, and ambitiously strive to usurp the places of those above them, are under the influence of pride and ripening for ruin.

15. When falsely charged with baseness and crime, conscious integrity, and the expectation that God will vindicate those who trust in and obey him, give unfailing support, and prepare the soul to go forward in duty with firmness, courage, and success. Psa. 37:3-9.

26. All such connection with the wicked as tends to encourage them in sin, and all appearance of conniving at their transgressions, should be carefully avoided. 2 Cor. 6:17.

33. Though this is a state of trial rather than of retribution, God sometimes manifests his hatred of sin in such a manner as to show that he is a God that judgeth in the earth, and that the wages of sin is death. Psa. 58:11; Rom. 6:23.

41. Punishment of itself will not change the hearts of the wicked, or lead them to love and serve God. Such a change, whenever it takes place, is by the grace of God, through the influences of the Holy Spirit.

48. A good man is kind, compassionate, and for-

CHAPTER XVII.

1 Aaron's rod among all the rods of the tribes only flourisheth. 10 It is left for a monument against the rebels.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a ^arod according to the house of *their* fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where ^bI will meet with you.

5 And it shall come to pass, *that* the man's rod, whom I shall ^cchoose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby ^dthey murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him ^aa rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the LORD in the ^atabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the ^arod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the Lord said unto Moses,

^a Ezek. 37: 16. ^b Ex. 25: 22; 23: 42, 43; 30: 26. ^c chap. 16: 5. ^d chap. 16: 11. ^e Heb. *a rod for one prince, a rod for one prince*. ^f Ex. 28: 21; Acts 7: 41. ^g Ps. 110: 2; Ezek. 19: 12, 14. ^h Heb. 9: 4. ⁱ Heb. *children of rebellion*. ^j Psalm 90: 7; Isa.

giving; and does not desire the destruction of the wicked, however much they may have injured him.

19. No finite mind can fully comprehend the evil of sin. It has slain not only thousands, but millions and hundreds of millions. Deliverance from it is the greatest of blessings, and all who receive this blessing will be for ever indebted for it to the Father, the Son, and the Holy Ghost. None who continue to love and practise sin can escape perdition. Ezek. 33: 11.

CHAPTER XVII.

5. *Whom I shall choose; to be high-priest, Make to cease—the murmurings;* about the priesthood, by showing his will with regard to it.

10. *Their murmurings;* on account of the priesthood being confined to the family of Aaron.

12. *We all perish;* this they deserved, and by their sins, especially should they repeat them, they would expose themselves to death.

INSTRUCTIONS.

5. To the clear manifestations of the divine will
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Bring Aaron's rod again before the ^atestimony, to be ^bkept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so*: as the Lord commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we ^bperish, we all perish.

13 Whosoever ^ccometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?

CHAPTER XVIII.

1 The charge of the priests and Levites. 9 The priests' portion. 21 The Levites' portion. 25 The heave-offering to the priests out of the Levites' portion.

AND the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall ^abear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be ^bjoined unto thee, and ^cminister unto thee: but thou and ^athy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they ^ashall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the ^aaltar; that there be no ^awrath any more upon the children of Israel.

^{57: 16.} ¹ chap. 1: 51, 53; 18: 4, 7. ² Eph. 2: 13; Heb. 10: 19, 22. ³ Ex. 28: 38; Isaiah 53: 6, 11; 1 Peter, 2: 24. ⁴ Genesis 29: 34. ⁵ chap. 3: 6, 7. ⁶ chap. 3: 10, etc. ⁷ chap. 16: 40. ⁸ Exodus 30: 7, etc.; Lev. 21: 3. ⁹ chap. 10: 46.

all should cheerfully submit; and they who do not, incur the guilt of rebelling against God.

8. God is the author of nature as well as of grace. All his laws are under his direction, and subject to his control.

10. God uses all reasonable and proper means to prevent men from continuing in sin; but his mercies, if perverted and abused, will increase their guilt and aggravate their ruin.

CHAPTER XVIII.

1. *Bear the iniquity of the sanctuary;* it was now shown that Aaron and his sons were confirmed in the honors of the priesthood, and the Lord informed him that they must bear its responsibilities. If any thing should be done wrong, they would be accountable.

4. *A stranger;* one not of the tribe of Levi.

5. *Keep the charge of the sanctuary;* to see that every thing with regard to the worship of God, was done according to his direction.

A. M. 2553.
E. 1471. 6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you *they are* ^agiven as a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore ^bthou and thy sons with thee shall keep your priest's office for every thing of the altar, and ^cwithin the veil; and ye shall serve: I have given your priest's office *unto you* as a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of my ^aheave-offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the ^aanointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every ^fmeat-offering of theirs, and every ^bsin-offering of theirs, and every ^btrespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In ^athe most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this is thine; the ^aheave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto ^kthee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is ^lclean in thy house shall eat of it.

12 All the ^abest of the oil, and all the best of the wine, and of the wheat, the first-fruits ^mof them which they shall offer unto the LORD, them have I given thee.

13 And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thy house shall eat of it.

14 Every ^athing devoted in Israel shall be thine.

15 Every ^athing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely ^predeem, and the firstling of unclean beasts shalt thou redeem.

^a chap. 8: 19. ^b ver. 5. ^c Heb. 9: 3, 6. ^d chap. 5: 9; Lev. 7: 32. ^e Ex. 29: 29; 40: 13, 15. ^f Lev. 2: 2, 3; 10: 12, 13. ^g Lev. 6: 25, 26. ^h Lev. 7: 7; 14: 13. ⁱ Lev. 6: 16, etc. ^j ver. 8. ^k Deut. 18: 3. ^l Lev. 22: 2. ^m Heb. *fat*. ⁿ Ex. 21: 10; Deut. 18: 4; Neh. 10: 35, 36. ^o Lev. 27: 28. ^p Ex. 13: 2; 22: 29. ^q Ex. 13: 13; 34: 20. ^r Lev. 27: 2, 6. ^s chap. 3: 47. ^t Ezek. 45: 12. ^u Deut.

6. *Do the service*; the less sacred and more laborious parts of it.

7. *The stranger*; one not of the family of Aaron.

9. *For thy sons*; for their use and support.

10. *Every male*; of the family of Aaron.

16. *Twenty gerahs*; a gerah was about two and a half cents.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine ^aestimation, for the money of five ^bshekels, after the shekel of the sanctuary, which is ^atwenty gerahs.

17 But the ^afirstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt ^asprinkle their blood upon the altar, and shalt burn their fat *for an offering made by fire*, for a sweet savor unto the LORD.

18 And the flesh of them shall be thine, as the ^awave-breast and as the right shoulder are thine.

19 All the ^aheave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a ^acovenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou ^y shalt have no inheritance in their land, neither shalt thou have any part among them: ^aI am thy part and thine inheritance among the children of Israel.

21 And behold, I have given the children of Levi all the ^atenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, ^aand die.^b

23 But ^cthe Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the ^atithes of the children of Israel, which they offer as a heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children

15: 19. ^a Ex. 29: 16; Lev. 3: 2, 5; Heb. 12: 24. ^b Ex. 29: 26, 28; Lev. 7: 34. ^c ver. 11. ^d Lev. 2: 13; 2 Chron. 13: 5. ^e chap. 25: 62. ^f Deut. 10: 9; 12: 12; 14: 27, 29; 18: 1, 2; Josh. 13: 14, 25; 14: 3; 18: 7; Psa. 16: 5; Ezek. 44: 28. ^g Lev. 27: 30, 32. ^h Heb. *to die*. ⁱ chap. 1: 51. ^j chap. 3: 7. ^k verse 21; Neh. 10: 37; 12: 44; Mal. 3: 8-10; Heb. 7: 5-9.

19. *A covenant of salt*; a perpetual permanent covenant.

20. *No inheritance*; no landed property.

21. *The tenth*; a tenth part of the produce or increase of the property of the other tribes.

23. *They shall bear their iniquity*; if any thing is done wrong, they shall bear the blame.

of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave-offering of it for the Lord, *even* a ^atenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as ^bthough *it were* the corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus ye also shall offer a heave-offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the Lord, of all the ^cbest thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, ^ethen it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and your households: for it *is* your reward^d for your service in the tabernacle of the congregation.

32 And ye shall ^ebear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye ^fpollute the holy things of the children of Israel, lest ye die.

CHAPTER XIX.

1 The water of separation made of the ashes of a red heifer. 11 The law for the use of it in the purification of the unclean.

AND the Lord spake unto Moses and unto Aaron, saying,

2 This is the ordinance of the law, which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot,

wherein^g is no blemish, and upon <sup>A. M. 2583-
B. C. 1471</sup> which^h never came yoke.

3 And ye shall give her unto Eleazar the priest, that he may bring her forth withoutⁱ the camp, and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and ^jsprinkle of her blood directly before the tabernacle of the congregation seven times.

5 And *one* shall burn the heifer in his sight; her ^kskin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take ^lcedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7 Thenthepriestshall wash^m his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ⁿashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a ^owater of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ^pHe^q that toucheth the dead body of any ^rman shall be unclean seven days.

12 He ^sshall purify himself with it on the third day, and on the seventh day he

^a Nehemiah 10:38. ^b ver. 30. ^c Heb. *fat*, ver. 12. ^d ver. 27. ^e Matthew 10:10; Luke 10:7; 1 Cor. 9:13; 2 Cor. 12:13; 1 Tim. 5:18. ^f Lev. 19:8; 22:16. ^g Lev. 22:2, 15; Mal. 1:7; 1 Cor. 11:27, 29. ^h Ex. 12:5; Mal. 1:13, 14; 1 Peter, 1:19. ⁱ Deut. 21:3; 1 Sam. 6:7. ^j Lev. 4:12, 21; 16:27; Heb. 13:11. ^k Lev.

4:6; 16:14, 19; Heb. 9:13; 12:24. ^l Exodus 29:14. ^m Lev. 14:4, 6, 49. ⁿ Leviticus 11:25; 15:5. ^o Heb. 9:13. ^p ver. 13, 20, 21; chap. 31:23. ^q chap. 5:2; 9:6, 10; Leviticus 21:1; Lamentations 4:11; Hagga 2:13. ^r Heb. *soul of man*. ^s chap. 31:19.

32. *Ye shall bear no sin*: they would not do wrong in eating, as they would if they should not first offer a tenth for the use of the priests according to the Lord's directions.

INSTRUCTIONS.

3. The ministry is a great and responsible work. To be intrusted with it is a peculiar honor; and to be made faithful in discharging its duties is an unspeakable blessing.

19. While ministers of religion are precluded by their office from engaging in worldly business, and thus obtaining a support for themselves and their families, it is the will of God that they should be supported by those for whose spiritual good they minister.

32. God requires not only that his ministers and their families should be supported, but also that they should have something for pious and charitable uses; and in devoting all to him, they may gratefully partake of what they need, and expect his blessing to rest upon them.

CHAPTER XIX.

9. *Water of separation*; with which to purify those who had been separated from the congregation on account of ceremonial uncleanness.

12. *It*; the water of separation. Ver. 9.

INSTRUCTIONS.

4. In the Old Testament, as well as the New, we are often reminded of the prevalence and evil of sin, and the necessity of the atonement of Christ, and of purification by the Holy Spirit, in order to acceptance with God and preparation for heaven.

10. Though God is the author of spiritual purification, men do not obtain it without the use of means. They must make efforts according to his directions, or they will fail of his blessing.

20. Sin is the cause of death, and the putrefaction of a dead body may well remind us of the pollution of a corrupt soul. All the washings and sprinklings under Levitical institutions were designed to teach the necessity of the washing of regeneration, and the renewing of the Holy Ghost. Titus 3:3-7.

A. M. 2333.
B. C. 1471. shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, ^a defileth the tabernacle of the LORD: and that soul shall be cut off from Israel: because the ^b water of separation was not sprinkled upon him, he shall be unclean; his ^c uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open ^d vessel, which hath no covering bound upon it, is unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the ^e ashes of the burnt heifer of purification for sin, and ^f running water shall be put thereto in a vessel:

18 And a clean person shall take ^g hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean person shall sprinkle upon the unclean on the third day, and ^h on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath ⁱ defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And ^j whatsoever the unclean person toucheth shall be unclean; and the ^k soul that toucheth it shall be unclean until even.

^a Leviticus 15:31. ^b ver. 9; chap. 8:7. ^c Lev. 7:20; 22:3. ^d Leviticus 11:32. ^e Heb. dust. ^f Heb. living waters shall be given. Gen. 26:19; John 4:10. ^g Psal. 51:7. ^h Leviticus 14:9. ⁱ ver. 13. ^j Hag. 2:13. ^k Lev. 15:5. ^l chap. 33:36. ^m Ex.

CHAPTER XX.

1 The children of Israel come to Zin, where Miriam dieth. 2 They murmur for want of water. 7 Moses smiting the rock bringeth forth water at Meribah. 14 Moses at Kadesh descrieth passage through Edom, which is denied him. 22 At mount Hor Aaron resigneth his place to Eleazar, and dieth.

THEY came the children of Israel, ^a even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and ^b Miriam died there, and was buried there.

2 And ^c there was no water for the congregation: and ^d they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, ^e Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? ^f It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ^g ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the ^h rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye ⁱ rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the ^j water came out abundantly, and the congregation drank, and their beasts ^k also.

12 ^l ¶ And the LORD spake unto Moses

15:20. 1 Exodus 17:1, etc. ^m chap. 16:42. ⁿ chap. 14:2, etc. ^o chap. 16:14. ^p ver. 11; Neh. 9:15; Psal. 78:15, 16; 105:4, 104:8; Isa. 43:20; 48:21. ^q Psal. 106:33. ^r Ex. 17:6; Deut. 8:15; 1 Cor. 10:4.

2. There was no water; the water from the rock in Horeb, Ex. 17:5-7, had ceased to supply them.

12. Believed me not, to sanctify me; he did not manifest full confidence in God, or suitably honor him before the people as the author of the miracle. Ver. 21; Psal. 106:32, 33.

CHAPTER XX.

1. Desert of Zin; a desert south of Canaan, and west of Edom. Ver. 16. The first month; of the fortieth year after they left Egypt, having during that time wandered in the wilderness, as God foretold, chap. 14: 27-35; 33: 19-36. A list of places visited in these wanderings is given, chap. 33.

and Aaron, ^aBecause ye believed me not, to ^bsanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah; because the children of Israel strove with the Lord, and he was ^csanctified in them.

14 ^dAnd ^eMoses sent messengers from Kadesh unto the king of Edom, Thus saith^f thy brother Israel, Thou knowest all the travail that hath ^gbefallen us:

15 How our fathers went ^hdown into Egypt, and we have ⁱdwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And ^jwhen we cried unto the Lord, he ^kheard our voice, and ^lsent an Angel, and hath brought us forth out of Egypt: and behold, we are in Kadesh, a city in the uttermost of thy border.

17 Let ^mus pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's ⁿhigh-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the highway: and ^oif I and my cattle drink of thy water, then I will pay for it: I will only, without ^pdoing any thing ^qelse, go through on my feet.

20 And he said, ^rThou shalt not go through. And Edom came ^sout against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ^tAnd ^uthe children of Israel, ^veven the whole congregation, journeyed from

Kadesh, and came unto mount ^wHor. A. M. 2561.
B. C. 1453.

23 And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be ^xgathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye ^yrebelled against my ^zword at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered ^{aa}unto his people, and shall die there.

27 And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron ^{ab}died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, ^{ac}even all the house of Israel.

CHAPTER XXI.

1 Israel with some less destroy the Canaanites at Hormah. 4 The people murmuring are plagued with fiery serpents. 7 They repenting are healed by a brazen serpent. 10 Sundry journeys of the Israelites. 22 Sihon is overcome, 33 and Og.

AND when king ^{ad}Arad the Canaanite, ^{ae}which dwelt in the south, heard that Israel came by the ^{af}way of the spies; then he fought against Israel, and took ^{ag}some of their prisoners.

2 And Israel ^{ah}vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will ^{ai}utterly destroy their cities.

3 And the Lord ^{aj}hearkened to the voice of Israel, and delivered up the Canaan-

^a chap. 27:14; Deut. 3:26, 37:51. ^b Lev. 10:3; Ezek. 36:23; 1 Peter, 3:15. ^c That is, *streets*. Exodus 17:7. ^d Ezek. 20:41. ^e Judges 11:16, 17. ^f Deut. 2:14. ^g Heb. *and us*. ^h Gen. 46:6. ⁱ Ex. 12:40. ^j Ex. 2:23. ^k Ex. 3:7. ^l Ex. 3:2, 14:19, 15:22; 33:2. ^m chap. 21:22. ⁿ Deut. 2:27. ^o Ex. 3:2, 6:26. ^p Judges

11:17. ^q Ob. 10:15. ^r chap. 33:37. ^s Gen. 25:8; Deut. 32:50. ^t ver. 12. ^u Heb. *mouth*. ^v chap. 33:38, 39. ^w chap. 33:40; Judges 1:16. ^x chap. 13:21. ^y Genesis 28:20; Judges 11:6. ^z Lev. 27:28; Deut. 14:15. ^{aa} Ps. 22:4, 5.

11. *Travel*: labor, hard hip, suffering.

16. *An Angel*: the Angel of his presence; the Messenger of the covenant: the Word of God. John 1:1.

22. *Mount Hor*: one of the summits of Seir, a chain of mountains running through Edom towards the eastern gulf of the Red sea.

INSTRUCTIONS.

5. Inclination to sin is common to all men. No dispensations of Providence, without the teaching of the Holy Spirit, will prevent their indulging it, or keep them from rebelling against God.

12. The best of men are defective, even in those virtues for which they are most distinguished. Abraham was wanting in faith. Moses in meekness, and Job in patience; and if any are saved, it must be by grace through faith, and that not of themselves, it is the gift of God. Eph. 2:8; James 1:17.

21. The Israelites were not at liberty to engage in war with any nation, except as directed by God. In destroying the Canaanites, and taking possession of their country, they were the appointed instruments of his wrath against those nations on account of their sins.

21. The sins of good men are peculiarly offensive to God, and lead him often to visit them with sore calamities.

29. The most distinguished and useful must soon die. Their death is a public calamity, and a just cause of general grief and mourning.

CHAPTER XXI.

1. *In the south*: the south part of Canaan
3. *Hormah*: meaning utter destruction.

^a M. 2592. ^b G. 1422. ites; and they utterly destroyed them and their cities: and he called the name of the place *Hormah.

4 ¶ And ^athey journeyed from mount Hor by the way of the Red sea, to compass the ^bland of Edom: and the soul of the people was much [†]discouraged because of the way.

5 And the people ^cspake against God, and against Moses, ^dWherefore have ye brought us up out of Egypt to die in the wilderness? for *there is no bread, neither is ^ethere any water*; and our soul loatheth this light bread.

6 And ^fthe LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore ^gthe people came to Moses, and said, We have sinned, for we have spoken ^hagainst the LORD, and against thee; ⁱpray unto the LORD, that he take away the serpents from us. And Moses prayed ^jfor the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a ^kserpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and pitched in ^lOboth.

11 And they journeyed from Oboth, and pitched at ^mIje-abarim, in the wilderness which *is before Moab, toward the sunrising.*

12 ¶ From thence they removed, and pitched in the valley of ⁿZared.

13 From thence they removed, and pitched on the other side of ^oArnon, which *is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.*

14 Wherefore it is said in the book of

the wars of the LORD, ^pWhat he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of ^qAr, and lieth ^rupon the border of Moab.

16 And from thence *they went* to ^sBeer: that *is the well whereof the ^tLORD spake unto Moses, Gather the people together, and I will give them water.*

17 ¶ Then Israel ^usang this song, ^vSpring up, O well; ^wsing ye unto it:

18 The princes digged the well, the nobles of the people digged it, *by the direction of the ^xlawgiver, with their staves.* And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in the valley, that is in the ^ycountry of Moab, to the top of ^zPisgah, which ^{aa}looketh toward ^{ab}Jeshimon.*

21 ¶ And ^{ac}Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let ^{ad}me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink ^{ae}of the waters of the well: *but we will go along by the king's ^{af}high-way, until we be past thy borders.*

23 And Sihon would not suffer Israel to pass through his border: but ^{ag}Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And ^{ah}Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was strong.*

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the ^{ai}villages thereof.

26 For ^{aj}Heshbon *was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and*

^a That is, utter destruction. ^b chap. 20: 22; 33: 41. ^c Judg. 11: 18. ^d Or, grieved. Heb. shortened. Ex. 6: 9. ^e Ps. 78: 19. ^f Ex. 16: 3; 17: 3. ^g chap. 11: 6; Ps. 106: 6. ^h Deut. 8: 15; 1 Cor. 10: 9. ⁱ Psalm 78: 24. ^j ver. 5. ^k Ex. 8: 28; Deut. 9: 20, 26; 1 Sam. 12: 19; 1 Kings, 13: 6; Job 42: 8, 10; Jer. 15: 1; Acts 8: 24; Jas. 5: 16. ^l Ps. 106: 23. ^m 2 Kings, 18: 1; John 5: 14, 15. ⁿ chap. 33: 43, 44. ^o Or, *heads of Arnon*. ^p Deut.

2: 13. ^q chap. 22: 36. Judges 11: 18. ^r Or, *Tahab in Suphah*. ^s Deut. 2: 18, 29. ^t Heb. *Leatheth*. ^u Judg. 9: 21. ^v chap. 20: 8. ^w Ex. 15: 1; Judges 5: 1; Psalm 106: 12. ^x Heb. *Ascend*. ^y Or, *answer*. ^z Deut. 33: 4; Isa. 33: 22. ^{aa} Or, *field*. ^{ab} Or, *the hill*. ^{ac} chap. 23: 28. ^{ad} Or, *the wilderness*. ^{ae} Deut. 2: 26, 27; Judg. 11: 19, 20. ^{af} chap. 20: 17. ^{ag} Deut. 20: 7. ^{ah} Josh. 12: 1, 2; 24: 8. ^{ai} Heb. *clanagers*. ^{aj} Cant. 7: 4; Isa. 15: 4.

4. *Compass*; go round.

5. *This light bread*; the manna. John 6: 31.

6. *Fiery*; bright, shining. Ver. 8.

10. *Set forward*; to go round the land of Edom, and up north, through its eastern border, to the land of Moab. Deut. 2: 1-8.

12. *The valley of Zared*; a valley north-east of the Red sea, on the way towards Canaan. The Zared empties into the Dead sea.

13. *Arnon*; a small stream which empties into the Dead sea from the east.

14. *The book*; some book, describing the wars referred to.

15. *Ar*; the capital of Moab. Ver. 28.

16. *Beer*; meaning, a well. Ver. 18.

20. *Pisgah*; the summit of Nebo, one of the range of mountains called Abarim, between the mountains of Gilead on the north, and the mountains of Seir on the south. Deut. 32: 19. *Jeshimon*; meaning, wilderness.

21. *Amorites*; a people who inhabited a country in the south-eastern part of Canaan and on both sides of the river Jordan. The part east of Jordan was between the rivers Arnon and Jabbok.

23. *Jahaz*; a city near the northern border of Moab.

26. *Heshbon*; the city in which Sihon lived, about sixteen miles north of the Arnon. Ver. 34.

taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in ^aproverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For ^bthere is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed ^cAr of Moab, and the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of ^dChemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto ^eDibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out ^fJazer; and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And ^gthey turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So ^hthey smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

^a H. ch. 24: 6. ^b Jer. 48: 45, 46. ^c Deut. 2: 24, 18; Isa. 15: 1, 2. ^d Judg. 11: 24. ^e Kings, 24: 13. ^f Jer. 48: 18, 22. ^g Gen. 32: 1. ^h Deut. 3: 1, etc. ⁱ Deut. 2: 7. ^j Josh. 13: 12. ^k Ps. 135: 10, 11; 136: 20. ^l Chap. 33: 48.

29. *Chemosh*: one of the idols of Moab.

30. *Dibon—Medeba*: cities between Heshbon and the Arnon.

33. *Bashan*: a country east of the Jordan, between mount Gilead and mount Lebanon. *Edrei*: one of the chief cities of Bashan.

INSTRUCTIONS.

5. However much men may suffer on account of their sins, they frequently repeat them; and under the calamities which come upon them, they often find fault not only with men, but with God, and thus multiply and increase their troubles. Prov. 19: 3.

9. Jehovah answers prayer in a manner suited to try the faith of his people. Though he is the great efficient Cause, they must use the means appointed in order to avail themselves of his blessings. If they do this as he has directed, through grace they will live; if they do not, they will die, and the blame be all on them. John 3: 11, 6: 29; 11: 25, 26.

13. Life is like a journey toward a wilderness. We are never stationary, but constantly passing onward to our final and everlasting abode.

16. Though we have many and great trials in this world, yet they are never as many or great as our sins deserve, and the Lord graciously bestows many and great mercies, which, if gratefully received and rightly used, will eventually prepare us for deliverance from all trouble, and the receipt of unmingled eternal joy. Eph. 3: 10, 21.

CHAPTER XXII.

A. M. 2552
B. C. 1492

1 Balak's first message for Balaam is refused. 15 His second message obtaineth him. 22 An angel would have slain him, if his ass had not saved him. 36 Balak entertaineth him.

AND ^athe children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

2 ¶ And Balak the son of Zipor saw all that Israel had done to the Amorites.

3 And ^bMoab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the ^celders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zipor was king of the Moabites at that time.

5 He ^dsent messengers therefore unto Balaam the son of Beor of Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the ^eface of the earth, and they abide over against me.

6 Come now therefore, I pray thee, curse ^fme this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest *is* cursed.

7 And the elders of Moab and the elders of Midian departed with the ^grewards of divination in their hand; and they came

^a Judg. 11: 25. ^b Ex. 15: 15; Deut. 2: 25. ^c Chap. 31: 8. ^d Josh. 13: 21, 22. ^e Deut. 33: 4. ^f Josh. 24: 9. ^g Neh. 13: 1, 2. ^h Med. ch. 3. ⁱ Heb. ch. 3. ^j Chap. 23: 7. ^k 1 Sam. 9: 7, 8. ^l Moab 3: 11. ^m Jude 11.

31. In this world we have many enemies, and if we would be saved we must fight, not with flesh and blood only, but with principalities, and powers, with the rulers of the darkness of this world, and with spiritual wickedness in high places.

31. Those who trust in God and do his will have no reason to fear any enemies, however numerous or powerful. He will in due time make them conquerors and more than conquerors, through Him that loved them and gave himself for them, and to him they will for ever give all the glory.

CHAPTER XXII.

1. *The plains of Moab*: those which had belonged to the Moabites, and from them received their name. They had afterwards been taken by the Amorites, and now by the children of Israel. *This side*: the east side of Jordan. *Jericho*: a city of Canaan on the west side of Jordan.

4. *Elders*: the word translated elders means also princes or rulers. Ver. 8, 11, 15. *Midian*: a people living near the Moabites. *Lick up all*: overcome and swallow us up.

5. *Balaam*: a noted sorcerer or soothsayer, of Mesopotamia. Ver. 7; Joshua 13: 22. *Pethor*: a place near the Euphrates. Chap. 23: 7; Deut. 23: 4.

6. *Wot*: know.

7. *Rewards of divination*: money or presents to induce him to come and curse Israel.

A. V. 2552.

W. C. 1452.

unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure ^aI shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for ^athey *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD ^brefuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honorable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, ^cLet nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me: ^ccome therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, ^dIf Balak would give me his house full of silver and gold, I ^ecannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And ^fGod came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but ^gyet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning,

and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and ^hthe angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And the ass ⁱsaw the angel of the LORD standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD ^jopened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in my ^khand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, ^lupon which thou hast ridden ever since ^mI *was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD ⁿopened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he ^obowed down his head, and ^pfell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass ^qthese three times? Behold, I went out ^rto withstand thee, because ^sthy way is ^tperverse before me:

^a Heb. *I shall prevail in fighting against him.* ^b Genesis 22: 16-18; Deut. 33: 29. ^c Deut. 23: 5. ^d Heb. *Be not thou left.* ^e ver. 6. ^f chapter 23: 13. ^g chapter 23: 26; 24: 13; 1 Kings, 22: 14. ^h ver. 9. ⁱ 2 ver. 35; chap. 23: 12. ^j Ex. 4: 24. ^k 2 Kings, 6: 17; Dan. 10: 7; Acts 22: 9; 1 Corinthians, 1: 27-29.

^l 2 Peter, 2: 16. ^m Prov. 12: 10. ⁿ Or, *who hast ridden upon me.* ^o Or, *thou wast.* ^p Genesis 21: 19; 2 Kings, 6: 17; Luke 24: 16, 31. ^q Ex. 34: 8. ^r Or, *loved himself.* ^s Psalm 145: 9. ^t Heb. *to be an adversary unto thee.* ^u 2 Peter, 2: 14. ^v Prov. 14: 2; 28: 18.

8. *As the Lord shall speak*; this shows that Balaam had some knowledge of Jehovah, and of his obligations to follow his guidance.

9. *God came unto Balaam*; whether he had ever done this before we are not informed.

13. *Refuseth to give me leave*; the Lord not only did this, but told Balaam not to go.

18. *I cannot go beyond the word of the Lord*; it was true that he could not, consistently with his

duty, though it seems he earnestly desired to do so.

20. *Rise up, and go with them*; in this, God suffered Balaam, from the love of unrighteous gain, to follow his own inclinations. 2 Pet. 2: 13-16.

22. *Because he went*; Balaam's object and course were wrong and displeasing to God. Ver. 32-34. *The angel of the Lord*; supposed to be the same who spoke to him, ver. 12, 20, and who is spoken of, ver. 31-35.

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, ^aI have sinned: for I knew not that thou stoodest in the way against me: now therefore, if it ^adisplease thee, ^bI will get me back again.

35 And the angel of the LORD said unto Balaam, ^cGo with the men: but ^donly the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore earnest thou not unto me? am I not able indeed to ^apromote thee to honor?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the ^fword that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto [†]Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the [‡]high places of Baal, that thence he might see the utmost *part* of the people.

^a 1 Sam. 15:24, 29; 26:21. ^b Heb. *be evil in thine eyes*. ^c Job 34:31, 32. ^d 1 Sa. 47:12. ^e ver. 20. ^f ver. 17; chap. 24:11; Ps. 75:6; John 5:44. [†] ver. 18. [‡] Or, *a city of streets*. [§] Deut. 12:2. [¶] ver. 29. ^{||} ver. 14, 20. ^{||} ver. 15. ^{||} Or, *solitary*. ^{||} ver. 16. ^{||} Job

36. *Utmost coast*; boundary of his kingdom.

39. *Kirjath-huzoth*; meaning, a city of streets; probably of many streets—a large city.

40. *Balak offered oxen*; as is supposed, to his idols. *Sent to Balaam*; to come and feast on the sacrifice.

41. *Baal*; an idol worshipped by many eastern nations.

INSTRUCTIONS.

3. Those who know not Jehovah and do not trust in him, are always exposed to distressing fears, and to many evils from which no human wisdom or power can save them.

6. The wicked place that confidence in men which should be placed only in God, and hope for that from them which can come only from him.

9. God has sometimes held communications with wicked men, and given them a knowledge of his will. But knowledge alone, without love, will not lead them so to obey him as to obtain his blessing.

12. All whom God blesses will in the end be truly blessed; and all whom he curses, will in the end be wretched.

17. Those who supremely regard this world often think that other men, like themselves, for a sufficient reward, can be persuaded to do what they wish.

19. To love the reward of iniquity and desire to do wrong to obtain it, is exceedingly dangerous. It exposes men to be given up to the practice of iniquity till they sink into irremediable ruin.

CHAPTER XXIII.

A. M. 2262.
B. C. 1452.

1, 13, 28—Balak's sacrifice. 7, 15—Balaam's parable.

AND Balaam said unto ^bBalak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam ^coffered on *every* altar a bullock and a ram.

3 And Balaam said unto ^dBalak, Stand by thy burnt-offering, and I will go: peradventure the LORD will come to meet me, and whatsoever he sheweth me I will tell thee. And he went ^eto a high place.

4 And ^fGod met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD ^gput a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 And he took up his ^hparable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, ⁱcurse me Jacob, and come, ^jdefy Israel.

8 How ^kshall I curse, *whom* God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell ^lalone, and ^mshall not be reckoned among the nations.

22:35; Deut. 18:18; Jer. 1:9. ^m ver. 18; chap. 24:3, 15, 21; Job 27:11; 29:11; Psalm 78:2; Ezek. 17:12; Micah 2:1; Hab. 2:6; Mat. 13:33, 35. ⁿ Prov. 26:2. ^o 1 Sam. 17:10. ^p Isa. 47:12, 13. ^q Deut. 33:28. ^r Ex. 34:16; Ezra 9:2; Eph. 2:14.

27. Men are often angry with dumb beasts and cruelly beat them, when the fault is all in themselves.

30. God could speak through the mouths of dumb animals, and cause them to tell a tale which would make the hearts of their owners quake with fear, and show that, through sin, man has sunk below the beasts that perish.

33. Beasts sometimes see what men do not, and by doing that for which they are abused, save their owners from death.

34. To have God for an adversary is an unspeakable calamity, and one that should by all needful sacrifices and labors be avoided.

41. All expectations from men, in opposition to the purposes and will of God, are vain, and will end in disappointment.

CHAPTER XXIII.

3. *Peradventure*; perhaps; it may be.

5. *Put a word in Balaam's mouth*; directed him what to say.

7. *Took up his parable*; began to speak in solemn, figurative, prophetic style. *Aram*; afterwards called Mesopotamia; a mountainous country east of Moab, between the rivers Euphrates and Tigris. *Curse—defy*; devote to destruction.

9. *Dwell alone—not be reckoned*; they should continue to be a distinct people, and not be united with, swallowed up, or lost in other nations.

A. M. 2562.
B. C. 1462.

10 Who^a can count the dust of Jacob, and the number of the fourth *part* of Israel? Let^a me die the^b death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? ^cI took thee to curse mine enemies, and behold, thou hast blessed *them* altogether.

12 And he answered and said, ^dMust I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me ^eunto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of ^fPisgah, and built ^gseven altars, and ^hoffered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and ⁱput a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, ^jWhat hath the LORD spoken?

18 And he took up his parable, and said, Rise^j up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God is ^knot a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or ^lhath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and ^mhe hath blessed; and I ⁿcannot reverse it.

^a Gen. 13: 16. ^b Heb. my soul, or my life. ^c Psalms 37: 37; Proverbs 14: 32; 2 Cor. 5: 1. ^d chap. 22: 11. ^e chap. 22: 38. ^f 1 Kings, 20: 23. ^g Or, the hill. ^h verses 1, 2. ⁱ Isaiah 1: 11. ^j ver. 5. ^k 1 Sam. 3: 17; Jer. 37: 17. ^l Judg. 3: 20. ^m 1 Sam. 15: 29; Psalms 89: 35; Rom. 11: 29; Titus 1: 2; Heb. 6: 18; Jas. 1: 17. ⁿ 1 Chron. 17: 27; Micah 7: 20. ^o chap. 22: 12. ^p John

10. *Who can count—the number?* they would be exceedingly numerous. *The righteous:* those whom God accepts and blesses as his redeemed people.

14. *Field of Zophim:* or of watchers, who could there see to a great distance. *Pisgah;* chap. 21: 20.

19. *God is not a man;* he is unchangeable and almighty. *Make it good;* do as he has declared.

21. *Not beheld iniquity;* such iniquity as would prevent his blessing them. *Shout of a king;* of one who will conquer all his foes.

22. *Unicorn;* an animal of great strength.

23. *Enchantment—divination;* arts by which heathen sorcerers and magicians sought to deceive and overcome their enemies. *What hath God wrought!* he hath wonderfully delivered them, and caused them to overcome their enemies.

24. *As a great lion;* conquer his enemies as a lion does beasts of the forest.

25. *Peor;* a high place in Moab.

21 He ^ohath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the ^pLORD his God *is* with him, and the ^qshout of a king *is* among them.

22 God ^rbrought them out of Egypt; he hath^s as it were the strength of a unicorn.

23 Surely *there is* no enchantment against^t Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What^u hath God wrought!

24 Behold, the people shall rise ^vup as a great lion, and lift up himself as a young lion: he shall not lie ^wdown until he eat of the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam. Neither curse them at all, nor bless them at all.

26 But Balaam ^xanswered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAPTER XXIV.

1 Balaam, leaving divinations, prophesieth the happiness of Israel. 10 Balak in anger dismisseth him. 15 He prophesieth of the Star of Jacob, and the destruction of some nations.

AND when Balaam saw that it pleased *the LORD* to bless Israel, he went not, as at other times, ¹to seek for enchantments, but he set his face toward the wilderness.

² 28, 29; Rom. 8: 38, 39. ³ Psalm 103: 12; Isa. 1: 18; 38: 17; Micah 7: 19; Rom. 4: 7, 8; 8: 1. ⁴ Ex. 20: 15, 46; 33: 16; Psalms 46: 11. ⁵ Psalms 118: 15. ⁶ chap. 24: 8. ⁷ Deut. 33: 17; Psalms 92: 10. ⁸ Or, in Matthew 12: 25, 27. ⁹ Psalm 31: 19. ¹⁰ Genesis 49: 9; Micah 5: 8. ¹¹ Genesis 49: 27. ¹² verses 12, 13. ¹³ Heb. to the meeting of.

INSTRUCTIONS.

2. Wicked men often take much pains, perform many labors, and are at great expense, to induce God to favor their selfish designs. Ver. 14, 30; ch. 21: 12.

4. They often boast of what they have done, and seem to think that their hypocritical, proud, and wicked services entitle them to the special favor of God. 2 Kings, 10: 16; Luke 18: 11.

10. Many have a conviction of the reality, excellence, and importance of true religion, and wish to die the death, who refuse to live the life, of the righteous.

16. God can speak by the mouth of a wicked man, or of a dumb beast, and communicate momentous truth without changing the nature of the one or the character of the other. Ver. 20, 26; chap. 24: 13.

23. No enchantment, divination, devices, or efforts of men or devils can injure those who please God, and have him for their guide, protector, and friend.

CHAPTER XXIV.

1. *Wilderness;* where the Israelites camped.

2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and ^athe Spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man ^awhose eyes are open hath said:

4 He hath said, *which* heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the valleys are they spread forth, as ^bgardens by the river's side, as the trees of lignales which the Lord hath planted, and as ^ccedar-trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall ^abreak their bones, and pierce ^athem through with his arrows.

9 He couched, he lay down as ^aa lion, and as a great lion: who shall stir him up? ^aBlessed is he that blesseth thee, and cursed is he that curseth thee.

10 ^aAnd Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, ^athou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honor; but lo, the Lord hath kept thee back from honor.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do *either*

good or bad of mine own mind; but ^{A. M. 2592} what the Lord saith, that will I speak? ^{R. C. 1422}

14 And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days.

15 ^aAnd he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, *which* heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, falling into a trance, but having his eyes open:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a ^aStar out of Jacob, and a ^aSceptre shall rise out of Israel, and shall smite the ^acorners of Moab, and destroy all the children of Seith.

18 And ^aEdom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 ^aAnd when he looked on Amalek, he took up his parable, and said, Amalek was the first of ^athe nations; but his latter end shall be ^athat he perish for ever.

21 And he looked on the ^aKenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless ^athe Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, ^awhoso shall live when God doeth this!

24 And ^aships shall come from the coast of Chittim, and shall ^aafflict Asshur, and shall afflict ^aEber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

^a 1 Sam. 10: 10. ^b Heb. who had his eyes shut, but now opened. ^c Psal. 133: 3. Jer. 17: 8. ^d Psal. 92: 12. 11. ^e Psal. 24: 7. ^f Psal. 45: 5. ^g chap. 23: 24. ^h Gen. 12: 3. ⁱ Neh. 11: 2. ^j Rev. 1: 7. ^k Rev. 22: 16. ^l Psal. 110: 2. ^m Or, through the prince. ⁿ Psal. 68: 12.

3. *Whose eyes are open*: who had been blind to many things which he afterwards saw.

6. *Lignales*: a tree remarkable for its beauty and fragrance.

7. *In many waters*: places well watered and very fruitful. *Agag*: a name for the kings of Moab, as Pharaoh was for the kings of Egypt.

8. *Eat up the nations*: overcome and destroy them.

11. *Advertise*: inform.

15. *Whose eyes are open*: to see and foretell many things which will hereafter take place.

17. *See him—behold him*: the person of whom he is about to speak; supposed by some to be Christ, and by others to be David typifying Christ in delivering his people and overcoming their foes.

¹ Or, the nations that warred against Israel. Ex. 17: 8, 16. ² Or, open to destruction. Ex. 17: 14. 1 Sam. 15: 3. ³ Gen. 15: 14. ⁴ Heb. Kain. ⁵ Or, how long shall it be. ⁶ Mal. 3: 2. ⁷ Dan. 11: 20. ⁸ Gen. 10: 14. ⁹ Gen. 10: 21, 25.

18. *Seir*: a mountain, or range of mountains, in Edom.

22. *Asshur*: the Assyrians.

23. *Doth this*: overcomes, carries captive, or destroys those of whom he had spoken.

24. *Coast of Chittim*: countries on the Mediterranean. *Eber*: the Hebrews, or Israelites. *He*: Chittim, or the power that would afflict the Assyrians and Israelites.

INSTRUCTIONS.

1. The Lord will cause all men to see that it is his unchangeable purpose to bless his people. Those who rejoice in it will be partakers of his joy, and those who are grieved at it be filled with ever-growing sorrow.

4. However much men may know of God and

A. M. 2552. CHAPTER XXV.

1 Israel at Shittim commit whoredom and idolatry. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlasting priesthood. 16 The Midianites are to be vexed.

AND Israel abode in ^aShittim, and the people began to commit ^bwhoredom with the daughters of Moab.

2 And ^cthey called the people unto the sacrifices of their gods: and the people did eat, and ^dbowed down to their gods.

3 And Israel ^ejoined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto ^fMoses, Take all the heads of the people, and hang them up before the LORD against the sun, that the ^gfierece anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, ^hSlay ye every one his men that were joined unto Baal-Peor.

6 ¶ And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who ⁱwere weeping before the door of the tabernacle of the congregation.

7 And when ^jPhinehas, the son of Eleazar, the son of Aaron the priest, saw ^kit, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

^a chap. 33:49; ^b Meah 6:5. ^c chap. 31:16; 1 Cor. 10:8. ^d Ex. 34:15, 16. ^e Ex. 20:5. ^f Josh. 22:17; Psa. 106:28, 29; Hosea 9:10. ^g Deut. 13:6-9. ^h Ex. 32:27. ⁱ Josh. 2:17. ^j Psa. 106:30. ^k Deut. 4:3; 1 Cor. 10:8. ^l Psa. 106:23; John 3:36. ^m Or,

his ways, and however much they may see of the blessedness of his people, if they do not love and obey him their knowledge will but increase their guilt and aggravate their ruin.

9. God will treat men in some measure as they treat his people. The blessings which they bestow, or the curses which they heap upon them, will return upon themselves.

11. By refusing to please the wicked, men often fail of those worldly honors which by doing wrong they might obtain.

13. Men may feel their dependence on God, that they are under his control and cannot escape out of his hands, without rejoicing in their dependence, receiving mercies with gratitude, or giving him the glory of what they enjoy.

23. A view of the future, while it awakens gladness in the righteous, fills the wicked with apprehension and dismay.

CHAPTER XXV.

1. *Shittim*; a place in the plains of Moab, east of Jordan. *Commit whoredom*; this was in consequence of the advice of Balaam. Chap. 31:15, 16; 2 Pet. 2:15, 16; Rev. 2:14.

3. *Baal-peor*; an idol worshipped by the Moabites.

4. *Heads of the people*; the chief men who had joined in the idolatry.

9 And ^kthose that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath ^lturned my wrath away from the children of Israel, while he was zealous ^mfor my sake among them, that I consumed not the children of Israel in my ⁿjealousy.

12 Wherefore say, Behold, I give unto him ^omy covenant of peace:

13 And he shall have it, and his seed after him, ^peven the covenant of an ^qeverlasting priesthood; because he was ^rzealous for his God, and made an ^satonement for the children of Israel.

14 Now the name of the Israelite that was slain, ^teven that was slain with the Midianitish woman, ^uwas Zimri, the son of Salu, a prince of a ^vchief house among the Simeonites.

15 And the name of the Midianitish woman that was slain ^wwas Cozbi, the daughter of ^xZur; he ^ywas head over a people, ^zand of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 Vex ^athe Midianites, and smite them:

18 For they vex ^byou with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was ^cslain in the day of the plague for Peor's sake.

^a with my zeal. ^b Ex. 20:5; Deut. 32:16, 21; 1 Kings, 14:22; Psa. 78:58; Ezek. 16:38; Zeph. 1:18; 3:8. ^c Mal. 2:4, 5. ^d Ex. 40:15. ^e Psa. 69:9. ^f Heb. 2:17. ^g Heb. *house of a father*. ^h chap. 31:8; Josh. 13:21. ⁱ chap. 31:2. ^j chap. 31:16; Rev. 2:14. ^k ver. 8.

6. *A Midianitish woman*; who was an idolater and abandoned to wickedness.

7. *Javelin*; a kind of spear.

9. *Twenty and four thousand*; supposed to include twenty-three thousand mentioned, 1 Cor. 10:8, and one thousand who were slain, ver. 4, 5.

13. *Everlasting priesthood*; to continue till the end of the Jewish state. *Made an atonement*; did that out of regard to which God spared the rest of the people.

17. *Vex—and smite*; destroy them.

18. *For Peor's sake*; because they had worshipped Baal-peor.

INSTRUCTIONS.

3. The greatest evil which any one can do to his fellow-men is to induce them to commit sin, and thus provoke the Lord to destroy them.

5. It is the will of God that great transgressors against him and against the laws of the state, should in some cases, by the magistrates, be put to death.

8. The death of notorious criminals is often a great blessing to survivors.

15. The higher the station and the greater the influence of those who commit iniquity, the greater the evil and the more necessary their punishment.

18. Tempters to iniquity are among the most dangerous and destructive enemies, and, as far as may be consistent, should be avoided and put away.

CHAPTER XXVI.

1 The sum of all Israel is taken in the plains of Moab.
52. The law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 63 None were left of them which were numbered at Sinai, but Caleb and Jo-hua.

AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take ^a the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the ^b plains of Moab by Jordan near Jericho, saying,

4 Take ^c the sum of the people, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ^d Reuben, ^e the eldest son of Israel: the children of Reuben; Hanoeh, ^f of whom cometh the family of the Hanoehites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These ^g are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This ^h is that Dathan and Abiram, which were famous in the congregation, who ⁱ strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and ^j they became a sign.

11 Notwithstanding the ^k children of Korah died not.

12 ^l The sons of Simeon after their families: of ^m Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of ⁿ Jachin, the family of the Jachinites:

13 Of ^o Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These ^p are the families of the Simeonites, twenty and two thousand and two hundred.

15 ^q The children of Gad after their families: of ^r Zephon, the family of the Zephonites: of ^s Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of ^t Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of ^u Arod, the family of the Arod-^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

ites: of Arel, the family of the Arelites.

18 These ^g are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 ^h The sons of ⁱ Judah were Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These ^j are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ^k Of the sons of ^l Issachar after their families: of Tola, the family of the Tolaites: of ^m Pua, the family of the Punites:

24 Of ⁿ Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These ^o are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ^p Of the sons of ^q Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These ^r are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ^s The sons of ^t Joseph after their families were Manasseh and Ephraim.

29 Of the sons of Manasseh: of ^u Machir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites.

30 These ^v are the sons of Gilead of Jeezer, ^w the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hephertites.

33 ^x And ^y Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These ^z are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

^a chap. 1:2, 3; Ex. 20:12; 38:25, 26. ^b ver. 63, chap. 35:1. ^c Gen. 46:8. ^d chap. 16:1, etc. ^e chap. 16: 38. ^f 1 Cor. 10:5. ^g 2 Peter, 2:6. ^h Ex. 2:24. ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

^{46:16.} ^g Genesis 38:2-10; 1 Chronicles 2:3, etc. ^h Genesis 46:13; 1 Chronicles 7:1. ⁱ Or, Pharez. ^j Or, Job. ^k Genesis 46:11. ^l Genesis 46:23. ^m Joshua 17:14; 1 Chronicles 7:14, 15. ⁿ Called ^o Acher, Joshua 17:2; Judges 6:11, 24, 34. ^p chap. 27:1; 36:11.

<sup>A. M. 2552.
B. C. 1492.</sup> 35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthelahites: of *Beeher, the family of the Beeherites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ The sons of ^aBenjamin after their families: of Bela, the family of the Belaïtes: of Ashbel, the family of the Ashbelites: of Ahiram,[†] the family of the Ahiramites:

39 Of [‡]Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were [§]Ard and Naaman: of *Ard*, the family of the Ardites: and of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These ^b*are* the sons of Dan after their families: of ^{||}Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ Of the children of ^cAsher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ Of the sons of ^dNaphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of ^eShillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These ^e*were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the Lord spake unto Moses, saying,

53 Unto ^fthese the land shall be divided for an inheritance according to the number of names.

54 To ^gmany thou shalt [†]give the more inheritance, and to few thou shalt [‡]give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And ^hthese *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* Jochebed,[†] the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses and Miriam their sister.

60 And unto ^jAaron *was* born Nadab and Abihu, Eleazar and Ithamar.

61 And ^kNadab and Abihu died, when they offered strange fire before the Lord.

62 And ^lthose that were numbered of them were twenty and three thousand, all males from a month old and upward: for ^mthey were not numbered among the children of Israel, because there was no inheritance ⁿgiven them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel ^oin the plains of Moab by Jordan *near* Jericho.

64 But among ^pthese there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the Lord had ^qsaid of them, They shall surely die in the wilderness. And there was not left a man of them, save

* *Bered*, 1 Chron. 7:30. * *Gen*, 46:21; 1 Chron. 7:36. † *Ehi*, *Gen*, 46:21; *Abirath*, 1 Chron. 8:1. ‡ *Mupim*, and *Hupim*, *Gen*, 46:21. § *Adair*, 1 Chron. 8:3; * *Gen*, 46:23. || *Or*, *Itham*, * *Gen*, 46:17; 1 Chron. 7:30. † *Gen*, 46:24; 1 Chron. 7:13. * *Shalham*, 1 Chron. 7:13. * *chap*, 1:46. † *Josh*, 11:23; 14:1. ‡ *chap*, 33:54. § *Heb*,

multiply his. † *Heb*, *dominuish his*. * *Gen*, 46:11; *Ex*, 6:16-19; 1 Chron. 6:1, 16. † *Ex*, 2:1, 2; 6:30. ‡ *chap*, 3:2. § *chap*, 3:4; *Lev*, 10:1, 2; 1 Chron. 24:2. † *chap*, 3:39. ‡ *chap*, 1:49. § *chap*, 18:20-24; *Deut*, 10:3; *Josh*, 13:14, 33; 14:3. * *ver*, 3. † *Deut*, 4:3, 4. ‡ *chap*, 14:28-30; 1 Cor. 10:5, 6; *Jude*, 5.

65. *Not left a man*; except the two mentioned, and also some of the tribe of Levi, who were not included in the numbering referred to, ver. 61.

CHAPTER XXVI.

53. The land; Canaan.

Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAPTER XXVII.

1 The daughters of Zelophehad sue for an inheritance. 6 The law of inheritances. 12 Moses, being told of his death, sueth for a successor. 18 Joshua is appointed to succeed him.

WHEN came the daughters of ^aZelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Mileah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father ^bdied in the wilderness, and he was not in the company of them that ^cgathered themselves together against the Lord in the company of Korah: but died in his own ^dsin, and had no sons.

4 Why should the name of our father be ^edone away from among his family, because he hath no son? ^fGive unto us *therefore* a possession among the brethren of our father.

5 And ^gthe Lord brought their cause before the Lord.

6 ^hAnd the Lord spake unto Moses, saying,

7 The daughters of Zelophehad speak right: ⁱthou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no ^{A. M. 2522}brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute ^{B. C. 1452}of judgment, as the Lord commanded Moses.

12 ^jAnd the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be ^kgathered unto thy people, as ^lAaron thy brother was gathered.

14 For ^mye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of ⁿMeribah in Kadesh in the wilderness of Zin.

15 ^oAnd Moses spake unto the Lord, saying,

16 Let the Lord, the ^pGod of the spirits of all flesh, ^qset a man over the congregation,

17 Which may go ^rout before them, and which may go ^sin before them, and which may lead them out, and which may bring them in: that the congregation of the Lord be not as ^tsheep which have no shepherd.

18 ^uAnd the Lord said unto Moses, Take thee Joshua the son of Nun, a man in ^vwhom *is* the spirit, and ^wlay thy hand upon him:

19 And set him before Eleazar the priest, and before all the congregation; and give him ^xa charge in their sight.

20 And ^ythou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be ^zobedient.

21 And he shall stand before Eleazar the priest, who shall ^aask counsel for him after the judgment of ^bUrim before the Lord: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the Lord com-

^a chap. 26: 31, 36-111; Josh. 17: 31. ^b chap. 14: 35; 26: 61, 65. ^c chap. 16: 1, 2. ^d Ezekiel 18: 1; John 8: 21, 24; Romans 6: 23. ^e Heb. *diminished*. ^f Josh. 17: 1. ^g Ex. 18: 15, 19; Job 21: 4. ^h chap. 26: 29. ⁱ chap. 31: 45; Deut. 3: 27; 32: 49, 54, 57. ^j chap. 20: 24; 31: 2. ^k chap. 20: 28. ^l Deut. 10: 6. ^m chap. 20: 10, 12. ⁿ Ex. 17: 7. ^o chap. 16: 22; Heb. 12: 9. ^p Jer. 31: 15.

^q Deut. 31: 2; 1 Sam. 8: 20. ^r 18: 13; 2 Chron. 1: 10; John 10: 9. ^s 1 Kings, 22: 17; Zechariah 10: 2; Mat. 9: 36; 1 Peter, 2: 25. ^t Genesis 48: 38; Judges 3: 10, 11: 29; 1 Sam. 16: 13, 18; Dan. 5: 14; Acts 6: 3. ^u Deuteronomy 34: 9; Acts 6: 5. ^v Deut. 31: 7. ^w 2 Kings, 23: 15. ^x Joshua 1: 16, 17. ^y Judges 20: 18, etc.; 1 Sam. 22: 10; 23: 30, 7. ^z Ex. 28: 30.

INSTRUCTIONS

61. As the murder of one man is a sin so great as justly to incur the penalty of death, how great must be the evil of sin, which has caused the death of millions, and will cause the death of millions more; and how great the guilt of those who love and practise it, and thus unite with him who was a murderer from the beginning, and abode not in the truth. John 8: 44.

65. The declarations of God will in due time all be accomplished, and those who cleave to him and obey his commands will be graciously remembered and receive an abundant reward.

CHAPTER XXVII.

11. *Kinsman*; relative. *A statute of judgment*; a permanent regulation.

12. *Abarim*; a range of mountains on the east of Jordan; one of these was mount Nebo, a summit of which it is supposed was Pisgah, where Moses stood when he viewed the land of Canaan. Chap. 21: 20; Deut. 3: 27.

14. *Ye rebelled*; chap. 20: 8-13.

16. *Set a man over the congregation*; to succeed Moses as their leader.

18. *The spirit*; the Spirit of God. *Lay thy hand upon him*; in token of his being appointed

<sup>A. M. 2502.
B. C. 1462.</sup>manded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD ^acommanded by the hand of Moses.

CHAPTER XXVIII.

¹ Offerings are to be observed. ³ The continual burnt-offering. ⁹ The offering on the sabbath, ¹¹ on the new moons, ¹⁶ at the passover, ²⁶ in the day of first-fruits.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by ^bfire, *for* ^aa sweet savor unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, This ^cis the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot ^dday by day, *for* a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer ^eat ^deven;

5 And a tenth *part* of an ephah of flour for a ^emeat-offering, ^fmingled with the fourth *part* of a hin of beaten oil.

6 *It is* a continual burnt-offering, which was ordained in mount Sinai for a sweet savor, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of a hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savor unto the LORD.

9 ¶ And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering,

^a ver. 19. ^b Lev. 3:11. ^c Heb. *a savor of my rest*. ^d Ex. 29:38. ^e Heb. *in a day*. ^f Heb. *between the two evenings*. ^g Ex. 15:2. ^h chap. 15:4; Lev. 2:1. ⁱ Ex. 29:40, etc. ^j Ezek. 46:4. ^k chap. 10:10; 1 Chron. 23:34; 2 Chron. 2:4; Neh. 10:33; Isa.

as leader of Israel, and endued with the Holy Spirit to fit him for his office.

23. *Gave him a charge*; instructed him as to his duties and exhorted him to the faithful discharge of them.

INSTRUCTIONS.

3. As the cause of every death and of all our evils is sin, all our sufferings should lead us more and more to abhor and forsake it.

5. In all cases of difficulty we should look to God, and seek that direction from him which we need.

13. However much any one may be favored of God, however useful he may be, or however long he may live, the time will soon come when he must die, and leave all the concerns of this world to others.

16. A pious man earnestly desires the spiritual

mingled with oil, and the drink-offering thereof:

10 *This is* the burnt-offering of every sabbath, ^gbeside the continual burnt-offering, and his drink-offering.

11 ¶ And in the ^hbeginnings of your months ye shall offer a ⁱburnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth-deals of flour *for* a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour *for* a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb; *for* a burnt-offering of a sweet savor, a sacrifice made by fire unto the LORD:

14 And their drink-offerings shall be half a hin of wine unto a bullock, and the third *part* of a hin unto a ram, and a fourth *part* of a hin unto a lamb: *this is* the burnt-offering of every month throughout the months of the year.

15 And ^jone kid of the goats for a sin-offering unto the LORD shall be offered, beside ^kthe continual burnt-offering, and his drink-offering.

16 And in the ^lfourteenth day of the first month *is* the passover of the LORD.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the first day *shall be* a holy convocation; ye shall do no manner of servile work *therein*:

19 But ye shall offer a sacrifice made by fire *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you ^mwithout blemish.

20 And their meat-offering *shall be* of flour mingled with oil: three tenth-deals shall ye offer *for* a bullock, and two tenth-deals *for* a ram;

^{1:13, 14; Ezekiel 45:17; Col. 2:16. 2 chap. 15:3-11. 3 chap. 15:21. 4 ver. 10. 5 chap. 9:3; Exodus 12:6, 18; Lev. 23:5, 6; Ezek. 45:21. 6 ver. 31; chap. 24:8; Lev. 22:20; Deut. 15:21; Mal. 1:13, 14; 1 Peter, 1:19.}

benefit of those who may survive him, and will be much in prayer that, after his decease, God will continue to bless them with all needed good.

21. Rulers who seek the teaching of the Holy Spirit, who know their duties, and are faithful in the discharge of them, are great blessings to the people.

CHAPTER XXVIII.

2. *In their due season*; according to the will of God, heretofore or hereafter made known.

5. *An ephah—a hin*; Ex. 29:40.

10. *Continual*; daily.

11. *Months*; these began with each new moon.

13. *A several tenth-deal*; one for each lamb.

Ver. 21, 29.

18. *Convocation*; assembling together.

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one ^agoat for a sin-offering, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which is for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savor unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And on the seventh day ye shall have a holy convocation; ye shall do no servile work.

26 ¶ Also in the ^bday of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye shall have a holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savor unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt-offering, and his meat-offering, (they shall be unto you without ^cblemish,) and their drink-offerings.

CHAPTER XXIX.

1 The offering at the feast of trumpets, 7 at the day of afflicting their souls, 13 and on the eight days of the feast of tabernacles.

AND in the seventh month, on the first ^dday of the month, ye shall have a holy convocation; ye shall do no servile work: ^eit is a day of blowing the trumpets unto you.

^a ver. 15. ^b Ex. 23: 16; 31: 22; Leviticus 23: 10, etc.; Deut. 16: 10; Acts 2: 1. ^c ver. 19. ^d Leviticus 23: 24; Ps. 81: 3, 4. ^e chap. 28: 11. ^f chap. 28: 13; Heb. 10: 1. ^g chap. 15: 11, 12;

26. *After your weeks*; after seven weeks from the second day of the passover, when the feast of weeks, or Pentecost, was celebrated.

INSTRUCTIONS.

2. No engagements for this world should induce us to neglect the ordinances of religion, or fail to observe, at the proper time, the divinely appointed means of grace.

9. While it is our duty daily to read the Scriptures and pray, as individuals and families, we should on the sabbath give special attention to these duties, and also worship God in public with the assembly of his people.

11. The Lord has appointed the sun and moon for seasons; and the beginning of every day, month, and year, should remind us of our obligations to

2 And ye shall offer a burnt-offering for a sweet savor unto the LORD: one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs:

5 And one kid of the goats for a sin-offering, to make an atonement for you:

6 Beside the ^aburnt-offering of the month, and his meat-offering, and the ^bdaily burnt-offering, and his meat-offering, and their drink-offerings, ^caccording unto their manner, for a sweet savor, a sacrifice made by fire unto the LORD.

7 ¶ And ^bye shall have on the tenth day of this seventh month a holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*:

8 But ye shall offer a burnt-offering unto the LORD for a sweet savor; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish.

9 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram.

10 A several tenth-deal for one lamb, throughout the seven lambs:

11 One kid of the goats for a sin-offering; beside the ^ksin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And ^lon the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ^mye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savor unto the LORD: thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

Ezra 3: 1; 1 Cor. 14: 40. ^b Lev. 16: 29; 23: 27. ^c Ps. 35: 13; Isaiah 58: 5. ^d chap. 28: 13. ^e Lev. 16: 3, etc. ^f Lev. 23: 34; Deut. 16: 13; Ezek. 45: 25. ^g Ezra 3: 4.

him, and lead us to devote ourselves anew to his service.

16. In all our religious exercises we should have reference to the atonement of Christ, and place our reliance on him and what he has done for acceptance with God.

CHAPTER XXIX.

1. *The seventh month*; Lev. 23: 23-33.
11. *The sin-offering of atonement*; especially prefiguring the atonement of Christ. Ver. 16, 19, 22, 25, 28, 31, 34, 38.

INSTRUCTIONS.

11. The frequency with which the atonement of Christ is brought to view, in both the Old Testament and the New, shows its importance in the system of mercy which God has devised for the salvation of

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14 And their meat-offering *shall be of flour mingled with oil*, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for a sin-offering*; beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be according to their number, after the manner*:

19 And one kid of the goats *for a sin-offering*; beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish:

21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be according to their number, after the manner*:

22 And one goat *for a sin-offering*; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish:

24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be according to their number, after the manner*:

25 And one kid of the goats *for a sin-offering*; beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot:

27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be according to their number, after the manner*:

28 And one goat *for a sin-offering*; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bul-

locks, two rams, and fourteen lambs of the first year without blemish:

30 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be according to their number, after the manner*:

31 And one goat *for a sin-offering*; beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish:

33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be according to their number, after the manner*:

34 And one goat *for a sin-offering*; beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day *ye shall have a solemn assembly*: ye shall do no servile work therein:

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savor unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be according to their number, after the manner*:

38 And one goat *for a sin-offering*; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These things ye shall do unto the LORD in your set feasts, beside your vows,* and your freewill-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAPTER XXX.

1 Vows are not to be broken. 3 The exception of a maid's vow. 6 Of a wife's. 9 Of a widow's, or her that is divorced.

AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.

2 If a man ^avow a vow unto the LORD, or ^bswear an oath to bind his soul with a bond; he shall not ^cbreak his word, he

a ver. 3, 4, 9, 10; chap. 15:12, 28; 7:14. b Psal. 16:4; Joel 1:9, 13; 2:14. c Lev. 23:36; John 7:37. * Or, offer. d Lev. 23:2, etc.; 1 Chron. 23:31; 2 Chron. 31:3; Ezra 3:5; Neh. 10:33; Isa. 1:14.

men, and the necessity of relying upon it in order to obtain pardon and eternal life.

39. True love to God will lead men not only to attend habitually and conscientiously on the appointed means of grace, but cheerfully to present to him freewill-offerings of prayer, alms, thanksgiving, and praise.

e Lev. 7:11, 16; 22:21, 23; Deut. 12:6. f chap. 14:16. g Lev. 27:2; Deut. 23:21; Judg. 11:35, 36; Psal. 15:4; Eccl. 5:4. h Lev. 5:4; Mat. 5:33; 14:7-9; Acts 21:14. i Heb. profane. Psal. 55:130.

CHAPTER XXX.

2. He shall not break his word; provided the thing which he vowed or promised to do is practicable, and not morally wrong; but if the thing promised is wicked, he must repent of his sin in promising; for the sin in this case is in the promise, and not in breaking it. Mat. 14:7-10; Acts 23:12.

shall ^a do according to all that proceedeth out of his mouth.

3 If a woman also vow unto the Lord, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and the Lord shall forgive her, because her father disallowed her.

6 And if she had at all a husband, when she^b vowed, or uttered aught out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*; then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her^b husband disallowed her on the day that he heard *it*, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the Lord shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then*

whatsoever proceeded out of her^a lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband^c hath made them void; and the Lord^d shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes, which the Lord commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAPTER XXXI.

¹ The Midianites are spoiled, and Balaam slain. ¹³ Moses is wroth with the officers, for saving the women alive. ¹⁹ How the soldiers, with their captives and spoil, are to be purified. ²⁵ The proportion whereby the prey is to be divided. ⁴⁸ The voluntary oblation unto the treasury of the Lord.

AND the Lord spake unto Moses, saying,

2 Avenge^e the children of Israel of the Midianites: afterward shalt thou be gathered^f unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.

4 Of^g every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered, out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

^d verses 5, 8; chap. 15: 25, 28. ^e chap. 25: 17. ^f chap. 27: 13. ^g Heb. *A thousand of a tribe, a thousand of a tribe.*

control; and relative duties are so important, that no vows or covenants into which any one can enter, can release him or her from obligations to perform them. Those, therefore, who induce persons to shut themselves up in nunneries, or to neglect relative duties, that they may control their persons or their money, are blind leaders of the blind—men who make void the commandment of God through their traditions. Mat. 15: 3-6.

15. No conjugal, parental, ecclesiastical, or civil authority can in any case bind a person to commit sin; and if any attempt it, they rebel against the authority of God, and expose themselves to his just indignation.

CHAPTER XXXI.

2. *Avenge—of the Midianites*; punish them for tempting Israelites to sin, and thus causing their destruction. Chap. 25: 1-9, 17, 18.

3. *Avenge the Lord*; execute his just indignation.

^a Job 22: 27; Psalm 22: 25; 50: 14; 66: 13, 14; 116: 14, 18; Nahum 1: 15. ^b Heb. *her vows were upon her*. Psalm 56: 12. ^c Gen. 3: 16; 1 Cor. 7: 4; 14: 34; Eph. 5: 22-24. ^d 1 Cor. 11: 3.

4. *Shall stand*; be binding on her. 5. *The Lord shall forgive her*; for not doing as she had promised.

9. *Shall stand*; because she had a right to bind herself, and no one had a right to forbid it.

15. *Make them void*; by hindering her from performing what he had previously allowed her to promise. *Bear her iniquity*; be punished as the woman would have been if she had wilfully broken her promise.

INSTRUCTIONS.

2. A man may solemnly engage to do a wicked thing, but no engagement can lay him under any obligation to do it; and if he does it, it will be at the peril of his soul. But if the thing which he has engaged to do is not wicked, and is practicable, he must not break his engagement, even if the fulfillment of it should injure himself. Psa. 15: 4.

8. It is the will of God that there should be in all families conjugal and parental government and

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6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to ^ablow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses: and they ^bslew all the males.

8 And ^cthey slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And ^dthey burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the ^espoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the ^fplains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the ^gbattle.

15 And Moses said unto them, Have ye saved all the ^hwomen alive?

16 Behold, ⁱthese caused the children of Israel, through the ^jcounsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a ^kplague among the congregation of the LORD.

17 Now therefore ^lkill every male among the little ones, and kill every woman that hath known man by lying with ^mhim.

18 But all the women-children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: ⁿwhosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all that ^ois made of skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified ^pwith the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ^qye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the ^rprey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And ^sdivide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation.

28 And levy a ^ttribute unto the LORD of the men of war which went out to battle: one ^usoul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* a heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt ^vtake one portion of fifty, of the persons, of the beeves, of the asses, and of the ^wflocks, of all manner of beasts, and give ^xthem unto the Levites, which ^ykeep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves.

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

^a chap. 10: 9. ^b Deut. 20: 13; Judg. 21: 11; 1 Kings, 11: 15, 16. ^c Josh. 13: 21, 22. ^d Josh. 6: 24; Rev. 18: 5. ^e Deut. 20: 14; Josh. 8: 2. ^f Chap. 22: 1. ^g 11: b. ^h Host of war. ⁱ Deut. 20: 13; 1 Samuel, 15: 3. ^j chap. 25: 1-3. ^k 2 Peter, 2: 15; Rev. 2: 14. ^l chap. 25: 9. ^m Judges 21: 11. ⁿ Heb. a male. ^o chap. 5: 2; 14: 11, etc. ^p Heb. instrument, or vessel of skins. ^q chapter 19: 9, 17. ^r Lev. 11: 25. ^s Heb. of the captivity. ^t Josh. 22: 5; 1 Sam. 30: 24; Ps. 68: 12. ^u Gen. 14: 20; Joshua 6: 19; 2 Sam. 8: 11, 12; Prov. 3: 9, 10. ^v ver. 30, 47; chap. 18: 26. ^w ver. 42, 47. ^x Or, goats. ^y 1 Cor. 9: 13, 14. ^z chap. 3: 7, etc.

7. *Slew all the males*: who were taken in battle.
8. *Balaam*: chap. 22: 5.

16. *Through the counsel of Balaam*: chap. 25: 1-3; 2 Pet. 2: 15.

18. *Keep alive for yourselves*: to be their servants.

19. *Purify yourselves*: chap. 19: 11-22.

23. *The water of separation*: chap. 8: 7.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep;

37 And the Lord's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the Lord's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the Lord's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the Lord's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the Lord's heave-offering, unto Eleazar the priest, ^a as the Lord commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred.

46 And sixteen thousand persons.)

47 Even ^b of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moses.

48 ^c And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy ser-

vants have taken the sum of the men ^{A. M. 2292} of war which *are* under our charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the Lord, what every man hath gotten, [†] of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make ^e an atonement for our souls before the Lord.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the [‡] offering that they offered up to the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels:

53 *For* the men of war had ^d taken spoil, every man for himself.

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a ^e memorial for the children of Israel before the Lord.

CHAPTER XXXII.

1 The Reubenites and Gadites sue for their inheritance on that side Jordan. 2 Moses reproveth them. 3 They offer him conditions to his content. 33 Moses assigneth them the land. 39 They conquer it.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a ^a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and ^b Dibon, and Jazer, and Nimrah, and ^c Heshbon, and Elealeh, and Shebam, ^d and Nebo, and ^e Beon,

21, 5; 1 Sa. 16: 8, 9. ^a Jer. 50: 14. ^b Mach. 7: 14. ^c Gen. 13: 2, 5, 47: 4. ^d 1 Sa. 15: 2, 4. ^e Beth nimrah, ver. 36. ^f Judg. 11: 26. ^g Shebam, ver. 38. ^h Baal meon, ver. 38.

21. Our best services, even our most hearty obedience to God, are imperfect and polluted with sin; and we need in every thing the purifying influences of the Holy Ghost.

28. We should ever acknowledge God as the giver of all our mercies, and a portion of all we obtain by following his directions should be devoted to his worship and service.

47. God is the rightful owner of all things, and in taking, at his command, the possessions of their enemies, the Israelites were not guilty of robbery, but rightfully obtained from God that portion of his property which he was pleased in this way to give them. Ps. 11: 3.

50. Special favors from God should be acknowledged with special thanksgiving, and with hearty reliance on the atonement of Christ as the meritorious cause of all our mercies.

CHAPTER XXXII.

1. The land of Jazer, and—of Gilead; east of Jordan, between the rivers Arnon and Jabbok.

^a Chap. 18: 8, 14. ^b verse 30. ^c Heb. hand. ^d Heb. found. ^e Ex. 30: 12, 16. ^f Heb. heave offering. ^g Dent. 20: 14. ^h Ex. 30: 16. ⁱ Or, Jazer, ver. 35; chap. 21: 32; Josh. 13: 25; 28 an.

50. An oblation; an offering of gratitude for their preservation and success. To make an atonement; be used for the sacrifices which prefigured the atonement of Christ, and showed their need of his salvation.

INSTRUCTIONS.

2. Vengeance belongeth unto God. It is his prerogative to punish the guilty; and when he requires a magistrate to put the guilty to death, it is not the wrath of the magistrate which is manifested, but the wrath of God—designed for a terror to evil-doers and a protection and encouragement to those who do well.

7. It is as really righteous in God to destroy wicked men by the sword of the magistrate as by earthquake, pestilence, fever, or any other calamity.

8. He who tempts men, or induces others to tempt men to commit sin, must expect a most fearful retribution. Rev. 2: 14.

17. In putting men to death, magistrates may be obeying God; and not to do it when he commands, is rebellion against him.

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4 *Even* the ^acountry which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore ^adiscourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when ^bI sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Eschol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the ^cLORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; ^dbecause they have not ^ewholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made ^fthem wander in the wilderness forty years, until all ^gthe generation, that had done evil in the sight of the LORD, was consumed.

14 And behold, ye are risen up in your fathers' stead, an ^hincrease of sinful men, to ⁱaugment yet the fierce anger of the LORD toward Israel.

15 For ^jif ye turn away from after him, he will yet again ^kleave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones:

17 But ^lwe ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

18 We ^mwill not return unto our houses, until the children of Israel have inherited every man his inheritance:

19 For we will not inherit with them on yonder side Jordan, or forward: because our ⁿinheritance is fallen to us on this side Jordan eastward.

20 ¶ And ^oMoses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be ^psubdued before the LORD; then ^qafterward ye shall return, and be guiltless before the LORD, and before Israel: and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your ^rsin will find you out.

24 Build ^syou cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, ^tThy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But ^uthy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And ^vMoses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be ours*.

^a chap. 21:24, 34. ^b Heb. break. Acts 21:13. ^c chap. 13:3, 26; Deut. 1:22. ^d chap. 14:11, 29; Deut. 1:35. ^e chap. 14:24, 30; Joshua 14:8, 9. ^f Heb. fulfilled after me. ^g chap. 14:33-35. ^h chap. 26:64, 65; 1 Cor. 10:5; Heb. 3:16-19. ⁱ Psalm 78:57. ^j Neh. 13:18; Isaiah 63:6, 7. ^k Deut. 30:17; Josh. 22:16, 18;

2 Chron. 7:19; 15:2. ^l chap. 14:35. ^m Josh. 4:12, 13. ⁿ Josh. 22:4. ^o ver. 27; Josh. 13:8. ^p Deut. 3:18, etc.; Josh. 1:14, etc.; 4:12, 13. ^q Joshua 18:1. ^r Joshua 22:4, 9. ^s Gen. 4:7, 41:16; Isa. 50:8; 134:11; Prov. 13:23; Isa. 59:12; 1 Cor. 4:4. ^t ver. 16, 34, etc. ^u Josh. 1:13, 14. ^v Josh. 4:12. ^w ver. 20.

8. *Thus did your fathers*; chap 13:2-20.

11. *Augment*; increase.

19. *Yonder side*, the west side.

23. *Your sin will find you out*; it will bring punishment upon you.

30. *Among you*; with the rest of the tribes.

33 And ^aMoses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of ^bJoseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ^c And the children of Gad built ^dDibon, and Ataroth, and ^eAroer,

35 And Aroth, Shopan, and ^fJazer, and Jogbehah.

36 And ^gBeth-nimrah, and Beth-haran, fenced ^h cities; and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim.

38 And ⁱNebo, and ^jBaal-meon, their names being changed, and Shibmah: and gave ^k other ^l names unto the cities which they builded.

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave ^m Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them ⁿ Hayoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAPTER XXXIII.

1 Two and forty journeys of the Israelites. 50 The Canaanites are to be destroyed.

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

^a Deut. 3:1, 17, 29:8; Josh. 12:6. ^b chap. 21:24, 33. ^c chap. 23:45, 46. ^d Deut. 2:36. ^e Or, Jazer, ver. 1, 3. ^f Nimrah, ver. 3. ^g ver. 24. ^h chap. 21, 27. ⁱ Or, 46:1. ^j chap. 22:43. ^k Heb. they called by names the names of the cities. ^l ver. 31. ^m Ex. 23:13; Joshua 13:7. ⁿ Joshua 13, 29-31. ^o Judg. 10:4. ^p Ex. 12:37.

33. *Kingdom of Sihon*: lying east of the Jordan near its mouth. *Kingdom of Og*: a country north of Gilead, and east of the sea of Galilee.

INSTRUCTIONS

1. In selecting a place of residence, men often regard land, cattle, merchandise, and other earthly treasures, more than religious privileges, the favor of God, and treasures in heaven.

15. By discouraging men from pursuing the path of duty, persons may be the means of destroying not only themselves, but multitudes of their fellow-men.

18. Kind remonstrances and timely explanations remove misunderstandings, and prevent multitudes of evils. Psal. 111:5; Prov. 10:17; 12:1; 13:18; 15:5, 10, 31, 32; 17:10.

22. Readiness to be satisfied with suitable explanations and with good reasons, is an indication of sound judgment, benevolent feeling, and an honest heart.

3 And they ¹ departed from Ra- ^a M. 23:2
meses in the first month, on the ^b fifteenth
day of the first month; on the morrow
after the passover the children of Israel
went out with ^c a high hand in the sight
of all the Egyptians.

4 For the Egyptians buried all *their* first-born, which ^d the LORD had smitten among them: upon their ^e gods also the LORD executed judgments.

5 And the children of Israel removed from ^f Rameses, and pitched in Succoth.

6 And ^g they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And ^h they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and ⁱ passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came ^j unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees: and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And ^k they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped ^l at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the ^m wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched at ⁿ Kibroth-hattaavah.

^o Ex. 13:1. ^p Ex. 14:8. ^q Ex. 12:24. ^r Ex. 12:12; 18:11; Isaiah 19:1. ^s Rev. 12:7-9. ^t Ex. 12:37. ^u Ex. 13:20. ^v Ex. 14:2, 9. ^w Ex. 14:22; 15:22, 23. ^x Ex. 15:27. ^y Ex. 16:1. ^z Ex. 17:1, 19:2. ^{aa} Ex. 16:1; 19:1, 2. ^{ab} That is, the graves of lust. ^{ac} chap. 11:34.

23. The idea that men may be selfish and continue in sin, and yet escape punishment, is vain.

27. In promoting the cause of God and of human welfare, all should be disposed to bear their proportion of needful burdens, sacrifices, and labors.

33. When God in his providence deprives one people of their possessions and gives them to another, he only does what he will with his own. For all his dealings he has the wisest and best reasons, and he never allights individuals or nations beyond what their iniquities deserve.

CHAPTER XXXIII.

1. *The journeys of the children of Israel*: the places mentioned from the third to the forty-ninth verses of this chapter, are those through which the Israelites passed during their wanderings in the wilderness, and on their way from Egypt to Canaan.

^a M. 2502. ^b C. 1402. 17 And they departed from Kibroth-hattaavah, and ^aencamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in ^bRithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mitheah.

29 And they went from Mitheah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at ^aMoseroth.

31 And they departed from Moseroth, and pitched in ^cBene-jaakan.

32 And they removed from Bene-jaakan, and encamped at ^dHor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in ^eJotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at ^fEzion-geber.

36 And they removed from Ezion-geber, and pitched in the ^dwilderness of Zin, which is Kadesh.

37 And ^ethey removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And ^fAaron the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* a hundred and twenty and three years old when he died in mount Hor.

40 And king ^aArad the Canaanite, which dwelt in the south in the land of Canaan,

heard of the coming of the children of Israel.

41 And they departed from mount ^bHor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in ^cOboth.

44 And they departed from Oboth, and pitched in ^dIje-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in ^eDibon-gad.

46 And they removed from Dibon-gad, and encamped in ^fAlmon-diblathaim.

47 And they removed from Almon-diblathaim, and ^gpitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of ^aAbarim, and pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto ^aAbel-shittim^o in the plains of Moab.

50 ¶ And the Lord spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, ^pWhen ye are passed over Jordan into the land of Canaan:

52 Then ^qye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And ^rye shall divide the land by lot for an inheritance among your families; *and* to the more ye shall ^tgive the more inheritance, and to the fewer ye shall ^tgive the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But ^uif ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

^a chap. 11:35. ^b chap. 12:16. ^c *Mosera*. Deuteronomy 10:6. ^d 1 Chron. 1:42. ^e *Gudgadah*. Deut. 10:7. ^f *Jotbath*. Deut. 10:7. ^g Deut. 2:8. 1 Kings, 9:26. ^h *Ezion-geber*. 1 Kings, 22:48. ⁱ chap. 20:11. 27:14. ^j chap. 20:22, 23; 21:4. ^k chap. 20:25-28; Deut. 10:6; 32:50. ^l chap. 21:1, etc. ^m chap. 21:4. ⁿ chap. 21:10. ^o *Or, heaps of Abarim*. ^p chap. 21:11. ^q chap. 32:34.

52. *Pictures*; sculptured figures used for idolatrous purposes.

55. *Pricks—and thorns*; sources of vexation and distress.

^r Jer. 48:22; Ezek. 6:14. ^s Deut. 32:49. ^t chap. 22:1. ^u *Or, the plains of Shittim*. ^v chap. 25:1; Josh. 2:1. ^w Deut. 9:1; Josh. 3:17. ^x Ex. 23:24, 31; 34:13; Deut. 7:2, 5; 12:3; Josh. 11:11; Judg. 2:2. ^y chap. 26:53-55. ^z Heb. *multiply his inheritance*. ^{aa} Heb. *diminish his inheritance*. ^{ab} Ex. 23:33; Joshua 23:12, 13; Judg. 1:21, 26; Psal. 106:34, 36; Ezek. 28:24.

56. *Do unto you, as I thought to do unto them*; expel you from your country and destroy you.

CHAPTER XXXIV.

1 The borders of the land. 16 The names of the men which shall divide the land.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; this is the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:

3 Then ^ayour south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the ^bsalt sea eastward:

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south ^cto Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of ^dEgypt, and the goings out of it shall be at the sea.

6 And *as* for the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount ^eHor:

8 From mount Hor ye shall point out *your border* unto the entrance of ^fHamath: and the goings forth of the border shall be to ^gZedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: ^hthis shall be your north border.

^a Josh. 15:1, etc.; Ezek. 47:13, etc. ^b Gen. 14:3. ^c chap. 33:26; 32:8. ^d Gen. 15:18; 1 Kings, 8:65; Isa. 27:12. ^e chap. 33:37; chap. 33:21; 2 Kings, 14:25; Ezek. 47:16. ^f Ezek. 47:15. ^g Ezek. 47:17. ^h Josh. 15:1, etc.; Ezek. 47:13, etc.

grave, and each day carries us one day nearer to our final, our eternal abode.

2. It is often useful to look back on the various stages of our past life, to recount the goodness of God, and sometimes to write down portions of our history for the benefit of others.

49. However long our journey, or whatever be our course through time, we shall soon come to its close and pass into eternity.

52. Occasions of sin, temptations to evil, and whatever tends to draw our hearts from God and unfit us for heaven, should be carefully avoided.

55. If we spare our lusts, or continue to indulge them, they will continue to torment us, and ultimately prove our ruin.

CHAPTER XXXIV.

3-5. *South border*: of the land of Canaan. The places mentioned lay from the south end of the Dead sea, round by the wilderness to the Mediterranean sea, at El-Arish, the ancient Rhinocolura; called in Scripture Sihor, and also the river of Egypt. It is south-west of Gaza.

6. *The western border*: of Canaan, was the Mediterranean, from the river of Egypt in latitude about thirty-one degrees, to a point a little above

10 And ye shall point out your east ^aborder from Hazar-enan to Shepham: ^b

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the ^cside of the sea of Chinnereth ^deastward.

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded ^eto give unto the nine tribes, and to the half tribe:

14 For ^fthe tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

16 ^gAnd the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: Eleazar ^hthe priest, and Joshua the son of Nun.

18 And ye shall take one ⁱprince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

^a Josh. 15:1, etc.; Ezek. 47:13, etc. ^b Gen. 14:3. ^c chap. 33:26; 32:8. ^d Gen. 15:18; 1 Kings, 8:65; Isa. 27:12. ^e chap. 33:37; chap. 33:21; 2 Kings, 14:25; Ezek. 47:16. ^f Ezek. 47:15. ^g Ezek. 47:17. ^h Josh. 15:1, etc.; Ezek. 47:13, etc.

Sidon, in latitude between thirty-three and thirty-four degrees north. Its average length was about one hundred and sixty miles.

7-9. *Your north border*: from the Mediterranean sea to mount Hor; supposed to be a summit or spur of mount Lebanon. *Hamath*: a part of Syria which was entered through a pass in the mountain called the entering in of Hamath. 1 Kings, 8:65. *Zedad*—*Ziphron*—*Hazar-enan*: places further east towards Damascus.

10, 11. *East border*—*Shepham*—*Riblah*: places to the south-east, towards the head-waters of the Jordan. *Ain*: meaning a fountain, and supposed by some to mark the source of the Jordan. *Chinnereth*: the lake of Gennesareth, or sea of Galilee, which, with the river Jordan and Dead sea, formed the eastern border. The land of Canaan, upon an average, was about fifty miles wide. It lay between thirty-four and thirty-seven degrees east longitude, and contained about eight thousand square miles.

INSTRUCTIONS.

2. God assigns to individuals and to nations the bounds of their habitation, and they possess no rights, privileges, or blessings, but what they receive from him. They hold them by his permission, and subject at all times to his disposal.

A. M. 2692. 20 And of the tribe of the children of Simeon, Shemuel the son of Amihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphitan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedabel the son of Amihud.

29 These ^aare they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAPTER XXXV.

I Eight and forty cities for the Levites with their suburbs, and measure thereof. ⁶ Six of them are to be cities of refuge. ⁹ The laws of murder. ²¹ No satisfaction for murder.

AND the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

2 Command ^bthe children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give ^calso unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the ^csuburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand

cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites there shall be ^dsix cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and ^eto them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites shall be forty and ^feight cities: them shall ye give with their suburbs.

8 And the cities which ye shall give shall be of the ^gpossession of the children of Israel: from ^hthem that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which ⁱhe inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, ^bWhen ye be come over Jordan into the land of Canaan,

11 Then ⁱye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at ^kunawares.

12 And they shall be unto you cities for refuge from the ^lavenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, ^ksix cities shall ye have for refuge.

14 Ye shall give ^lthree cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

15 These six cities shall be a refuge, both for the children of Israel, and for the stranger,^m and for the sojourner among them; that every one that killeth any person unawares may flee thither.

16 And ⁿif he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

^j Heb. they inherit. ^k Deut. 19: 2; Joshua 20: 2. ^l Ex. 21: 13. ^m Heb. by error. ⁿ Deut. 19: 6; Josh. 20: 3-6. ^o ver. 6. ^p Deut. 4: 41; Josh. 20: 8. ^q chap. 15: 16; Lev. 24: 22. ^r Ex. 21: 13-14, Lev. 24: 17; Deut. 19: 11, 12.

of the high-priest, and after that he might go at large. Ver. 11, 25-28.

11. At unawares; without intending it.

12. The avenger; the nearest relative of him who was killed, and who, if he could find the manslayer out of the city of refuge, would kill him. Ver. 19. In judgment; for trial. Ver. 24.

14. This side; the east side, where the Israelites then were. In the land of Canaan; on the west side of Jordan.

^a verse 18. ^b Joshua 14: 3-5; 21: 2, etc.; Ezekiel 45: 1, etc.; 48: 8, etc. ^c 2 Chron. 11: 14. ^d ver. 13, 14; Deut. 4: 41-43; Josh. 20: 2-9; 21: 3, 13, etc.; 1 Sam. 6: 27, 8; 1 Heb. 6: 18. ^e Heb. above them ye shall give. ^f Josh. 21: 41. ^g Josh. 21: 3. ^h chap. 26: 54.

CHAPTER XXXV.

2. Suburbs; the land around and near a city.

4. A thousand cubits; about fifteen hundred feet.

6. Cities for refuge; cities to which he who had killed a man might flee and be safe, till he could have a fair trial, and it be proved whether or not he intended to kill the man. If he did, he was to be put to death, ver. 30-33; if he did not, he must stay in the city of refuge till the death

17 And if he smite him with ^a throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or if he smite him with a hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The ^arevenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of ^b hatred, or hurl at him by ^c laying of wait, that he die:

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for he is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have east upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not, and east *it* upon him, that he die, and *was* not his enemy, neither sought his harm;

24 Then the ^dcongregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high-priest, which was anointed^e with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer: ^fhe shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of

the high-priest: but after the death ^{A. M. 2553} of the high-priest the slayer shall return into the land of his possession. ^{B. C. 1461}

29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses:^g but one witness shall not testify against any person *to cause him* to die.

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty ^h of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are*: for blood it ⁱ defileth the land: and ^j the land cannot be cleansed of the blood that is shed therein, ^k but by the blood of him that shed it.

34 Defile ^l not therefore the land which ye shall inhabit, wherein I dwell: for ^k I the Lord dwell among the children of Israel.

CHAPTER XXXVI.

¹ The inconvenience of the inheritance of daughters ⁵ is remedied by marrying in their own tribes. ⁷ lest the inheritance should be removed from the tribe. ¹⁰ The daughters of Zelophehad marry their father's brothers' sons.

AND the chief fathers of the families of the children of ¹ Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, The Lord ^m commanded my lord to give the land for an inheritance by lot to the children of Israel: and ⁿ my lord was commanded by the Lord to give

^a Heb. a stone of the hand. ^a ver. 21, 24, 27; Deut. 19: 6, 12, Josh. 20: 3, 5. ^b Gen. 4: 8. ^c 2 Sam. 3: 27, 20: 10. ^d 1 Kings, 2: 31, 32; Prov. 20: 24. ^e Ex. 21: 14; Deut. 19: 11. ^f ver. 12; Josh. 20: 6. ^g Ex. 20: 7; Lev. 24: 10. ^h Heb. no blood shall be to him. ⁱ Ex. 22: 2. ^j chap. 27: 11. ^k Deut. 17: 6, 19: 13; Mat. 18: 16; 2 Cor. 13: 1.

27. 11. ^l Heb. guilty of blood; not be punished as a murderer.

31. ^l *The Lord dwell among the children of Israel*; this he did in a peculiar manner, and especially by the visible manifestations of his presence and glory.

INSTRUCTIONS.

7. A comfortable maintenance for the ministers of religion and their families is required by God in the Old Testament and in the New. 1 Cor. 9: 11.

12. He who is charged with killing a man, or is supposed to have done it, should have a speedy and fair trial. If he with malice intended to kill him, he is a murderer, and should himself be put to death. If he did not, he should be acquitted.

24. The intention and the feelings with which an action is done give it its character. Two men may sometimes perform the same outward act, and

Heb. 10: 28. ^l Heb. faulty to die. ^h 2 Kings, 24: 1; Psa. 106: 38; Micah 4: 11; Mat. 23: 31-35. ^g Heb. there can be no expiation for the land. ⁱ Gen. 9: 6. ^j Lev. 18: 25; Deut. 21: 23. ^k Ex. 29: 15, 34; 1 Kings, 13: 2, 16; 2 Cor. 6: 16. ^l chap. 26: 29. ^m chap. 26: 55; 33: 54; Josh. 17: 3. ⁿ chap. 27: 1, 7.

one be guilty and the other innocent. Careful discrimination should therefore be made in such cases, and each treated according to the true character of his deeds.

33. Murder is a great crime, not only against the person who is killed, but against the community and against God. It pollutes the land, and exposes those who dwell in it to the judgments of God. This exposure cannot be removed without the death of the murderer. Hence, it becomes a public duty to put him to death. Instead of being, as some contend, wrong, it is required by God, and is essential in order to escape his judgments. By protecting criminals we become partakers in their guilt, and expose ourselves to share in their punishment.

CHAPTER XXXVI.

2. *Commanded by the Lord*; chap. 27: 7.

A. M. 2553.
B. C. 1461. the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe ^{*}whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the ^{*}jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said ^bwell.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them [†]marry to whom they think best: [†]only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to

tribe: for every one of the children of Israel shall [‡]keep ^dhimself to the inheritance of the tribe of his fathers.

8 And [†]every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even [†]as the LORD commanded Moses, so did the daughters of Zelophehad:

11 For [‡]Mahlah, Tirzah, and Hoglah, and Mileah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 And they were married [†]into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded, by the hand of Moses, unto the children of ^bIsrael in the plains of Moab by Jordan *near* Jericho.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

CHAPTER I.

1 Moses' speech in the end of the fortieth year, briefly rehearsing the story of God's promise, 13 of giving them officers, 19 of sending the spies to search the land, 31 of God's anger for their incredulity, 41 and disobedience.

THESE *be* the words which Moses spake unto all Israel on ^bthis side Jordan in the wilderness, in the plain over against the [‡]Red sea, between Paran, and To-

^{*} Heb. unto whom they shall be. ^a Lev. 25: 10, etc. ^b chap. 27: 7. [†] Heb. heiresses. ^c ver. 12; Genesis 24: 3; 2 Cor. 6: 14. [‡] Heb. cleave to. ^d 1 Kings, 21: 3. ^e 1 Chron. 23: 22. ^f 2 Chron.

13. *The judgments*: decisions of God concerning the duties, rights, and privileges of his people. *The plains of Moab*: on the east side of Jordan, over against Jericho. The Moabites had once possessed this country. It was afterwards taken by the Amorites, and was now in possession of the Israelites, yet it still retained its ancient name. Chap. 22: 1.

INSTRUCTIONS.

5. It is well to foresee evils to which we are exposed, and as far as practicable, by the use of proper means, to provide against them.

8. The regulations of the Jews, which were de-

phel, and Laban, and Hazeroth, and Dizahab.

2 *There are* eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, *that* Moses spake unto the children of Israel, according unto all

30: 12. ^a chap. 27: 1. ^b Heb. to some that were of the families. ^c chap. 26: 3; 33: 50. ^d Josh. 9 1, 10. ^e Or, Suph.

signed to make and keep them a peculiar people, separate from other nations, are in the Christian dispensation done away. All nations now are considered as one family; marriage and other connections may be formed with the inhabitants of different countries, the gospel should be preached to all, and individuals and nations do to others as they ought to wish that others should do to them.

CHAPTER I.

1. *The Red sea*: sea is not in the original; and the word Suph, translated Red, is supposed to be

that the Lord had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Ashtaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn ye now, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set the land before you: go in and possess the land which the Lord swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 And I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The Lord your God hath multiplied you, and behold, ye are this day as the stars of heaven for multitude.

11 (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!)

12 How can I myself alone bear your emburance, and your burden, and your strife?

13 Take ye now wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken is good for us to do.

15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

^a Num. 21:24, 25; Joshua 13:12. ^b Ex. 3:1. ^c Ex. 19:1; Num. 10:11. ^d Heb. *all his neighbors*. ^e Heb. *given*. ^f Gen. 12:7. 22:16-18; 26:3, 4. 28:13, 14. ^g Ex. 18:18; Num. 11:11. ^h chap. 10:22; Genesis 15:5. ⁱ 2 Sam. 24:3. ^j 1 Kings, 3:7, 9. ^k Heb. *give*. ^l Ex. 18:25. ^m Heb. *gave*. ⁿ chap. 16:18; John

the name of a place, like Paran, Tophel, Laban, Hazeroth, and Dizabab, all in or near the plains of Moab, where the Israelites were encamped.

4. *Sihon—and Og*: Num. 21:21-35.

6. *Horeb*: the general name of the mountains, of which Sinai was one. Num. 10:11-13.

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17 Ye shall not respect persons ^a in judgment; ^b but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

21 Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee: fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well; and I took twelve men of you, one of a tribe:

24 And they turned and went up into the mountain, and came unto the valley of Eshecol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God:

27 And ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakim there.

29 Then I said unto you, Dread not, neither be afraid of them.

7:24. ^a Lev. 24:22. ^b Heb. *acknowledge faces*. ^c Lev. 19:15; Prov. 24:23; Jas. 2:1. ^d Jer. 1:17. ^e 2 Chron. 19:6. ^f Num. 10:12. ^g chap. 8:15. 32:10. ^h Jer. 2:6. ⁱ Num. 13:26. ^j Num. 13:9, etc. ^k Num. 11:1, etc. ^l Psalm 106:21, 25. ^m chap. 9:28. ⁿ Heb. *melted*. Josh. 2:11. ^o chap. 9:1, 2. ^p Num. 13:28, 33.

8. *Unto your fathers*: Gen. 12:7; 13:11, 15; 15:16; 17:7, 8.

10. *As the stars of heaven*: very numerous.

9-18. *Rulers over you*: Ex. 18:17-26.

19-21. *Kadesh-barnea*: Num. 13:26.

22-25. *We would not go up*: Num. 14:2-45.

A. M. 2563.
B. C. 1461.

30 The LORD your God which goeth before you, ^ahe shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare ^bthee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did ^cnot believe the LORD your God,

33 Who ^dwent in the way before you, to search ^eyou out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and ^fswore, saying,

35 Surely ^gthere shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers.

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath ^hwholly followed the LORD.

37 Also ⁱthe LORD was angry with me for your sakes, saying, Thou also shalt not go in thither:

38 But ^jJoshua the son of Nun, which standeth before thee, he shall go in thither: ^kI encourage him; for he shall cause Israel to inherit it.

39 Moreover ^lyour little ones, which ye said should be a prey, and your children, which in that day had no ^mknowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But ⁿas for you, ^oturn you, and take

^a Ex. 14:14, 25; Neh. 4:20; Rom. 8:37. ^b chap. 32:11, 12; Ex. 19:4; Isa. 40:11; 46:3; 63:9; Hosea 11:3; Acts 13:18. ^c Psa. 106:21. ^d Heb. 3:18; Jude 5. ^e Ex. 13:21, 22. ^f Num. 10:33; Ezek. 20:6. ^g chap. 2:14, 15. ^h Num. 11:22, etc. ⁱ Heb. fulfilled to go after. ^j chap. 3:23-26; 4:21; 31:4. ^k Num. 20:12;

41. *The Amorites*; supposed to be included among the Canaanites, who united with the Amalekites, in opposing Israel. Num. 11:15.

46. *In Kadesh many days*; Num. 20:1-22.

INSTRUCTIONS

3. Men who have spent their life in the service of God, as they draw near its close may often with great advantage recount the goodness of God, and repeat his commands to those around them.

11. As good men draw near to heaven, they possess, and often manifest an unusual degree of the spirit of heaven, in earnest desires, fervent prayers, and benevolent efforts for the good of others.

17. Magistrates are God's ministers to execute that part of his government which concerns the temporal rights of men, and as such are bound to be candid and impartial; to decide and act in the fear and love of God, and according to truth and duty.

21. Great courage is needful in order to be willing, under all circumstances, to obey God.

30. None will have courage enough to obey God, except those who put their trust in him.

your journey into the wilderness by the way of the Red sea.

41 Then ^aye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not ^bamong you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and ^cwent presumptuously up into the hill.

44 And the Amorites, which dwell in that mountain, came out against you, and chased you, as ^dbees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ^eye abode in Kadesh many days, according unto the days that ye abode *there*.

CHAPTER II.

1 The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was subdued by them.

THEN we turned, and took our journey into the wilderness by the way of the Red sea, as ^fthe LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long ^genough: turn you northward.

4 And command thou the people, saying, ^hYe are to pass through the coast of

27, 13, 14; Psa. 106:32. ⁱ Num. 14:30; 27:18, 23. ^j chap. 31:7, 23. ^k Num. 14:31. ^l Rom. 9:11. ^m Num. 14:25. ⁿ Num. 14:40, etc. ^o Joshua 7:12, 13. ^p Heb. ye were presumptuous and went up. ^q Psa. 118:12. ^r Num. 14:25; 20:1, 22; Judg. 11:17. ^s chap. 1:40; Num. 14:25. ^t ver. 7, 14. ^u Num. 20:14.

31. God is angry with those who are afraid to obey him.

37. To please God, men must be careful not to boast of their own power; or take the glory of what they do to themselves. As they have nothing good but what God gives them, the glory of their doing good all belongs to him.

39. Little children are objects of God's peculiar kindness and care; and though the sins of parents may occasion them great trouble, yet by loving and obeying their Father in heaven they may be delivered from all sorrow, and inherit pure and everlasting joys.

45 Men often weep in view of the evils they have brought on themselves, when it is too late to escape them. They must trust in and obey God, if they would avoid deep and unavailing sorrow.

CHAPTER II.

1. *Mount Seir*; a range of mountains running from the south end of the Dead sea, towards the eastern branch of the Red sea.

your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, * no, not so much as a footbreadth; because * I have given mount Seir unto Esau for a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the Lord thy God hath blessed thee in all the ^b works of thy hand: he knoweth thy walking through this great wilderness: these ^c forty years the Lord thy God *hath been* with thee; thou hast lacked nothing.

8 And ^d when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from ^e Elath, and from Ezion-geber, we turned and passed by the way of the wilderness of Moab.

9 And the Lord said unto me, ^f Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have ^g given Ar unto the ^h children of Lot for a possession.

10 The ⁱ Enim dwelt therein in times past, a people great, and many, and tall, as the ^j Anakim:

11 Which also were accounted giants, as the Anakim; but the Moabites call them Enim.

12 The ^k Horim also dwelt in Seir before-time; but the children of Esau ^l succeeded them, when they had destroyed them from before them, and dwelt in their ^m stead; as Israel did unto the land of his possession, which the Lord gave unto them.

13 Now rise up, *said I*, and get you over the ⁿ brook ^o Zered. And we went over the brook Zered.

14 And the space in which we ^p came from Kadesh-barnea, until we were come over the ^q brook Zered, *was* thirty and eight years: until ^r all the generation of the men of war were wasted out from among the host, as ^s the Lord swore unto them.

* Heb. *even to the treading of the sole of the foot*. — ^a Gen. 32:8; Josh. 24:14. — ^b Ps. 137:17. — ^c chap. 8:2, 4; 29:5; Neh. 9:21. Take 22:35. — ^d Judg. 11:18. — ^e 1 Kings 9:26. — ^f Or, *Use no hostility against Moab*. — ^g Num. 21:28. — ^h Gen. 19:36, 37. — ⁱ Gen. 14:5. — ^j chap. 9:2; Num. 13:22, 33. — ^k Gen. 14:6. — ^l Heb. *inherited them*. — ^m Or, *room*. — ⁿ Or, *valley*. — ^o Num. 21:12. — ^p Num. 11:26. — ^q Or,

8. *Elath, and—Ezion-geber*: places at the north end of the eastern branch of the Red sea.

9. *Ar*: the capital of Moab, about twenty-five miles south of the river Arnon. — Num. 21:13-15.

10. *Enim*: the ancient inhabitants of the country which was afterwards possessed by the Moabites.

14. *Zered*: a brook which empties into the south-east part of the Dead sea.

19. *The children of Ammon*: on the east of Jordan, north of the Moabites.

15 For indeed the ^a hand of the ^b Lord was against them, to ^c destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the Lord spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of ^d Lot for a possession.

20 That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them ^e Zamzumim;

21 A people ^f great, and many, and tall, as the Anakim; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the ^g Horim from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the ^h Avim which dwelt in Hazerim, *even* unto ⁱ Azzah, the ^j Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their stead.

24 ¶ Rise ye up, take your journey, and pass ^k over the river Arnon: behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land: ^l begin to possess *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the ^m fear of thee upon the nations *that* are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of ⁿ peace, saying,

27 Let ^o me pass through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the left.

valley. — ^a Num. 14:32, 33; 26:64. — ^b chap. 1:34, 35; Num. 14:35; Ps. 45:11; Ezek. 20:15. — ^c Ps. 78:53; 100:26. — ^d 1 Cor. 10:7. — ^e Gen. 19:36, 38. — ^f *Zuzim*. — ^g Gen. 14:5. — ^h ver. 10. — ⁱ Gen. 36:20, etc. — ^j Josh. 13:13. — ^k Jer. 25:20. — ^l Genesis 10:14; Amos 9:7. — ^m Num. 21:13, 14; Judg. 11:18, 22. — ⁿ Heb. *begin, possess*. — ^o Ex. 15:14, 16; Josh. 2:9, 10. — ^p chap. 20:10. — ^q Num. 21:21, 22.

23. *Hazerim*: a country south and south-west of Gaza. — *Azzah*: Gaza. — *Caphtorim*: the Philistines. — *Caphtor*: supposed by some to be the island of Crete, in the Mediterranean; and by others, a part of Egypt bordering on that sea.

24. *The river Arnon*: the northern boundary of the Moabites. — *Heshbon*: one of the cities of the Amorites.

26. *The wilderness of Kedemoth*: a wilderness north of the river Arnon.

A M 25:3.
R. C. 1451.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; only I will pass through on my feet:

29 As^a the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me: until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But^b Sihon king of Heshbon would not let us pass by him: for the LORD thy God^c hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then^d Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and^e we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly^f destroyed^g the men, and the women, and the little ones, of every city, we left^h none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 Fromⁱ Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the^j LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river^k Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God^k forbade us.

^a Num. 20:18. ^b Num. 21:22. ^c Ex. 4:21; 11:10; Josh. 11:20; Rom. 9:18, 22. ^d Num. 21:23, 24. ^e chap. 29:7. ^f ch. 29:16; 29:7. ^g Heb. *every city of men, and women, and little ones*. ^h ch. 7:2, 26. ⁱ chap. 3:12; 4:48; Josh. 13:9. ^j Ps. 41:3. ^k Gen. 32:22. ^k ver.

30. *Hardened his spirit*; by leaving him to follow his own wicked inclinations in fighting against the Israelites.

32. *Jahaz*; a city near the northern frontier of the Moabites.

36. *Aroer*; a city on the north side of the river Arnon. *Gilead*; the country north of the Amorites.

37. *The land of the children of Ammon*; east of the Amorites. *The river Jabbok*; that empties from the east into the Jordan, about thirty miles below the sea of Galilee.

INSTRUCTIONS.

5. Nations, as well as individuals, are bound in all things to obey God; and rulers are to be governed, in public as well as private concerns, by his revealed will.

9. The Lord claims, and in his providence exercises, the right of giving any and all portions of the earth to whosoever he will.

12. When the sins of one nation are full, and have ripened them for ruin, God in righteous judgment often suffers another nation to destroy them and take possession of their country; though none

CHAPTER III.

1 The story of the conquest of Og king of Bashan. 11 The bigness of his bed. 12 The distribution of those lands to the two tribes and half. 23 Moses' prayer to enter into the land. 25 He is permitted to see it.

THEN we turned, and went up the way to Bashan: and¹ Og the king of Bashan came out against us, he and all his people, to battle at^m Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihonⁿ king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of^p Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars; beside unvalled towns a great many.

6 And^q we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But^r all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon:

9 Which^s Hermon the Sidonians call Sirion:^t and the Amorites call it^u Shenir;

10 All the cities of the plain, and all Gilead, and all^v Bashan, unto Salehah and Edrei, cities of the kingdom of Og in Bashan.

¹ 9, 19. ² chap. 29:7; Num. 21:33-35. ^m chap. 1:4. ⁿ 2 Chron. 29:17. ^o Num. 21:24. ^p 1 Kings. 4:13. ^q chap. 2:34; Psd. 135:10-12; 136:19-21. ^r Josh. 11:12, 14. ^s chap. 4:48, 49. ^t Ps. 29:6. ^u 1 Chron. 5:23; Ezek. 27:5. ^v Josh. 12:5; 13:11.

have a right to do this, except at the direction and under the guidance of God.

23. As with individuals so with nations, they rise and fall in succession, according to the wise and good purposes of God. While the heart of man deviseth his way, the Lord directeth his steps; and though there be many human devices, the counsel of the Lord that shall stand. Prov. 16:9; 19:21.

30. If men continue to rebel against God, he will finally give them up, and suffer them to pursue their own chosen way of iniquity to their utter ruin.

CHAPTER III.

1. *Bashan*; a country north-east of Gilead. *Edrei*; a chief city of Bashan.

4. *Argob*; a district of Bashan.

8. *Mount Hermon*; mount Lebanon consists of two nearly parallel ranges, extending along the eastern shore of the Mediterranean north of Palestine; the eastern of these ranges is called Anti-Lebanon. Mount Hermon branches off from the south end of the Anti-Lebanon range, near the borders of Galilee.

11 For only Og king of Bashan remained of the remnant of ^agiants; behold, his bedstead was a bedstead of iron; is it not in ^bRabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, which we possessed at that time, from ^cAroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And ^dthe rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the ^eborder of the children of Ammon;

17 The plain also, and Jordan, and the coast thereof, from ^fChinnereth even unto the sea of the plain, even the salt sea, under ^gAshdodth-pisgah eastward.

18 ^hAnd I commanded you at that time, saying, The Lord your God hath given you this land to possess it: ⁱye shall pass over armed before your brethren the children of Israel, all that are ^jmeet for the war.

19 But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the

^a Amos 2: 9. ^b 2 Sam. 21: 28. ^c Josh. 12: 2, etc.; 13: 9, etc. ^d Josh. 13: 24. ^e 1 Chron. 2: 24; Num. 32: 39, 41. ^f Josh. 13: 43; 2 Sam. 3: 34; 10: 6. ^g Josh. 12: 2, 3. ^h Num. 34: 11. ⁱ Or, under the springs of Pisgah, or the hill. ^j Num. 32: 20, etc. ^k Heb. sons of power. ^l Josh. 22: 4. ^m Num. 27: 22, 23. ⁿ 1 Sam. 4: 11, 12. ^o chap. 11: 30; 20: 14; Ex. 14: 14. ^p chap. 11: 2. ^q Ex. 15: 11; 2 Sam. 7: 22; Ps. 71: 19; 86: 8; 89: 6, 8; Isa. 49: 28; Dan. 3: 29. ^r Ex. 3: 8. ^s Num. 20: 12; 27: 13, 14. ^t Or, the half. ^u chap. 1: 38; 31: 3, 7; Numbers 27: 18, 24. ^v chap. 1: 16. ^w Lev. 19: 27; Ps. 119: 4; Ezek. 20: 11. Rom. 10: 5.

11. Of giants; of the Rephaim or giants here spoken of. Nine cubits; thirteen and a half feet. Four cubits; six feet. The cubit of a man; such as men use; about eighteen inches long.

12-20. This land—gave I; Num. 32: 1-33.

21. These two kings; Sihon and Og.

26. The Lord was wroth; Num. 20: 7-12.

27. Pisgah; the top of Nebo, one of the summits of mount Abarim. Num. 27: 12-14.

29. Beth-peor; meaning, house of Peor; a place in Moab noted for the worship of Peor, or Baal.

INSTRUCTIONS.

3. When men refuse to take warning from the destruction of others, and rush on in the same course of transgression, they may expect to come to the same dreadful end.

11. No human arm however strong, if employed against God, can ultimately succeed. God may suffer his opposers to prosper for a time, while he

LORD your God hath given them ^ato you, beyond Jordan: and ^bthen shall ye return every man unto his possession, which I have given you.

21 ^c¶ And ^dI commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest.

22 Ye shall not ^efear them: for ^fthe Lord your God he shall fight for you.

23 And I besought the Lord at that time, saying,

24 O Lord God, thou hast begun to show thy servant thy ^ggreatness, and thy mighty hand: for what ^hGod is there in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the ⁱgood land that is beyond Jordan, that goodly mountain, and Lebanon.

26 But the ^jLord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of ^kPisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold ^lit with thine eyes: for thou shalt not go over this Jordan.

28 But ^mcharge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.ⁿ

CHAPTER IV.

1 An exhortation to obedience. 41 Moses appointeth the three cities of refuge on that side Jordan.

NOW therefore hearken, O Israel, unto the ^astatutes and unto the judgments, which I teach you, for to ^bdo them, that

1: 30; 20: 14; Ex. 14: 14. ^a chap. 11: 2. ^b Ex. 15: 11; 2 Sam. 7: 22; Ps. 71: 19; 86: 8; 89: 6, 8; Isa. 49: 28; Dan. 3: 29. ^c Ex. 3: 8. ^d Num. 20: 12; 27: 13, 14. ^e Or, the half. ^f chap. 1: 38; 31: 3, 7; Numbers 27: 18, 24. ^g chap. 1: 16. ^h Lev. 19: 27; Ps. 119: 4; Ezek. 20: 11. Rom. 10: 5.

wants to be gracious; but if his goodness does not lead them to repentance, they will perish.

18. However great the efforts of the people of God in obedience to his command, their successes are to be ascribed to him, not to their own wisdom, goodness, or power.

26. With such earthly good things as in the use of proper means God sees fit to bestow, we should be content, and pray that such evils as our sins here bring upon us, may wean us from the world, quicken us in duty, and prepare us for heaven.

28. The good which we cannot do or enjoy, we should rejoice to have done and enjoyed by others, and we should be ready in all proper ways to aid them in doing and enjoying it.

CHAPTER IV.

1. Statutes and—judgments; the laws which God gave the Israelites concerning his worship and their social and civil duties. Ver. 14.

A. M. 2553.
B. C. 1451. ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye^a shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of ^b Baal-peor: for all the ^c men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did ^d cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, "I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, "Surely this great nation *is* a wise and understanding people.

7 For what ^e nation *is there so great*, who hath God so nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*?

8 And what ^f nation *is there so great*, that hath statutes and judgments so righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and ^g keep thy soul diligently, ^h lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but ⁱ teach them thy sons, and thy sons' sons;

10 *Specially* the ^j day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to ^k fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the ^l midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice

of the words, but saw no similitude; ^m only ye heard a ⁿ voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ^o ten commandments; and ^p he wrote them upon two tables of stone.

14 ¶ And the ^q LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ^r ye therefore good heed unto yourselves; for ye saw no manner of ^s similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire;

16 Lest ye ^t corrupt *yourselves*, and make you a graven image, the similitude of any figure, the ^u likeness of male or female,

17 The likeness of any ^v beast that *is* on the earth, the likeness of any winged fowl that *lieth* in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou ^w lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to ^x worship them, and serve them, which the LORD thy God hath ^y divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the ^z iron furnace, *even* out of Egypt, to be unto him a people of ^a inheritance, as *ye are* this day.

21 Furthermore ^b the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take ^c heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is* a consuming fire, ^d *even* a ^e jealous God.

^a chap. 12, 32; Rev. 22:18, 19. ^b Num. 25:1-9. ^c Psa. 106:28, 29. ^d Num. 26:64. ^e Joshua 24:8; Acts 14:23. ^f Prov. 22:19, 20. ^g Job 28:28; Psa. 119:7; 111:10; Prov. 1:7. ^h Psa. 119:93. ⁱ 2 Sam. 7:23. ^j Psa. 147:19, 20. ^k Prov. 1:23. ^l Prov. 3:1, 4:21. ^m Job 41:7-11; Psa. 78:5-7; Eph. 6:4. ⁿ Ex. chs. 19, 20. ^o Eccl. 12:13. ^p Heb. *heard*. ^q Heb. *saw a voice*. ^r 1 Kings, 19:12; Isa. 30:21.

^s Ex. 24:28. ^t Ex. 31:18. ^u Ex. ch. 20. ^v Josh. 24:11; Psa. 119:9. ^w 1 Isa. 40:18. ^x Ex. 32:7. ^y Ex. 20:4, 5. ^z Rom. 1:23. ^a Job 31:26, 27. ^b chap. 17:3; 2 Kings, 17:16. ^c *Or, imparted*. ^d 1 Kings, 8:54; Jer. 11:4. ^e chap. 9:29; 32:1; Eph. 1:18. ^f Num. 30:12. ^g ver. 15, 16. ^h chap. 9:3; Heb. 12:29. ⁱ Ex. 20:5; Nahum 1:2; Zeph. 3:8.

3. *What the Lord did*; Num. 25:1-9.

6. *Your wisdom and your understanding*; it would promote their reputation for wisdom and understanding among other nations.

10-13. *In Horeb*; Ex. chs. 19, 20.

11. *Statutes and judgments*; Ex. 21, 22, 23.

19. *God hath divided*; he had given the benefit of the heavenly bodies to all nations, as well as to the Israelites.

20. *The iron furnace*; the great oppression and hardship of their state of bondage. *A people of inheritance*; his peculiar people, and heirs of his favor.

22. *This land*; ver. 16.

23. *The covenant*; Ex. 20:4, 5.

24. *Consuming fire—a jealous God*; one who is greatly displeased with those who give to others what is due only to himself, and if they do not repent, will destroy them. Ver. 26.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, or the likeness of any *thing*, and shall do evil in the sight of the Lord thy God, to provoke^a him to anger;

26 I^b call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the Lord shall^c scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.

28 And^d there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But^e if from thence thou shalt seek the Lord thy God, thou shalt find *him*, if thou seek him with^f all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things^g are come upon thee, *even* in the^h latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice:

31 (For the Lord thy God is a^b merciful God:) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them.

32 Forⁱ ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the^j fire, as thou hast heard, and live?

34 Or hath God assayed to go and take him a nation from the midst of *another* nation, by^k temptations, by^l signs, and by wonders, and by war, and by a^m mighty hand, and by aⁿ stretched-out arm, and by great^o terrors, according to all that the Lord your God did for you in Egypt before your eyes?

35 Unto thee it was showed, that thou mightest know that the Lord he is God: *there is none else beside him*.

36 Out of^p heaven he made thee to hear his voice, that he might instruct thee: and

upon earth he showed thee his^q great fire; and thou heardest his words out of the midst of the fire.

37 And because^r he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty^s power out of Egypt:

38 To drive out nations from before thee greater^t and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as *it is* this day.

39 Know therefore this day, and^u consider *it* in thy heart, that^v the Lord he is God in heaven above, and upon the earth beneath: *there is none else*.

40 Thou^w shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well^x with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the Lord thy God giveth thee, for ever.

41 ¶ Then Moses severed three cities on this side Jordan toward the sunrising;

42 That^y the slayer might flee thither, which should kill his neighbor unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*,^z Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the^a testimonies, and the statutes,^b and the^c judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt.

46 On this side Jordan, in the^d valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel^e smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sunrising;

48 From^f Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is*^g Hhermon.

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the^h springs of Pishgah.

^a 2 Kings, 17: 17, etc.; 1 Cor. 10: 42. ^b chap. 30: 18, 19, 1 & c. 1: 21. ^c Mosch. 6: 2. ^d chap. 28: 62 & 11. ^e Lev. 26: 33, Noh. 1: 8, 9. ^f Jer. 16: 13. ^g Lev. 26: 39, 40. ^h Jer. 7: 12, 14. ⁱ Joel 2: 12. ^j Heb. have found thee. ^k Jer. 23: 29. ^l Psal. 116: 7. ^m Josiah 1: 2. ⁿ 1 John 8: 8. ^o Ex. 18: 18, 19. ^p chap. 29: 3. ^q Ex. 7: 3. ^r Exodus 13: 3. ^s Exodus 6: 6. ^t chap. 34: 12. ^u Heb. 12: 25.

31. The covenant; Lev. 26: 42-45; Genesis 15: 14-21.

32. Assayed; attempted. Temptations; trials.

35. None else; no other living or true God.

36. His great fire; Ex. 19: 9-19.

^a chap. 10: 15, Jer. 31: 3. ^b Exodus 13: 3, 9, 14. ^c chap. 7: 1, 9, 13, 2. ^d Is. 1: 33; Hosea 7: 2. ^e Josh. 2: 11; 1 Chron. 29: 11. ^f Lev. 24: 21. ^g w chap. 5: 16; Eph. 6: 3. ^h chap. 19: 4; Num. 35: 11. ⁱ Joshua 20: 8. ^j Ps. 119: 2. ^k Ps. 119: 5. ^l Ps. 119: 7. ^m chap. 3: 29. ⁿ chap. 1: 4; Num. 21: 24, etc. ^o chap. 2: 36. ^p Ps. 113: 3. ^q chap. 3: 17.

41. Severed; set apart.

48. Sion; called also Sirion, which was another name for Hhermon. Chap. 3: 8, 9.

49. Sea of the plain; the Dead sea. Chap.

3: 17.

A. M. 2568.
B. C. 1461.

CHAPTER V.

1 The covenant in Horeb. 6 The ten commandments.
22 At the people's request Moses receiveth the law from God.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep* and do them.

2 The LORD our God made a ^acovenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with ^bus, *even us*, who are all of us here alive this day.

4 The ^cLORD talked with you face to face in the mount out of the midst of the fire,

5 (I ^dstood between the LORD and you at that time, to show you the word of the LORD; for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ I ^eam the LORD thy God, which brought thee out of the land of Egypt, from the house of ^fbondage.

7 Thou ^fshalt have none other gods before me.

8 Thou ^gshalt not make thee *any* graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

9 Thou shalt not bow down thyself unto

them, nor serve them: for I the LORD thy God am a ^hjealous God, ⁱvisiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

10 And showing mercy unto thousands of them that love me and keep my commandments.

11 Thou ^jshalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep^k the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labor, and do all thy work:

14 But the seventh day is the ^lsabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy ^mman-servant and thy maid-servant may rest as well as thou.

15 And ⁿremember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

* Heb. keep to do them. ^a Ex. 19:5-8; Heb. 8:9. ^b chap. 29:10-15. ^c Ex. 19:9, 18, 19; 20:18-22. ^d Ex. 24:2, 3; Gen. 3:19. ^e Ex. 20:2-17; Psalm 81:10. ^f Heb. servants. ^g Mat. 4:10. ^h chap. 4:15-19. ⁱ Ex. 34:14. ^j Ex. 34:7; Jer. 32:18;

Daniel 9:4-9; Mat. 23:35, 36; Rom. 11:28, 29. ^k Lev. 19:12; Psa. 139:20; James 5:12. ^l Isa. 58:13; Ezek. 20:12. ^m Gen. 2:2; Hebrews 4:4. ⁿ Exodus 23:12. ^o chap. 15:15; 16:12; 24:18, 22.

INSTRUCTIONS.

1. Obedience to the laws of God is required by interest as well as by duty.

2. We should take the testimony of God in his word as he has given it, and not be disposed in any respect to alter it.

4. God often makes a difference in this world between the righteous and the wicked, and shows by his providence that godliness with contentment is great gain. 1 Tim. 1:8; 6:6.

6. Obedience to God is the height of human wisdom, and all who neglect his commandments are guilty of the greatest folly. Psa. 14:1.

10. The object of God in the revelation of himself, is not only to lead the present generation to love and serve him, but also to communicate a knowledge of his will to their children and children's children, and thus perpetuate to all generations a people to his praise.

16. Men are strongly inclined to corrupt themselves by worshipping idols; serving the creature and neglecting the Creator.

22. True benevolence will teach a man earnestly to desire and diligently to labor, that blessings of which he is deprived may, if consistent, be given to others.

23. Men should be very careful to avoid every species of idolatry, and all appearance of worshipping images, or giving that honor to them which belongs only to God.

26. However great the goodness of God to any people, without obedience to his laws they cannot prosper, but will become as distinguished for their calamities as they have been for his favors.

31. However great have been the iniquities of individuals or nations, and however dreadful their sufferings, if they repent and turn heartily to the Lord, he will have mercy upon them, and abundantly pardon. Isa. 55:7.

37. The piety of parents is often the means of great blessings to their children; and if they are led to imitate their parents in loving and serving God, their blessings will be eternal.

40. All who wisely regard their own interest, or that of their posterity, will hearken diligently to the voice of God, and heartily obey his commands.

CHAPTER V.

2. *In Horeb*; Ex. 19:3-6.

3. *Our fathers*; Abraham, Isaac, and Jacob.

8. *Any graven image, or any likeness*; to bow down to, adore, or worship.

11. *In vain*; without good reason.

12. *As the Lord—commanded*; Ex. 20:8-11.

15. *Therefore the Lord—commanded*; this was to the Israelites a reason, in addition to that mentioned Ex. 20:11, why they should keep the Sabbath; and especially why their servants should enjoy its rest and privileges.

INSTRUCTIONS.

1. The great object of attending to and becoming acquainted with the laws of God should be, that we may obey them.

6. The Lord ever speaks to his people as if their deliverance from bondage was a great and precious blessing, and one which laid them under new and peculiar obligations to love and serve him.

16 ¶ Honor^a thy father and thy mother, as the LORD thy God hath commanded thee; that thy^b days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not^c kill.

18 Neither shalt thou commit^d adultery.

19 Neither shalt thou^e steal.

20 Neither shalt thou bear^f false witness against thy neighbor.

21 Neither shalt thou desire thy neighbor's wife, neither shalt thou^g covet thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbor's.

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And^h he wrote them in two tables of stone, and delivered them unto me.

23 Andⁱ it came to pass, when ye heard the voice out of the midst of the darkness, for the mountain did burn with fire, that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and the liveth.

25 Now^k therefore why should we die? for this great fire will consume us: if we hear^l the voice of the LORD our God any more, then we shall die.

26 For who is *there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say; and^m speak thou unto us all that the LORD our God shall speak unto thee; and we will hearⁿ it, and do^o it.

¶ Lev. 1:23. Mat. 19:4-6. Eph. 6:1-3. Jo. chap. 4:40. e Mat. 5:21-23. f Prov. 3:33. g Mat. 5:27, 28. Jos. 2:11. h Rom. 13:9. i Exod. 12:28. j Mal. 2:8. k Heb. 2:9. l Luke 12:15. Rom. 7:7. m Heb. 13:6. n Ex. 31:18. o Ex. 35:18, 19. p chap. 4:33. Judg. 13:22. q chap. 13:16. Heb. add to hear. i Heb. 12:19. m chap.

11. Servants as well as masters have an inalienable right, and it is their indispensable duty, to rest from their labors on the Sabbath, and to keep it holy; and masters are sacredly bound to grant servants liberty and opportunity for this.

15. The giving of a new reason why men should perform a duty, is no evidence that the duty was not binding before that reason was given or even existed; nor that there are not many other reasons for the performance of the duty. Chap. 24:17, 18.

16. Few duties are more intimately connected with or essential to the prosperity of children, than a kind, affectionate, hearty obedience to their parents.

21. It is wrong not only to take what we ought not to have, but even to desire it.

22. The obligations expressed in the ten com-

28 And the LORD heard the voice^a of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they^m have spoken unto thee: they have well said all that they have spoken.

29 Ohⁿ that there were such a heart in them, that they would fear me, and^o keep all my commandments always, that^p it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and^q I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do^r them in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn^s aside to the right hand or to the left.

33 Ye shall walk in^t all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be*^u well with you, and *that ye may prolong your* days in the land which ye shall possess.

CHAPTER VI.

1 The end of the law is obedience. 3 An exhortation thereto.

NOW *these are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might^a do^b them in the land whither ye^c go to possess it:

2 That thou mightest^d fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be^e prolonged.

3 ¶ Hear therefore, O Israel, and observe to do^f it: that it may be^g well with thee, and that ye may increase mightily, as shall ye see, when ye shall have done^h all these things which I command you.

¶ Lev. 1:23. Mat. 19:4-6. Eph. 6:1-3. Jo. chap. 4:40. e Mat. 5:21-23. f Prov. 3:33. g Mat. 5:27, 28. Jos. 2:11. h Rom. 13:9. i Exod. 12:28. j Mal. 2:8. k Heb. 2:9. l Luke 12:15. Rom. 7:7. m Heb. 13:6. n Ex. 31:18. o Ex. 35:18, 19. p chap. 4:33. Judg. 13:22. q chap. 13:16. Heb. add to hear. i Heb. 12:19. m chap.

mands which were written by God on tables of stone, are moral: they arise from the nature of men, and their relations to God and their fellow-men; and are binding upon all who know them, in all ages and in all countries.

33. Obedience to all the commands of God is conducive to the highest good of men, in this world as well as in the world to come.

CHAPTER VI.

1. *Commandments—statutes—judgments*; in this and some other places, commandments seem to mean the moral law, statutes the ceremonial, and judgments the judicial, or civil law. In other cases they have a more general meaning, and comprehend the whole of God's commandments.

A. M. 2563.
B. C. 1461.

as the ^aLORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, ^bO Israel: The LORD our God is one ^cLORD:

5 And thou shalt love the LORD thy God with ^dall thy heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thy ^eheart:

7 And thou shalt ^fteach them diligently unto thy ^gchildren, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt ^hbind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.

9 And thou shalt ⁱwrite them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou ^jbuilddest not,

11 And houses full of all good ^kthings, which thou filledst not, and wells digged, which thou diggest not, vineyards and olive-trees, which thou plantedst not; when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of ^lbondage.

13 Thou shalt fear the LORD thy God, and serve him, and shalt ^mswear by his name.

14 Ye ⁿshall not go after other gods, of the gods of the people which are round about you;

15 For the LORD thy God is a ^ojealous

God among ^pyou; lest the ^qanger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ Ye ^rshall not tempt the LORD your God, as ye tempted *him* in ^sMassah.

17 Ye shall diligently ^tkeep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And ^uthou shalt do that *which* is right and good in the sight of the LORD; that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers,

19 To ^vcast out all thine enemies from before thee, as the LORD hath spoken.

20 And when thy son asketh thee ^win time to come, saying, ^xWhat *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD showed ^ysigns and wonders, great and ^zsore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24 And the LORD commanded us to do all these statutes, to ^{aa}fear the LORD our God, for our ^{ab}good always, that he might preserve ^{ac}us alive, as *it is* at this day.

25 And it shall be our ^{ad}righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

^a Gen. 22:17. ^b Mark 12:29-32; John 17:3; 1 Cor. 8:4, 6. ^c 2 Kings, 19:15. ^d 2 Kings, 23:25. ^e Prov. 2:10, 11; 3:3, 5. ^f Heb. *whet*, or *sharpen*. ^g chap. 11:19; Psa. 78:4-6; Eph. 6:4. ^h Prov. 6:21; 7:3. ⁱ Hab. 2:2. ^j Josh. 24:13; Psa. 105:44. ^k Heb. *bondmen*, or *servants*. ^l chap. 10:12, 20. ^m Isa. 65:16; Jer. 5:2; 12:16. ⁿ Jer. 25:6. ^o Exodus 20:5. ^p Amos 3:2.

^q chap. 7:4; 2 Chron. 36:16. ^r Mat. 4:7. ^s Exodus 17:2, 7; 1 Cor. 10:9. ^t Psa. 119:4. ^u chap. 12:28; Ex. 15:26. ^v Num. 33:52, 53. ^w Heb. *to-morrow*. ^x Ex. 13:14. ^y Ex. chs. 7-12; Psa. 135:9. ^z Heb. *evil*. ^{aa} ver. 2. ^{ab} chap. 10:13; Job 35:7, 8; Jer. 32:39. ^{ac} y Psalm 41:2; Prov. 22:4. ^{ad} chap. 24:13; Rom. 10:3, 5.

8. *Bind them for a sign*; take such measures as will make you familiarly acquainted with and mindful of them.

13. *Swear by his name*; in taking an oath on any proper occasion, they were not to appeal to idols or false gods, but only to Jehovah.

14. *The gods of the people*; idols and imaginary deities.

16. *As ye tempted him in Massah*; Exodus 17:2-7.

20. *Testimonies*; commandments. Ver. 1.

25. *Our righteousness*; by observing and doing with a proper spirit what God commanded, they would for Christ's sake be accepted and treated as righteous.

INSTRUCTIONS.

3. The commandments of God are all suited to promote industry, economy, temperance, and all those virtues which are conducive to health, long life, wealth, and happiness.

4. Though God is revealed as existing in three persons, yet is he one Jehovah.

9. All are bound to become familiarly acquainted with the commands of God, in order that through divine aid they may habitually and heartily obey them.

12. Great prosperity, though it comes from God, is apt, through the wickedness of men, to lead them to forget and rebel against him.

21. Children are naturally inquisitive, and parents should delight to communicate to them the information they need; especially with regard to the character, works, and ways of God, that they may understand and do his will.

23. The land of Canaan, of which the children of Israel at the command of God took possession, was his gift to them. In taking it from the Canaanites and giving it to the Israelites, he only did what he saw to be best with his own.

25. The way for men to be treated for Christ's sake as righteous, is to obey God; and they can have no evidence that they are accepted of him, any further than they are disposed to keep his commandments.

CHAPTER VII.

1 All communion with the nations is forbidden, 4 for fear of idolatry, 6 for the holiness of the people, 9 for the nature of God in his mercy and justice, 17 for the assuredness of victory which God will give over them.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast^a out many nations before thee, the ^bHittites, and the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them:

3 Neither shalt thou ^dmake marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their ^eimages, and cut down their groves, and burn their graven images with fire.

6 For thou art a ^fholy people unto the LORD thy God: the LORD thy God hath chosen thee to be a ^gspecial people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the ^hfewest of all people:

8 But because the LORD loved you, and because he would keep the ⁱoath which he had sworn unto your fathers, hath the LORD brought^j you out with a mighty hand, and redeemed you out of the ^khouse of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he is God, the ^lfaithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And ^mrepayeth them that hate him to their face, to destroy them: he will not be

slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ⁿWherefore it shall come to pass, if ye ^ohearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there ^pshall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil ^qdiseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine ^reye shall have no pity upon them: neither shalt thou serve thy gods; for that *will be* a snare unto thee.

17 If thou shalt say in thy heart, These nations are more than I; how can I dispossess them?

18 Thou ^shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt:

19 The great ^ttemptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out: so ^ushall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the LORD thy God will send the ^vhornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty ^wGod and terrible.

22 And the LORD thy God will ^xput out

^a Psal. 44: 2, 3. ^b Gen. 15: 19, 21. ^c Num. 23: 55. ^d Exod. 34: 16. ^e Heb. statues, or pillars. ^f chap. 14: 2. ^g Ex. 19: 6. ^h 1 Peter, 2: 9. ⁱ chap. 10: 22. ^j Gen. 22: 16, 17. Luke 1: 72, 73. ^k Ex. 12: 41, 42. ^l Ex. 33: 14, 20. ^m 1 Cor. 10: 7. 1 Cor. 10: 13. ⁿ Thess. 3: 3. 1 John, 1: 9. ^o Neh. 1: 5. Daniel 9: 4. ^p chap.

32: 35; Isa. 59: 18. Rom. 12: 9. ^q Heb. because. ^r chap. 28: 1, etc.; Lev. 26: 13, etc. ^s Ex. 23: 26, etc. ^t Ex. 9: 14. ^u chap. 13: 8; 19: 13, 21. ^v chap. 12: 20; Ex. 23: 31; Judg. 8: 27; Psal. 105: 36. ^w chap. 31: 6. ^x Psal. 105: 5. ^y chap. 4: 31. ^z Josh. 3: 10. ^{aa} Ex. 23: 28. ^{ab} chap. 10: 17. ^{ac} Heb. pluck off.

CHAPTER VII.

2. Thou shalt smite them, and utterly destroy them; the Israelites were the executors of divine justice upon the Canaanites for their sins.

7. Fewest of all; when God selected them and made promises to Abraham and his seed, they were very few; nor did they so greatly increase till near

the time of their deliverance from Egypt. Acta 7: 17.

10. Repay him to his face; promptly and openly punish him.

16. Consume all the people; destroy them.

19. Temptations; trials, with which God visited Pharaoh.

A. M. 2553.
B. C. 1451.

those nations before thee by ^a little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them ^aunto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their ^bkings into thy hand, and thou shalt destroy their name from ^cunder heaven: there ^dshall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods shall ye ^eburn with fire: thou shalt not ^fdesire the silver or gold *that is* on them, nor take it unto thee, lest thou be ^gsnared therein: for it is an abomination to the LORD thy God.

26 Neither ^bshalt thou bring an abomination into thy house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a ^hcursed thing.

CHAPTER VIII.

An exhortation to obedience in regard of God's dealing with them.

ALL ⁱthe commandments which I command thee this day shall ^kye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty ^lyears in the ^mwilderness, to humble thee, ⁿand to ^oprove thee, to ^pknow what *was* in thy heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with ^qmanna, which thou knewest not, neither did thy fathers know; that he might make thee know that ^rman doth not live by

^a Ex. 29: 20. ^b Heb. *before thy face*. ^c Josh. 10: 24, 42; 12: 1. ^d chap. 25: 19. ^e chap. 11: 25; Isa. 51: 17. ^f Ex. 32: 20; 1 Chron. 11: 12. ^g Josh. 7: 1, 21. ^h Judg. 8: 27. ⁱ Ezek. 14: 7. ^j Josh. 6: 17, 18. ^k Psa. 119: 6. ^l chap. 5: 32, 33. ^m chap. 2: 7; 29: 5; Amos 2: 10. ⁿ Psa. 136: 16. ^o Job 33: 17. ^p Ex. 16: 4.

25. *An abomination*; having been used in idol worship, the Israelites were to treat it with abhorrence, as a testimony against that sin.

INSTRUCTIONS.

2. In putting men to death according to God's directions, it is not needful or right to hate them, or have any unkind feelings towards them; and the idea that capital punishments spring from or imply any such feelings, is a great mistake.

4. Chosen and intimate connections with the openly wicked increase our danger of being drawn into sin, and should be carefully avoided.

9. The Lord will be faithful in fulfilling his promises to the righteous, and in executing his threatenings against the wicked.

14. Obedience to God will procure the greatest blessings for this life and the life to come.

23. Things which are done by God's direction, and which take place under his guiding and all-

bread only, but by every ^aword that proceedeth out of the mouth of the LORD doth man live.

4 Thy ^braiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thy heart, that, as a man ^cchasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to ^dfear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land ^eof oil-olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any ^fthing in it; a land whose stones are iron, ^gand out of whose hills thou mayest dig brass.

10 When thou hast ^heaten and art full, then thou shalt ⁱbless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest ^jwhen thou hast eaten and art full, and hast built goodly houses, and dwelt ^ktherein;

13 And ^lwhen thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thy heart be lifted up, and thou forget ^mthe LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and

^a Ex. 16: 15. ^b Mat. 4: 4. ^c Psa. 104: 27-29. ^d Neh. 9: 21. ^e Prov. 3: 12; Heb. 12: 5, 6; Rev. 3: 19. ^f 1 Sam. 12: 24. ^g Heb. *of olive tree of oil*. ^h chap. 33: 25. ⁱ 1 Cor. 10: 31. ^j 1 Chron. 29: 14; Psa. 103: 2; Prov. 3: 9. ^k Prov. 30: 9. ^l Jer. 2: 26.

controlling providence, are in the Bible often spoken of as done by him.

24. The putting of criminals to death according to God's direction, is a proper expression of his just indignation against their sins; and when he commands, it cannot be neglected without disobeying him.

CHAPTER VIII.

2. *To know*; make known to themselves and to others.

3. *Not—by bread only*; Mat. 4: 4.

9. *Brass*; or copper, of which brass is chiefly composed.

14. *Be lifted up*; become proud and self-confident. Ver. 17.

INSTRUCTIONS.

2. One great object of God in all his dispensations, is to try men and lead them to see and to manifest their true character.

terrible wilderness, *wherein were fiery serpents,^a and scorpions, and^b drought, where there was no water; who brought thee forth water^c out of the rock of flint;*

16 Who fed thee in the wilderness with manna,^d which thy fathers knew not, that he^e might humble thee, and that he might prove thee, to *do thee good at thy latter end;*

17 And thou say in thy heart, *My power and the might of my hand hath gotten me this wealth.*

18 But thou shalt remember the LORD thy God: for *it is^h he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.*

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel: Thou art to^k pass over Jordan this day, to go in to possess nations *greater and mightier than thyself, cities great and fenced up to heaven,*

2 A people great and tall, the children of the Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God is he which *goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so^l shalt thou drive them out, and destroy them quickly, as the LORD hath^m said unto thee.*

4 Speak^p not thou in thy heart, after that the LORD thy God hath cast them out

^a Num. 21:6. ^b Hosea 13:5. ^c Num. 20:11; Psa. 78:15, 16; 114:8. ^d 1 Cor. 10:4. ^e ver. 3. ^f ver. 2. ^g Lam. 3:26-33; Heb. 12:10, 11. ^h chap. 9:1; 1 Cor. 4:7. ⁱ Prov. 10:22; Hosea 2:8. ^j chap. 4:26, 30, 38. ^k 2 Chron. 26:16, 17; Dan. 9:11, 12. ^l Josh. 4:19. ^m Num. 31:28-33. ⁿ chap. 31:3, 6; Josh. 3:11. ^o chap. 7:24.

5. The Lord never sends trials because he delights in them, but for the profit of his people; that they may be led to feel their dependence, and to exercise those feelings towards him which shall fit them for heaven.

10. In seasons of great prosperity we should feel under special obligations to God, and acknowledge his goodness with special thanksgiving.

11. Great prosperity is peculiarly apt to make men proud, and lead them so to trust in themselves and neglect God and his service, as to harden their hearts and increase their exposure to ruin. Ver. 17.

18. Power to get wealth, and also to keep and enjoy it, are from the Lord. For this reason it

from before thee, saying, For my ^a righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not ^f for thy righteousness, or for the uprightness of thy heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, ^g Abraham, ^h Isaac, and ⁱ Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a ^j stiffnecked people.

7 Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the ^k day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellions against the LORD.

8 Also ^l in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, *even the tables of the covenant which the LORD made with you, then I^m abode in the mount forty days and forty nights; I neither did eat bread nor drink water:*

10 And ⁿ the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words which the LORD spake with you in the ^o mount, out of the midst of the fire, in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that the LORD gave me the two tables of stone, even the tables of the^p covenant.*

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves;

^q Ex. 32:31. ^r chap. 9:17; Rom. 11:6, 20; 1 Cor. 4:7. ^s chap. 18:12; Gen. 15:16; Lev. 18:24, 25. ^t 1 Cor. 3:5. ^u Gen. 12:7; 17:8. ^v Gen. 26:4. ^w Gen. 28:13. ^x Ex. 32:9; 33:3. ^y 2 Chron. 30:8. ^z Ex. 14:11; 16:2. ^{aa} 17:2; Num. 11:4; 20:24; 25:2. ^{ab} Ex. 32:16. ^{ac} Ex. 34:28. ^{ad} Ex. 31:18. ^{ae} Ex. 19:18, 19. ^{af} Heb. 8:6-10.

should ever be viewed as his gift, and employed in promoting his cause.

20. However great the goodness of God, and however abundant his promises to any people, continued disobedience will bring upon them irretrievable ruin.

CHAPTER IX.

1. *This day; soon. Fenced up to heaven;* with very high walls.

2. *Anakim;* descendants of Anak, son of Arba, and distinguished for their size and strength. Num. 13:22.

10. *The words which the Lord spake;* Ex. 19:18; 20:1-17.

A. M. 2563. they are ^a quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD ^b spake unto me, saying, I have seen this people, and behold, it is a ^c stiffnecked people:

14 Let me alone, that I may destroy them, and ^d blot out their name from under heaven: and ^e I will make of thee a nation mightier and greater than they.

15 So ^f I turned and came down from the mount, and the ^g mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I ^h fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was ⁱ afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened ^j unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And ^k I took your ^l sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground it very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at ^m Taberah, and at ⁿ Massah, and at ^o Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise ^p when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you: then ye rebelled against the command-

^a Judg. 2:17; Psa. 78:57; Hosea 6:4. ^b Ex. 32:10. ^c ver. 6; Acts 7:54. ^d chap. 20:20. ^e Num. 14:12. ^f Ex. 32:15, etc. ^g chap. 4:11; 5:24. ^h Exod. 19:18. ⁱ Ex. 32:10-14. ^j Luke 12:4, 5. ^k Ex. 33:17; Psa. 103:23. ^l Ex. 32:20. ^m Isa. 31:7. ⁿ Num. 11:14. ^o Ex. 17:7. ^p Num. 11:34. ^q Num. chs. 13, 14.

17. *Brake them*; Ex. 32:19.

INSTRUCTIONS.

3. In the discharge of duty, we should neither despise nor fear our enemies; but putting our trust in God, go forward in humble dependence on him, committing ourselves and all our concerns to his wise and gracious guidance and disposal.

6. Men do not receive blessings because of their own worthiness, but on account of the worthiness of Christ, and the abounding grace of God through him.

14. Should men receive from God their just desert as sinners, they would all be destroyed.

19. Humble, believing, earnest, persevering prayer

ment of the LORD your God, and ye ^a believed him not, nor hearkened to his voice.

24 Ye have been ^b rebellious against the LORD from the day that I knew you.

25 Thus ^c I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.

26 I ^d prayed therefore unto the LORD, and said, O Lord God, destroy not thy people and ^e thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the ^f stubbornness of this people, nor to their ^g wickedness, nor to their ^h sin:

28 Lest the ⁱ land whence thou broughtest us out say, Because ^j the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet ^k they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched-out arm.

CHAPTER X.

1 God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people. 13 An exhortation to obedience.

AT that time the LORD said unto me, Hew ^b thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ^c ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of ^d shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.

4 And he ^e wrote on the tables, according to the first writing, the ten ^f commandments, which the ^g LORD spake unto you

^a Psalm 78:22; 106:24, 25. ^b chap. 31:27. ^c ver. 18. ^d Ex. 32:11, etc. ^e 1 Kings, 8:51. ^f Psalm 78:8. ^g Prov. 21:12. ^h Micah 7:18. ⁱ Ex. 6:6-8. ^j Num. 14:16. ^k ver. 26; Neh. 1:10; Psa. 100:3. ^l Ex. 34:1, etc. ^m Ex. 25:10; Heb. 9:4. ⁿ Ex. 37:1. ^o Ex. 34:28. ^p Heb. words. ^q Ex. 20:1-17.

has great influence with God, and has often been the means of saving the wicked from destruction.

24. No merces or trials will of themselves remove men's proneness to sin, or prevent their continued and persevering rebellion against God. He must grant them the influences of his Spirit, or they will perish.

29. Prayers which spring from desires to have God honored, and reproaches against him prevented, are the fruit of his Spirit, and are peculiarly pleasing in his sight.

CHAPTER X.

4. *The first writing*; chap. 9:10; Ex. 34:28.

in the mount, out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and ^athere they be, as the LORD commanded me.

6 ^aAnd ^bthe children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ^aAt that ^ctime the LORD separated the tribe of Levi, to ^dbear the ark of the covenant of the LORD, to ^estand before the LORD to ^fminister unto him, and to ^gbless^h in his name, unto this day.

9 Wherefore ^bLevi hath no part nor inheritance with his brethren: the LORD is his inheritance, according as the LORD thy God promised him.

10 And I stayed in the mount, according to the ^afirst time, forty days and forty nights; and the LORD ^bhearkened unto me at that time also, and the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take ^athy journey before the people, that they may go in and possess the land, which I swore unto thy fathers to give unto them.

12 ^aAnd now, Israel, what ^bdoth the LORD thy God require of thee, but to ^cfear the LORD thy God, to ^dwalk in all his ways, and to ^elove him, and to ^fserve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for ^athy good?

14 Behold, the ^aheaven and the heaven of ^bheavens is the LORD's thy God, the earth ^calso, with all that therein is.

15 Only the LORD had a delight ^ain thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it* is this day.

16 Circumcise therefore the foreskin of your ^aheart, and be no more stiffnecked.

17 For the LORD your God is ^aGod of gods, and ^bLord of lords, a great God, a mighty, ^cand a terrible, which ^dregardeth not persons, nor taketh reward:

18 He ^adoth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love^y ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou ^acleave, and ^bswear by his name.

21 He is thy ^bpraise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into ^aEgypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

CHAPTER XI.

1 An exhortation to obedience, 2 by their own experience of God's great works, 3 by promise of God's great blessings, 16 and by threatenings. 18 A careful study is required in God's words. 26 The blessing and curse is set before them.

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, *always*.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the ^achastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

1:9; Heb. 12:28. c chap. 6:23. p Psal. 115:16. q Psal. 118:4. r Gen. 12:10; Psal. 24:12. 50:1. s Jer. 4:4. Rom. 2:28. 29. t Josh. 22:22. u Dan. 2:47. w Rev. 17:14. 14:16. x Neh. 9:32. y 2 Chron. 19:7. Job. 34:19. Eph. 6:9. s Psal. 68:5. y Lev. 19:33. z Acts 11:23. a Isaiah 45:23. b Jer. 17:14. c Gen. 46:27. d chap. 8:5.

INSTRUCTIONS.

4. The ten commandments express the will of God and the duty of men, and the effect of divine grace is, to lead men heartily to love them and strive in all things perfectly to obey them.

8. It is the will of God that there should be an order of men set apart to minister for him, conduct his worship, proclaim his will, and set before men the motives which he has revealed to induce them to do it.

13. The fear and love of God which lead men cheerfully and heartily to obey him, promote not only his glory, but their highest good.

17-19. God is no respecter of persons. He looks with tender compassion on the stranger, the widow, and the fatherless. He delights to help them, and requires that all, in this, should imitate his example.

* 1 Kings, 8:9. b Num. 33:39-40. c Num. 33:9. d Num. 4:15. e Psal. 135:2. f chap. 18:5. 2 Chron. 24:11. Rom. 12:27. g chap. 1:15. Num. 6:23. h Num. 18:20, 21. Jer. 41:28. i Or. 2:20. j Neh. 9:32. k Ex. 32:34. l Heb. 9:10. m Josh. 24:14. n Josh. 24:14. o Josh. 24:14. p Josh. 24:14. q Josh. 24:14. r Josh. 24:14. s Josh. 24:14. t Josh. 24:14. u Josh. 24:14. v Josh. 24:14. w Josh. 24:14. x Josh. 24:14. y Josh. 24:14. z Josh. 24:14.

6. Mosera; supposed by some to be a place on or near mount Hor. Places often had different names, and events are not always stated in the order in which they occurred. Num. 20:23-29; 33:30-39.

8. At that time; while they were at Sinai. Num. chs. 3, 1.

16. Circumcise—the foreskin of your heart; break off your sins, and engage heartily in doing the will of God. Ver. 20.

17. Regardeth not persons; does not regard men according to outward distinctions, or appearance merely, but according to their true character.

18. Judgment of the fatherless; God decides and acts rightly, kindly, and graciously concerning them. He opens his hand and supplies their wants.

21. He is thy praise; the Giver of their mercies, whom they ought to praise.

A. M. 2539.
B. C. 1451.

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the ^awater of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the ^asubstance that [†]was in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goest in to possess it, *is* not as the land of ^bEgypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the LORD thy God [‡]careth for: the ^ceyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken ^ddiligently unto my commandments which I command you this day, to ^elove the LORD your God, and to serve him with all your heart and with all your soul,

14 That ^fI will give *you* the rain of your land in his due season, the ^gfirst rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And ^hI will [§]send grass in thy fields

for thy cattle, that thou mayest ⁱeat and be full.

16 Take ^jheed to yourselves, that your heart ^kbe not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD's ^lwrath be kindled against you, and he ^mshut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay ⁿup these my words in your heart and in your soul, and ^obind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ^pye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door-posts of thy house, and upon thy gates:

21 That ^qyour days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the ^rdays of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave ^sunto him;

23 Then will the LORD ^tdrive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place ^uwhereon the soles of your feet shall tread shall be yours: from the ^vwilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There ^wshall no man be able to stand before you: *for* the LORD your God shall lay the ^xfear of you and the dread of you upon all the land that ye shall tread upon, as he hath ^ysaid unto you.

26 ¶ Behold, ^zI set before you this day a blessing and a curse;

^a Ex. 14:23-31. ^b Or, *living substance which followed them.*
[†] Heb. was at their feet. ^c Zech. 14:18. ^d Heb. *erecteth.* ^e 1 Kings, 9:3. ^f ver. 22; chap. 6:17. ^g chap. 10:12. ^h Lev. 26:4. ⁱ Joel 2:23; Jas. 5:7. ^j Ps. 104:14; Hos. 2:21, 22. ^k Heb. *give.* ^l Joel 2:19. ^m Josh. 23:11-16. ⁿ chap. 29:18; Jer. 4:18. ^o chap.

6:15. ^p 1 Kings, 8:35; 2 Chron. 7:13. ^q chap. 6:6-9; Prov. 3:1. ^r Prov. 3:3. ^s chap. 4:9, 10. ^t Prov. 4:10. ^u 9:11. ^v Ps. 89:21. ^w chap. 10:20; 30:20. ^x chap. 9:5. ^y Ps. 78:55. ^z Josh. 1:3. ^{aa} Gen. 15:18; Num. 34:3. ^{ab} chap. 7:21. ^{ac} Josh. 2:9, 24. ^{ad} Ex. 23:27. ^{ae} chap. 20:1, 15, 19.

CHAPTER XI.

9. *Floweth with milk and honey;* is very fruitful.

10. *Wateredst it with thy foot;* drawing up water from the rivers and fountains by tread-wheels, or with great labor, to keep the land from drying up for want of rain.

12. *Careth for;* by granting seasonable rains and rendering it fruitful. Ver. 14, 15.

18. *Lay up these my words in your heart;* remember and obey them.

20. *Write them;* to make them familiar not only to yourselves, but to your children.

21. *As the days of heaven upon earth;* that you may continue prosperous and happy to the end of time.

23. *Possess greater nations;* the countries of those nations.

24. *The wilderness;* of Zin, the south border of Canaan. *Lebanon;* of the north border. *Euphrates;* the east border. *Uttermost sea;* the Mediterranean, the west border of Canaan. Num. 34:1-12.

27 A^a blessing, if ye obey the commandments of the LORD your God, which I command you this day :

28 And a^b curse, if ye will not obey the commandments of the LORD your God, but turn ^caside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt ^dput the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh ?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall ^eobserve to do all the statutes and judgments which I set before you this day.

CHAPTER XII.

1 Monuments of idolatry are to be destroyed. 5 The place of God's service is to be kept. 15, 23 Blood is forbidden. 17, 20, 26 Holy things must be eaten in the holy place. 19 The Levite is not to be forsaken. 29 Idolatry is not to be inquired after.

THESE ^fare the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the ^gdays that ye live upon the earth.

2 Ye shall utterly ^hdestroy all the places, wherein the nations which ye shall possess* served their gods, upon the high mountains,ⁱ and upon the hills, and under every green tree :

3 And ye shall ^joverthrow their ^kaltars, and break their pillars, and burn their

* chap. 28: 2-13. ^b chap. 28: 15-28. ^c 1 Sam. 12: 21. ^d chap. 27: 12, 13. Josh. 8: 33. ^e chap. 12: 32. ^f chap. 6: 1. ^g chap. 4: 10. ^h Ex. 34: 13. ⁱ Or, *inheret*. ^j 2 Kings, 17: 10, 11; Jer. 3: 6. ^k Heb. *break down*. ^l Num. 33: 52; Judg. 2: 24; 2 Chron. 31: 1. ^m 1 Kings,

29. *Put the blessing*; cause it to be proclaimed. Chap. 27: 12, 13; Josh. 8: 30-35. *Gerizim*; this mountain was fruitful, and Ebal was rocky and barren; between them was the city Shechem, or Shechem, called also Sychar. Gen. 33: 18; John 4: 5.

30. *Champaign*; level, open country.

INSTRUCTIONS.

1. Love to God and to men, a disposition to honor him and do good to them, is the essence of true religion.

8. The dealings of God in past generations form a cogent reason why all men should obey him.

12. Temporal as well as spiritual blessings are the gift of God, and for them men are indebted to his unmerited favor.

17. Temporal as well as spiritual judgments are the fruit of sin, and should lead all to hate and forsake it, knowing that if they continue in it, it will prove their ruin.

groves^k with fire; and ye shall hew <sup>A. M. 2353.
B. C. 1161.</sup> down the graven images of their gods, and destroy the names of them out of that place.

4 Ye^l shall not do so unto the LORD your God.

5 But unto the ^mplace which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come :

6 And ⁿthither ye shall bring your burnt-offerings, and your sacrifices, and your ^otithes, and heave-offerings of your hand, and your vows, and your freewill-offerings, and the firstlings of your herds and of your flocks :

7 And there ye shall eat before the LORD your God, and ye shall ^prejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, ^qevery man whatsoever *is* right in his own eyes.

9 For ye are ^rnot as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But *when* ye go over ^sJordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety :

11 Then there shall be a ^tplace which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all ^uyour choice vows which ye vow unto the LORD :

12 And ye shall ^vrejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and

15: 13. ^v 1 ver. 31. ^w ver. 11; 2 Chr. 7: 12. ^x Ps. 78: 68. ^y Lev. 17: 3, 4. ^z chap. 14: 22-26. ^{aa} ver. 12, 18. ^{ab} chap. 16: 11-15; 26: 11; Lev. 23: 40. ^{ac} Judg. 17: 6; 21: 25. ^{ad} Heb. 4: 9. ^{ae} Josh. 3: 17. ^{af} Josh. 18: 1; 1 Kings, 8: 29. ^{ag} Heb. *the choice of your vows*. ^{ah} ver. 7.

21. Parents should take measures not only to become acquainted with the commands of God themselves, but to have them deeply impressed on the minds of their children.

28. Life and death are set before men, and the strongest motives presented to induce them to choose life. If they do, and show this by taking the way that leads to it, they will live. If they do not, they will die, and the blame be wholly on them. Chap. 30: 19; Josh. 24: 15.

CHAPTER XII.

5. *His habitation*; the place where he should dwell with his visible presence.

7. *There ye shall eat*; according to the directions which God had before given them.

8. *Ye shall not do*; as they had done while on their journey, when various things were neglected which they must attend to after they should be settled in the land of promise.

A. M. 2563.
B. C. 1461. your maid-servants, and the Levite that is within your gates; forasmuch as he hath no ^apart nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt-offerings in every ^bplace that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou ^cshalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy ^dsoul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the ^eunclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 Only ye shall not eat the blood; ^fye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill-offerings, or heave-offering of thy hand:

18 But ^gthou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in ^hall that thou puttest thy hands unto.

19 Take ⁱheed to thyself that thou forsake not the Levite ^jas long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge ^kthy border, as he hath ^kpromised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded

thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even ^las the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

23 Only be ^msure that thou eat not the blood: for the ⁿblood is the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it ^omay go well with thee, and with thy children after thee, when ^pthou shalt do *that which is right in the sight of the LORD*.

26 Only thy ^qholy things which thou hast and thy vows, ^rthou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe ^sand hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is good and right in the sight of the LORD thy God*.

29 ¶ When the LORD thy God shall cut off ^tthe nations from before thee, whither thou goest to possess them, and thou ^usucceedest them, and dwellest in their land;

30 Take heed to thyself that thou be not snared ^vby ^wfollowing them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou ^xshalt not do so unto the LORD thy God: for every abomination ^yto the LORD which he hateth have they done unto their gods; for ^zeven their sons and their daughters they have burnt in the fire to their gods.

32 What ^athing soever I command you, observe to do it: thou ^bshalt not add thereto, nor diminish from it.

^a chap. 14: 29. ^b Lev. 17: 2, 5. ^c ver. 11. ^d chap. 14: 26. ^e ver. 22; chap. 15: 22. ^f Gen. 9: 4. ^g ver. 7: 26. ^h ver. 11, 12; chap. 14: 24. ⁱ 1 Cor. 10: 31. ^j chap. 14: 27. ^k Heb. *all thy days*. ^l 1 Chron. 4: 40. ^m Gen. 28: 14. ⁿ Ex. 34: 24. ^o ver. 15, 16. ^p Heb. *strong*. ^q Lev. 17: 11, 14. ^r chap. 4: 40. ^s Ex. 15: 26; 1 Kings, 11: 38; Eccl. 2: 26. ^t Num. 5: 9, 10. ^u Lev. 22: 18, etc.; 1 Sam.

1: 21-24. ^v Lev. 1: 5, 9, 13; 17: 11. ^w Ex. 34: 11; 2 Chron. 7: 17; Ezekiel 37: 24; John 15: 10, 14. ^x chap. 19: 1. ^y Exodus 23: 23; Josh. 23: 4. ^z Heb. *inherit, or possess*. ^a Heb. *after them*. ^b 2 Kings, 17: 15; Psalm 106: 34-38. ^c Ex. 23: 2. ^d Heb. *of*. ^e Lev. 18: 21; Jer. 32: 35; Ezekiel 20: 31; 23: 37; Micah 6: 7. ^f Josh. 1: 7. ^g Lev. 22: 18.

15. *Kill and eat flesh*; for their ordinary food. *Lusteth after*; desireth, if not forbidden by the law of God. *The unclean and the clean may eat*; they might satisfy their hunger on flesh, notwithstanding ceremonial uncleanness. *As of the roebuck, and—hart*; they might treat domestic animals and wild animals, in this respect, alike. While in the wilderness, it is supposed they were forbidden to kill and eat domestic animals, except at the tabernacle. Lev. 17: 1-10, 13.

16. *Not eat the blood*; this was the means and emblem of life; it was offered in sacrifice to God

to make atonement for the sins of men, and was not to be eaten, but to be regarded as sacred, in order to increase their conviction of the evil of sin, the justice of God, and their need of pardon.

19. *Forsake not the Levite*; by withholding what belonged to him.

INSTRUCTIONS.

3. We should put away all things which tend to draw us from the worship and service of God, and encourage all which lead us to cleave to and obey him.

7. To have our offerings accepted, we must bring them to God in the way of his appointment, in reli-

CHAPTER XIII.

1 Enticers to idolatry, 6 how near sinner unto thee, 9 are to be stoned to death. 12 Idolatrous cities are not to be spared.

IF there arise among you a ^a prophet, or a ^b dreamer of dreams, and giveth thee a ^c sign or a wonder,

2 And the sign or the wonder ^d come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God ^e proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

4 Ye shall ^f walk after the Lord your God, and fear him, and keep his commandments, and obey his ^g voice, and ye shall serve him, and ^h cleave unto him.

5 And ⁱ that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken ^j to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

6 ^k ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife ^l of thy bosom, or thy ^m friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not ⁿ consent unto him, nor hearken unto him: neither shall thine eye

^a 1 Kings, 13:18; Isa. 48:15; Jer. 6:13; 20:11; Ezek. 13:23, 23; Zech. 13:4. ^b Zech. 10:2. ^c Mat. 24:24; 2 Thess. 2:9; Rev. 13:14. ^d chap. 18:22; Jer. 28:9; Mat. 7:22. ^e 1 Cor. 11:19. ^f 2 Chron. 34:31. ^g Jer. 7:23. ^h chap. 10:20. ⁱ Zech. 13:3. ^j Heb. *revolt against the Lord*. ^k chapter 17, 7; 1 Cor. 5:13. ^l chap. 28:34; Micah 7:5. ^m 1 Sam. 20:17. ⁿ Proverbs 1:10.

ance on the atonement and intercession of Christ, and for the purpose of honoring him as well as benefiting ourselves and our fellow-men.

12. Sincere and hearty worship of Jehovah is not only highly pleasing to him, but a means of usefulness and happiness to those who present it, and to all connected with them.

16. A deep conviction of the evil of sin, of the justice and mercy of God, the necessity and value of the atonement, and a holy regard for divine institutions, should ever be cultivated by all the children of men.

19. What belongs to God and his ministers, should not be withheld or perverted to any other use.

25. Subjection of our desires to the revealed will of God, with habitual obedience to his commands, is the way to promote not only our own good, but that of all who come after us or may feel our influence.

32. We should not wish to add to or take from what God has said; but should take it as it is, and

pity him, neither shalt thou spare, ^a ^m 2555. neither shalt thou conceal him: ^b ^c 1641.

9 But thou shalt surely kill him: thy hand ^d shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of ^e bondage.

11 And ^f all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ^g ¶ If thou shalt ^h hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

13 *Certain* men, ⁱ the children of Belial, are gone out from among you, and have withdrawn ^j the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou inquire, and make search, and ask diligently; and behold, *if it be truth, and the thing certain, that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, ^k destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and ^l it shall be a heap for ever: it shall not be built again.

17 And there shall cleave naught of the cursed ^m thing to thy hand: that the Lord may ⁿ turn from the fierceness of his anger, and ^o show thee mercy, and have ^p compassion upon thee, and ^q multiply thee, as he hath ^r sworn unto thy fathers;

^a chap. 17:7. ^b Heb. *bondmen*. ^c chap. 19, 20. ^d Josh. 22:11. ^e Or, *naughty men*. Judg. 19:22; 1 Kings, 21:10, 13. ^f Jude 14. ^g Ex. 22:20; Josh. 6:17, 24. ^h Josh. 8:28; Jer. 49:2. ⁱ Or, *devoted*. ^j chap. 7:26; Josh. 6:18; 7:1. ^k Josh. 7:26; Psal. 78:28. ^l Ex. 20:6. ^m Lamentations 3:32. ⁿ Ezekiel 37:26. ^o Gen. 22:17.

let it have its proper influence on our hearts and lives.

CHAPTER XIII.

3. *Proveth you*: by suffering the false prophets to do some strange and wonderful things, and thus to tempt them to forsake God and worship idols.

5. *Turn you away from the Lord*: as he was the King of the Jews, idolatry was treason, and punishable with death.

9. *Kill him*: when proved to be guilty by legal process according to divine directions. *Be first upon him*: the accusers and witnesses were to cast the first stones. Chap. 17:7.

16. *Burn—every whit*: this was to cut off all temptation to avarice, and express the utmost abhorrence of the crime.

INSTRUCTIONS.

2. Wicked men who give themselves up to the service of the devil, may be suffered by God to do

A. M. 2553.
B. C. 1461.

18 When thou shalt hearken to the voice of the LORD thy God, to ^akeep all his commandments which I command thee this day, to do *that which is right* in the eyes of the LORD thy God.

CHAPTER XIV.

1 God's children are not to disfigure themselves in mourning. 3 What may, and what may not be eaten, 4 of beasts, 9 of fishes, 11 of fowls. 21 That which dieth of itself may not be eaten. 22 Tithes of divine service. 23 Tithes and firstlings of rejoicing before the Lord. 25 The third year's tithe of alms and charity.

YE are the ^bchildren of the LORD your God: ye shall not ^ccut yourselves, nor make any baldness between your eyes for the dead.

2 For thou *art* a ^dholy people unto the LORD thy God, and the LORD hath chosen thee to be a ^epeculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou shalt not ^feat any abominable thing.

4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow-deer, and the wild goat, and the pygarg,^g and the wild ox, and the chamois.

6 And every beast that ^hparteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor ⁱtouch their dead carcases.

9 ¶ These ^jye shall eat, of all that *are* in the waters: all that have fins and scales shall ye eat:

^a Psal. 119: 6. ^b Jer. 3: 19; Rom. 8: 16; 9: 8, 26; Gal. 3: 26. ^c Lev. 19: 28; Jeremiah 16: 6. ^d Lev. 20: 26. ^e 1 Peter, 2: 9. ^f Ezekiel 4: 14; Acts 10: 12, 14; 1 Cor. 10: 28. ^g Heb. *dichen*, or *bison*. ^h Leviticus 11: 3, 4; Psalm 34: 14. ⁱ Lev. 11: 26, 27.

many strange and unaccountable things. But no one should hearken to them, or in any way give them encouragement.

3. God suffers many things to take place in this world to try men, and lead them to show whether they will serve him or not.

8. We must not suffer our nearest relatives or most intimate friends to lead us into sin, nor must we in any way connive at their transgressions.

11. One object of punishment is to express the wrath of God against crime, and thus restrain others from committing it.

17. Men should show a deep abhorrence of crime by suitably punishing it, and in executing God's wrath against the guilty they should, both in reality

10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 ¶ Of all clean birds ye shall eat.

12 But *these are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the nighthawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that *lieth* is unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* any thing that *lieth*^k of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for *thou art* a holy people unto the LORD thy God. Thou ^lshalt not seethe a kid in his mother's milk.

22 Thou shalt truly ^mtithe all the increase of thy seed, that the field bringeth forth year by year.

23 And ⁿthou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the ^ofirstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the ^pplace be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee;

25 Then shalt thou turn *it* into money, and bind up the money in thy hand, and

¹ Lev. 11: 9. ² Lev. 11: 13. ³ Lev. 17: 15; 22: 8; Ezek. 4: 14. ⁴ Lev. 2. ⁵ Exod. 23: 19; 34: 26. ⁶ chap. 12: 6, 17; Leviticus 27: 30; Num. 18: 21; Neh. 10: 37. ⁷ chap. 12: 5, etc. ⁸ chap. 15: 19, 20. ⁹ chap. 12: 21.

and in appearance, be influenced only by holy and benevolent motives.

CHAPTER XIV.

1. *Not cut yourselves*; as idolaters were accustomed to do. 1 Kings, 18: 28.

5. *Pygarg*; supposed to be a species of antelope or gazelle. *Chamois*; a species of goat.

22. *Truly tithe*; the first tithe or tenth part was devoted to the worship of God and the support of the Levites. There was a second tithe, a tenth of the nine remaining parts; and once in three years it was to be devoted to the entertainment of the Levites, the stranger, the widow, and the fatherless. Ver. 29.

shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth;* and ^athou shalt eat there before the LORD thy God, and thou shalt rejoice, ^bthou, and thy household.

27 And the Levite that is within thy gates; thou shalt not forsake him: for ^che hath no part nor inheritance with thee.

28 ^dAt the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shall lay it up within thy gates:

29 And the Levite, because ^ehe hath no part nor inheritance with thee, and the stranger,^f and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the ^gLORD thy God may bless thee in all the work of thy hand which thou doest.

CHAPTER XV.

1 The seventh year a year of release for the poor. 7 It must be no let of lending or giving. 12 A Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished. 19 All firstling males of the cattle are to be sanctified unto the Lord.

AT the end of every seven years thou shalt make a release.

2 And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbor shall release it: he shall not exact it of his neighbor, or of his brother; because it is called the LORD's release.

3 Of a ^hforeigner thou mayest exact it *again*: but *that* which is thine with thy brother thy hand shall release;

4 Save ⁱwhen there shall be no poor among you; for ^jthe LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe

* Heb. *asketh of thee*. ^a chap. 12: 5, 18. ^b Exod. 9: 7. ^c chap. 18: 1, 2. Num. 18: 20. ^d chap. 26: 12; Amos 4: 4. ^e ver. 27; chap. 12: 12. ^f Ex. 22: 21, 24; Job 31: 26, 27; Luke 11: 12, 14; Heb. 13: 2. ^g chap. 15: 10; Prov. 7: 9, 10; 19: 17; Mal. 3: 10. ^h Ex. 23: 10, 11; Lev. 25: 2, 4; Jer. 34: 13, 17. ⁱ Heb. *master of the lending of his hand*. ^j chap. 24: 20. ^k Or, *To the end that there be*. ^l chap.

26. *Thy soul desireth*; in accordance with the revealed will of God.

INSTRUCTIONS.

2. The people of God are called in a peculiar manner to be holy, and should carefully avoid sinful conformity to the world, and all those practices which tend to draw them away from the word and ordinances of Jehovah.

6. The Lord allows us freely to partake of all things which will not injure us, and which tend to our highest good.

22. We should endeavor to be truly honest and faithful in devoting to God whatever he requires, and in using all we possess according to his will,

to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt ^klend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou ^lshalt not harden thy heart, nor shut thy hand from thy poor brother:

8 But ^mthou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a ⁿthought in thy ^owicked heart, saying, The seventh year, the year of release, is at hand; and thine ^peye be evil against thy poor brother, and thou givest him naught; and he ^qcry unto the LORD against thee, and it be ^rsin unto thee.

10 Thou shalt surely give him, and thy heart shall not be ^sgrieved when thou givest unto him: because that for this thing the LORD thy God shall ^tbless thee in all thy works, and in all that thou puttest thy hand unto.

11 For the ^upoor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ And if thy ^vbrother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: *of that* ^wwherewith the LORD thy God hath ^xblessed thee thou shalt give unto him.

28, 1-8, etc. ^k chap. 28: 12, 14. ^l 1 John, 3: 17. ^m Lev. 25: 35, 37; Gal. 2: 10. ⁿ Heb. *amod*. ^o Heb. *Rehul*. ^p chap. 22: 64, 56; Prov. 23: 6; Mat. 20: 15. ^q chap. 24: 15; Ex. 22: 23. ^r Mat. 25: 41, 45. ^s 2 Cor. 9: 6, 7. ^t chap. 24: 19; Psa. 41: 1, 2. ^u Prov. 11: 25; 22: 9; Heb. 13: 16. ^v Mat. 26: 11. ^w Ex. 21: 2; Lev. 25: 39-41; Jer. 34: 14. ^x Psa. 68: 10. ^y Prov. 10: 22; Acts 20: 35.

remembering that he is the owner, and that we are stewards of what he intrusts to our care.

29. The ministers of religion, the stranger, the widow, the fatherless, and all who are destitute should be kindly remembered, and share in the blessings which God graciously gives us.

CHAPTER XV.

3. *Thy brother*; an Israelite.

9. *Givest him naught*; dost not lend to him what he needs.

12. *Be sold unto thee*; be bound to serve thee for the payment of a debt, or as a punishment for crime.

A. M. 2563.
B. C. 1451.

15 And thou shalt ^aremember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, if ^bhe say unto thee, I will not go away from thee; because he loveth thee and thy house, because he is well with thee;

17 Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem ^chard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All the ^dfirstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou ^eshalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 And if ^fthere be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the ^gunclean and the clean *person shall eat it alike*, as the roebuck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

^a chap. 5:15; 16:12; Isaiah 51:1. ^b Ex. 21:5, 6. ^c ver. 10. ^d Ex. 13:2; Num. 3:13; 18:17. ^e chap. 12:5, 6, 17. ^f chap. 17:1; Lev. 22:20; Mal. 1:7, 8. ^g chap. 12:15, etc. ^h Exodus 34:18.

16. *Because he is well with thee*; because, in his estimation, it would be better for him to stay than to go away.

18. *Worth a double hired servant*; hired servants were not accustomed to serve under one contract more than three years. Isa. 16:14.

22. *Within thy gates*; at home; not at the tabernacle or temple, as was the case with that which was without blemish. Chap. 12:15, 16.

INSTRUCTIONS.

2. A debtor who without his fault is poor, and really not able to pay, should not be imprisoned, nor disabled from making efforts; nor should payment be enforced till he is, or by suitable means may be able to meet it.

3. While we are bound, as we have opportunity and ability, to do good to all who are needy, we are under special obligations to do it to the friends of God.

10. The fact that a man is poor and may not be able to repay, is not to prevent us from lending to him, when it is necessary to relieve his wants and our doing so will be for his benefit; but we are to love our neighbor as ourselves, and do what such love, under the guidance of sound wisdom, requires.

11. God suffers the poor always to be among us, that compassion may be cultivated by exercise; and

CHAPTER XVI.

1 The feast of the passover, 9 of weeks, 13 of tabernacles. 16 Every male must offer, as he is able, at these three feasts. 18 Of judges and justice. 21 Groves and images are forbidden.

OBSERVE the ^amonth of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by ^bnight.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the ^cflock and the herd, in the ^dplace which the LORD shall choose to place his name there.

3 Thou ^eshalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither ^fshall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not ^gsacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the ^hpassover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt ⁱroast and eat it in the place^j which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

ⁱ Ex. 12:31-32. ^j Num. 28:16-19. ^k chap. 15:20. ^l Ex. 13:6, 7. ^m Ex. 12:10; 34:25. ⁿ Or, *kill*. ^o Ex. 12:6-9. ^p 2 Chron. 35:13. ^q 2 Kings. 23:23; John 2:13, 23; 11:55.

that we may have opportunity to show whether or not we are disposed to assist them, and thus to imitate our Father in heaven. Mat. 5:48; Luke 6:31-36.

14. Liberality to servants and those who have assisted us, and readiness in return to assist them, is an exhibition of excellence, and a source of blessings to both givers and receivers.

16. It is well so to treat servants as to secure their confidence, gratitude, and esteem, and that they will rather continue with us than go away. By so doing their services may be greatly prolonged, and rendered much more pleasant and useful to us and to themselves.

18. Kindness and liberality to servants are means of securing not only their good will and fidelity, but also the blessing of God.

22. Fidelity to God, in rendering to him what he requires, is the way to secure his favors, and make them the means of the greatest enjoyment to ourselves and others.

CHAPTER XVI.

1. *The month of Abib—the passover*; Ex. 12:2, 18; 31:18.

3. *Bread of affliction*; in remembrance of their afflictions in Egypt.

8 Six days thou shalt eat unleavened bread; and on the ^aseventh day *shall be* a ^asolemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ¶ Seven ^bweeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to *put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with [†]a tribute of a free will-offering of thy hand, which thou shalt give *unto the LORD thy God*, ^caccording as the LORD thy God hath blessed thee:

11 And ^dthou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And ^ethou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles ^fseven days, after that thou hast gathered in thy ^gcorn and thy wine:

14 And thou shalt ^hrejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven ^bdays shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thy hands, therefore thou shalt surely rejoice.

16 ¶ Three ⁱtimes in a year shall all thy males appear before the LORD thy God in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles:

^a Lev. 23:18. ^b Heb. *restraint*. Lev. 23:36. ^c Ex. 23:16; 34:22; Lev. 23:15; Acts 2:1. ^d Or, *sufficiency*. ^e ver. 17; 1 Cor. 16:2. ^f chap. 12:7, 12, 18. ^g chap. 15:15; Lam. 3:19, 20. ^h Lev. 23:34. ⁱ Heb. *floor, and thymine, peace*. ^j Neh. 8:12. ^k Lev. 23:39, 40. ^l Ex. 23:14, 15, 16. ^m Ex. 23:15. ⁿ Heb. *according to the gift of his hand*. ^o Mark 12:41, 42. ^p 2 Cor. 8:12. ^q ver. 10. ^r chap.

9. *To put the sickle*: to reap the sheaf of first-fruits, which was offered on the first day of unleavened bread.

10. *The feast of weeks*: Ex. 34:22.

13. *The feast of tabernacles*: Ex. 23:14-17.

19. *Wrest*: pervert. *A gift*: a bribe, something given to make a judge partial. *A gift doth blind*: tends to do it.

21. *Not plant—a grove*: groves were places of idol-worship, and planting them near their place of worship would increase the temptation to idolatry.

INSTRUCTIONS.

3. We should not forget our past trials, nor the goodness of God in our deliverance, but should be encouraged by his kindness to put our trust in him, and with patient continuance in well-doing look to him for whatever we need.

and they shall not appear before ^athe LORD ^bempty: ^a M. 25:3. B. C. 1151.

17 Every man *shall give* ^has he is ^kable, according to the ^lblessing of the LORD thy God which he hath given thee.

18 ¶ Judges ^mand officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou ⁿshalt not wrest judgment; thou shalt not ^orespect persons, neither take a gift; for a ^pgift doth blind the eyes of the wise, and pervert the ^qwords of the righteous.

20 That ^rwhich is altogether ^sjust shalt thou follow, that thou mayest ^tlive, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a ^ugrove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither ^vshalt thou set thee up *any* image; ^wwhich the LORD thy God ^xhateth.

CHAPTER XVII.

1 The things sacrificed must be sound. 2 Idolaters must be slain. 3 Hard controversies are to be determined by the priests and judges. 12 The contemner of that determination must die. 14 The election, 16 and duty of a king.

THOU shalt not sacrifice unto the LORD thy God *any* bullock, or [†]sheep, ^awherein is blemish, or any evil-favoredness: for that is an abomination unto the LORD thy God.

2 ¶ If ^bthere be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in ^ctransgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

1:15-17. Ex. 18:25, 26; 1 Chron. 21:4. 2 Chron. 19:5, 11. ^a Lev. 19:15. ^b Prov. 24:21. ^c Prov. 17:25. ^d Or, *matters*. ^e Heb. *justice, justice*. ^f Mesh. 12:8; Phil. 4:8. ^g Ezekiel 18:5, 9. ^h 1 Kings, 14:15. ⁱ Lev. 20:1. ^j Heb. *idolatry, or idolatry*. ^k Jer. 11:1. ^l Or, *gates*. ^m Mal. 1:8, 14, 15. ⁿ chap. 13:2, etc. ^o Josh. 7:11, 15; Judg. 2:20; 2 Kings, 18:12; Hosea 8:1.

6. Such is the unteachableness of men, that the Lord sees it needful often to repeat his instructions, especially with regard to their guilt as sinners, and their need of pardoning mercy through the atonement of Christ.

11. True religion is social in its character, and tends to make all who possess it grateful, kind, communicative, benevolent, and joyful.

17. Religious joy and gratitude to God may at suitable times be properly expressed by feasting on the bounties of his providence, and giving them liberally to the poor and destitute.

20. Civil government is God's institution to secure to men those rights and privileges which it is his will that they should enjoy; and magistrates are bound, as far as practicable, to give to all what justly belongs to them.

^a M. 2053. 4 And it be told thee, and thou hast heard *of it*, and inquired diligently, and behold, *it be true, and the thing certain, that* such abomination is wrought in Israel;

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

6 At ^athe mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The ^bhands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between ^cblood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates; then shalt thou arise, and get thee up into the ^dplace which the LORD thy God shall choose;

9 And thou shalt come unto the ^epriests the Levites, and unto the ^fjudge that shall be in those days, and inquire; and they shall show thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, *to the right hand, nor to the left.*

12 And ^gthe man that will do presumptuously, ^hand will ⁱnot hearken unto the priest that ^jstandeth to minister there be-

fore the LORD thy God, or unto the judge, even that man shall ^kdie: and ^lthou shalt put away the evil from Israel.

13 And ^mall the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, ⁿI will set a king over me, like as all the nations that *are* about me:

15 Thou shalt in any wise set *him* king over thee, whom ^othe LORD thy God shall choose: *one* from ^pamong thy brethren shalt thou set king over thee: thou mayest not set a ^qstranger over thee, which *is* not thy brother.

16 But he shall not ^rmultiply horses to himself, nor cause the people to ^sreturn to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, ^tYe shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his ^uheart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And ^vit shall be with him, and he shall read therein all the days of his life; that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he ^wturn not aside from the commandment, *to the right hand, or to the left:* to the end that he may prolong ^xhis days in his kingdom, he, and his children, in the midst of Israel.

^a Num. 35:20; John 8:17; 2 Cor. 13:1; 1 Tim. 5:19. ^b Acts 7:58, 59. ^c Ex. 21:12, etc. ^d Psalm 122:4, 5. ^e Jer. 18:18; Hagai 2:11; Mal. 2:7. ^f chap. 19:17. ^g Num. 15:30; Ezra 10:8; Hosea 4:1. ^h Heb. *not to hearken*. ⁱ Jer. 25:3, etc. ^j chap. 18:5, 7. ^k Heb. 10:28. ^l chap. 13:5. ^m chap. 13:11.

ⁿ 1 Sam. 8:5, 19, 20. ^o 1 Sam. 9:15-17; 16:12; 1 Chron. 22:10. ^p Jer. 30:21. ^q Jer. 2:25. ^r 1 Kings, 10:26-28; Psalm 20:7. ^s Hosea 14:3. ^t Isaiah 31:1; Ezekiel 17:15. ^u Exodus 13:17; Hosea 11:5. ^v 1 Kings, 11:3, 4. ^w Joshua 1:8; Psa. 119:97. ^x 1 Kings, 15:15. ^y Prov. 10:27.

CHAPTER XVII.

7. *First upon him*; chap. 13:9.

8. *Blood and blood*; relating to the killing of a man. *Plea and plea*; concerning property, or civil rights. *Stroke and stroke*; personal quarrel.

9. *Come unto the—judge*; apply to a higher tribunal, at the head of which was God himself. *Sentence of judgment*; right decision.

12. *Do presumptuously*; refuse to comply with known law, enacted by God, who was then the chief magistrate of that people.

15. *Shalt thou set king over thee*; this did not require them to set a king over them, or imply that it would be right; it only required, that if at any time they would do it, these directions should be followed. 1 Sam. 8:1-22.

18. *This law*; either the book of Deuteronomy, or the five books of Moses, called the law, as containing the laws of Jehovah for the government of Israel. Mat. 5:17; 7:12; Luke 16:16; 21:11.

19. *All the days of his life*; daily, habitually.

20. *Be not lifted up*; do not become proud.

INSTRUCTIONS.

1. The best we have belongs to God, and it should be our delight cheerfully to render to him whatever he requires.

7. Idolatry in the Jewish commonwealth was treason, and as such, when proved by two or more witnesses, was punished with death; but great care was taken that none should be punished except those who were really guilty.

9. It is a great privilege that in cases of doubt and difficulty with regard to duty, we may appeal to an infallible standard, the Scriptures; and look to Him who hath said, If any of you lack wisdom, let him ask of God, and it shall be given him.

12. To turn away and refuse to do the known will of God is great presumption, wickedness, and folly; and justly exposes those who are guilty of it to his indignation.

CHAPTER XVIII.

i The Lord is the priests' and Levites' inheritance. 3 The priest's due. 6 The Levite's portion. 9 The abominations of the nations are to be avoided. 15 Christ the Prophet is to be heard. 20 The presumptuous prophet is to die.

THE "priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the ^bofferings of the Lord made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: ^cthe Lord is their inheritance, as he hath said unto them.

3 ¶ And ^dthis shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The "first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the Lord thy God hath ^echosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he ^fsojourned, and come with all the ^hdesire of his mind unto the place which the Lord shall choose;

7 Then he shall minister in the name of the Lord his God, as all his brethren the Levites *do*, which stand there before the Lord.

8 They shall have like ⁱportions to eat, besides ^jthat which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There ^kshall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, *or* an enchanter, *or* a witch,

11 *Or* a charmer, *or* a consulter with familiar spirits, *or* a wizard, *or* a necromancer.

^a Num. 18: 20. ^b 1 Cor. 9: 13, 14. ^c Ps. 135: 5. ^d Lam. 3: 24. ^e Lev. 7: 20-34. ^f Ex. 22: 29. ^g Num. 3: 10. ^h Num. 35: 2, 3. ⁱ Ps. 84: 4. ^j 2 Chron. 31: 4. ^k Heb. *his rules by the fathers*. ^l Leviticus 18: 21, etc. ^m Rev. 22: 15. ⁿ *Or, upward, or inward*. ^o Gen. 17: 13. ^p Job 1: 1. ^q *Or, inherit*. ^r 1 Gen. 20: 6. ^s Ps. 147: 19, 20. ^t Acts 14: 16. ^u John 1: 45. ^v 11. ^w Acts 3: 22, 23. ^x Mat. 17: 5.

15. The giving of directions for the regulation of the conduct of men, by no means proves that the conduct which needs such regulation is right. It may be wicked, and the object of the regulations be, to lessen somewhat its evils till it be done away.

20. God gives the people power to choose their own rulers and form of government; and rulers are bound to take the Bible as their guide, and govern according to its precepts.

CHAPTER XVIII.

8. *Patrimony*; other property besides what he received officially as a Levite.

13. *Be perfect*; sincerely, heartily, and wholly devoted to God. Job 1: 1; Mat. 5: 43-48.

12 For all that do these things *are* ^{A. M. 2563. B. C. 1461.} an abomination unto the Lord: and because of these ^kabominations the Lord thy God doth drive them out from before thee.

13 Thou shalt be ^lperfect with the Lord thy God.

14 For these nations, which thou shalt possess, ^mhearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not ⁿsuffered thee so to do.

15 ¶ The Lord thy God will raise up unto thee a ^oProphet from the midst of thee, of thy brethren, like unto me; unto him ^pye shall hearken;

16 According to all that thou desiredst of the Lord thy God in Horeb in the ^qday of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

17 And the Lord said unto me, They have well *spoken* that which they have spoken.

18 I will ^rraise them up a ^sProphet from among their brethren, ^tlike unto thee, and will put my words in his mouth; and ^uhe shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* ^vwho-soever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 But ^wthe prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, *or* that shall speak in the name of other gods, even that prophet shall ^xdie.

21 And if thou say in thy heart, How shall ^ywe know the word which the Lord hath not spoken?

22 When ^za prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, *that is* the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously; thou shalt not be afraid of ^zhim.

^{Heb. 1: 1, 2; 2: 1, 3; 1 John, 3: 23. ^a Ex. 20: 19. ^b 1 Sa. 9: 6; Zech. 6: 12, 13; Mal. 3: 1. ^c Luke 24: 49. ^d Num. 12: 6, 8; Heb. 3: 2, 6. ^e John 4: 23; 8: 28; 12: 41, 50; 15: 15. ^f Mark 16: 16; Acts 3: 22, 23; Heb. 2: 3, 12-25. ^g chap. 13: 1-5; Jer. 14: 14, 15; Zech. 13: 3. ^h Jer. 28: 15-17; Rev. 19: 20. ⁱ 1 John, 4: 1-3. ^j Isa. 41: 22, 23; Jer. 28: 9. ^k Prov. 20: 2.}

15. *A Prophet*; referring to Jesus Christ. Ver. 18, 19; Acts 3: 22, 23.

16. *Thou desiredst*; Ex. 20: 19; Heb. 12: 19.

19. *Require it of him*; call him to account and punish him for his neglect.

22. *Speaketh in the name of the Lord*; pretends to do it, and to foretell future events.

INSTRUCTIONS.

5. Often, and in a variety of ways, the Lord shows that while it is not his will that his ministers should be rich, or engage in worldly business for gain, it is his will that they should receive a support for themselves and their families, and devote themselves cheerfully and faithfully to their appropriate work.

A. M. 2563.
B. C. 1461.

CHAPTER XIX.

1 The cities of refuge. 4 The privilege thereof for the manslayer. 14 The landmark is not to be removed 15 Two witnesses at the least. 16 The punishment of a false witness.

WHEN ^athe LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou ^asuccceedest them, and dwellest in their cities, and in their houses;

2 Thou shalt separate ^bthree cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this *is* the ease of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbor ignorantly, whom he hated not [†]in time past;

5 As when a man goeth into the wood with his neighbor to hew wood, and his hand feteleth a stroke with the axe to cut down the tree, and the [‡]head slippeth from the [§]helve, and ^{||}lighteth upon his neighbor, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and ^{*}slay him; whereas he *was* not worthy of death, inasmuch as he hated him not [†]in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God ^cenlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised^d to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou

add^e three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

11 ¶ But if any man hate his neighbor, and lie in wait for him, and rise up against him, and smite him [‡]mortally that he die, and fleeth into one of these cities;

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt* of innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbor's [§]landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One ^bwitness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him [§]*that which is wrong*;

17 Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and behold, *if* the witness *be* a false witness, and hath testified falsely against his brother;

19 Then [†]shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

^a chap. 12: 29. ^b Heb. *inheritest, or possessest.* ^c chap. 4: 41, 42. ^d Ex. 23: 13. ^e Num. 33: 10, etc.; Josh. 24: 27. [†] Heb. *from yesterday the third day.* [‡] Heb. *iron.* [§] Heb. *wood.* ^{||} Heb. *judeth.* ^{*} Heb. *smite him in life.* [†] Heb. *from yesterday the*

third day. ^c Ex. 34: 24. ^d Gen. 15: 18-21. ^e Joshua 20: 7, 8. [†] Gen. 9: 6; Exodus 21: 12, etc.; Prov. 28: 17. [‡] Heb. *in life.* [§] Hosea 5: 10. ^{||} 2 Cor. 13: 1. [¶] Or, *falling away.* [†] Proverbs 19: 5, 9; Dan. 6: 24.

12. Pretended intercourse with evil spirits, and all seeking of information or any good from those who pretend to have such intercourse, are an abomination in the sight of God.

18. Moses was in various respects an eminent type of Christ, especially in acting as mediator between God and the people, and making known to them his will.

19. If he who rejected the testimony of Moses and despised his law, died without mercy, of how much sorer punishment will he be thought worthy who rejects the testimony of Christ and despises his commands? Heb. 10: 28, 29.

22. God has given to men, in the holy Scriptures, the means of judging, and by these they are bound to judge whether those who profess to speak in his name, do or do not declare his truth. Acts 17: 11.

CHAPTER XIX.

2. *Separate three cities;* to be cities of refuge on the west side of Jordan, as he already had done on the east side. Chap. 4: 41-43.

12. *Deliver him into the hand of the avenger;* after he had been proved guilty of murder.

13. *Shall not pity him;* in any such way as to prevent his execution.

14. *Landmark;* that which showed the division line between the property of one man and another.

15. *One witness shall not rise;* a man shall not be condemned on the testimony of one witness only.

18. *Inquisition;* inquiry.

19. *Do unto him;* he shall receive the punishment which he sought to bring on another.

INSTRUCTIONS

7. Great care should be taken that men do not suffer for that of which they are not guilty.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity: ^abut life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER XX.

¹ The priest's exhortation to encourage the people to battle. ⁵ The officers' proclamation who are to be dismissed from the war. ¹⁰ How to use the cities that accept or refuse the proclamation of peace. ¹⁶ What cities must be devoted. ¹⁹ Trees of man's meat must not be destroyed in the siege.

WHEN thou goest out to battle against thine enemies, and seest ^bhorses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people.

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For ^cthe Lord your God is he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further

unto the people, and they shall say, ^{A. M. 2268} What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace^d unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the Lord thy God hath delivered it into thy hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16 But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing^e that breatheth:

17 But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God.

^a Lev. 24:19, 20. ^b Psalm 20:7. ^c Heb. he tender. ^d Heb. make haste. ^e Lev. 28:16. ^f Lev. 51:7, 8. ^g chap. 1:30; 3:22; Joshua 23:10; 2 Chron. 13:12; 32:7, 8. ^h Neh. 12:27; Psalm 50, title. ⁱ Heb. made it common. ^j Lev. 19:33, 35. ^k chap. 21:5. ^l chap. 28:30. ^m Judges 7:3. ⁿ Numbers 32:9. ^o Heb. melt.

^p Heb. to be in the head of the people. ^q 2 Samuel, 20:19, 22. ^r Lev. 25:44, 46. ^s Num. 31:7, 9. ^t Josh. 8:2. ^u Heb. spoil. ^v Joshua 22:8. ^w chap. 7:1-4; Numbers 21:2, 3, 35; Joshua 11:14. ^x chap. 12:30, 31; Exodus 23:34; Psa. 106:34-40; 1 Cor. 15:33.

13. If men are proved to be guilty of murder, no pity or compassion should save them from the punishment which God requires to be inflicted on them.

14. Every attempt of men to appropriate to themselves what belongs to others is a sin against God, and exposes those who are guilty of it to his wrath.

21. Few crimes are more offensive to God than bearing false witness; and whether false accusers meet due punishment or not in this world, continuing impenitent they will not escape it in the world to come.

CHAPTER XX.

1. Thine enemies; foreign nations who should make war upon the Israelites, or against whom God should call the Israelites to make war. Ver. 4, 15.

5. Dedicated it; by acknowledging the goodness of God in giving it, feasting on the bounties of his providence, and seeking his blessing.

7. Betrothed a wife; engaged to marry her.

8. Return unto his house; to free the army from all who were unwilling to go into the battle.

10. Proclaim peace; propose terms of peace. Ver. 11.

13. Smite every male; this was directed by God as a punishment for their sins, and was designed so to weaken the nation that they would not be likely to make war upon the Israelites in future.

16. These people; the Canaanites, who were by God devoted to destruction, and whose land the Israelites were to possess.

A. M. 2553.
B. C. 1451.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (*for the tree of the field *is* man's life) †to employ them in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them ‡down; and thou shalt build bulwarks against the city that maketh war with thee, until it ‡be subdued.

CHAPTER XXI.

1 The expiation of an uncertain murder. 10 The usage of a captive taken to wife. 15 The first-born is not to be disinherited upon private affection. 18 A stubborn son is to be stoned to death. 22 The malefactor must not hang all night on a tree.

[F one be found slain in the land which L the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him;

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take a heifer, which hath not been wrought with, and which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.

5 And the priests the sons of Levi shall come near; for ^bthem the LORD thy God hath chosen to minister unto him, and to bless ^cin the name of the LORD; and by

their ^dword shall every ^dcontroversy and every stroke be *tried*:

6 And all the elders of that city, *that are* next unto the slain man, shall ^ewash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not ^finnocent blood ^gunto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put ^haway the *guilt* of innocent blood from among you, when thou shalt do *that which is right* in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thy hands, and thou hast taken them captive,

11 And seest among the captives a beautiful ⁱwoman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thy house: and she shall ^jshave her head, and ^kpare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her ^lfather and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not ^msell her at all for money, thou shalt not make merchandise of her, because thou hast humbled ⁿher.

* Or, for, O man, the tree of the field is to be employed in the siege. † Heb. to go from before thee. ‡ Jer. 6: 6. § Heb. come down. || 1 Chron. 23: 13. ¶ Numbers 6: 22-27. ‡ Heb. mouth. 4 chap. 17: 8-10. e Psalm 26: 9. Mat. 27: 24. f 2 Kings, 24: 1.

19. *Not destroy the trees*; the fruit-trees. *The tree—is man's life*; its fruit is the means of his support.

20. *Not trees for meat*; not fruit-trees.

INSTRUCTIONS.

1. Men should not go to war except when God requires it; and when he does, their dependence should be not on themselves or their fellow-men, but on him; and their object not their own gratification or aggrandizement, but the promotion of his glory and the highest good of mankind.

5. The Lord is disposed to gratify all the innocent and useful affections of men, and not to call them to arduous, self-denying, and dangerous duties, except when his glory and their good require it.

11. Peace, wherever it can consistently be maintained is desired by God, and should be by all men. Mat. 5: 9, 43-45; Rom. 12: 18; 14: 19; Heb. 12: 14.

15. As it is wicked to kill any human being unless God require it, so it is wicked to spare any

whom he requires to be slain. 1 Samuel. 15: 3, 8, 11, 23.

CHAPTER XXI.

4. *Eared*; ploughed. Gen. 45: 7.

6. *Shall wash their hands*; a profession of their innocence by actions. Ver. 7, 8.

9. *The guilt of innocent blood*; these transactions strikingly showed God's abhorrence of murder and the guilt of committing it, and were designed as a safeguard to human life.

12. *Pare her nails*; the word rendered pare signifies to make or dress, and may mean to let them grow, as persons did in mourning.

14. *Not sell her—for money*; conquerors were accustomed to sell those whom they took in war, but God in this case forbade the Israelites to do it; not to sanction as right in any case the practice here forbidden, but in some measure to lessen its evils while it continued; and open the way for it, under increasing light and love, to be ultimately done away.

15 ¶ If a man have two wives, one ^a beloved, and another ^b hated, and they have borne him children, *both* the beloved and the hated; and if the first-born son be hers that was hated;

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born ^c before the son of the hated, *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated for the first-born, by ^d giving him a double portion of all that ^e he hath: for he is the beginning of his strength; the ^f right of the first-born is his.

18 ¶ If a man have a stubborn and rebellious son, which will not ^g obey the voice of his father, or the voice of his mother, and *that*, when they have ^h chastened him, will not hearken unto them;

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the ⁱ elders of his city, This our son is stubborn and rebellious, he will not ^j obey our voice; *he is a* ^k glutton, and a drunkard.

21 And ^l all the men of his city shall stone him with stones, that he ^m die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin worthy ⁿ of death, and he be to be put to death, and thou hang him on a tree;

23 His ^o body shall not remain all night upon the tree, but thou shalt in any wise bury him that day: (for he that is hanged is ^p accursed of God;) that thy land be not defiled, ^q which the Lord thy God giveth thee for an inheritance.

^a Gen. 29:18, 30. ^b Gen. 29:31-33. ^c 1 Chr. 5:2: 26:10; 2 Chr. 11:21, 22. ^d 1 Chr. 5:1, 2. ^e Heb. *is found with him*. Gen. 49:3. ^f Gen. 25:31-34. ^g Ex. 20:12. ^h Prov. 13:24; 19:18. ⁱ chap. 25:7. ^j Prov. 26:17. ^k Prov. 19:26; 23:19-21. ^l A. Prov. 29:1. ^m chap.

15. *One beloved, and another hated*; this regulation did not imply that it was right for a man to have two wives, or to hate either; but, like the regulation ver. 14, was designed to lessen the evils of a wrong practice, while men were so ignorant, wicked, debased, and cruel as to continue it.

20. *Say unto the elders*; concerning their son, that and that only which was true.

21. *The men of his city shall stone him*; to show God's abhorrence of the son's conduct, and prevent others from imitating his example.

INSTRUCTIONS.

4. The great doctrine of atonement by the substitution of the death of the innocent for the guilty, is taught often, and in various ways, throughout the Bible, showing the great importance of the right understanding and use of this truth.

9. The guilt of murder rests upon every land in which it is committed, if proper measures are not taken to acquit the innocent and punish the guilty.

17. Though all wrong practices among the Israelites, on account of their wickedness and hardness of

CHAPTER XXII.

A. M. 2555.
B. C. 1461

1 Of humanity toward brethren. 5 The sex is to be distinguished by apparel. 6 The dam is not to be taken with her young ones. 8 The house must have battlements. 9 Confusion is to be avoided. 12 Fringes upon the vesture. 13 The punishment of him that slandereth his wife. 20, 22 Of adultery, 23 of rape, 24 and of fornication. 30 Incest.

¶ THOU ^a shalt not see thy brother's ox or his sheep go astray, and ^b hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ Thou ^c shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to ^d lift them up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are ^e abomination unto the Lord thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be young* ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} 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A. M. 2553.
B. C. 1451.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy ^aroof, that thou bring not blood upon thy house, if any man fall from thence.

9 ¶ Thou ^bshalt not sow thy vineyard with divers seeds: lest the ^cfruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ¶ Thou shalt not ^dplough with an ox and an ass together.

11 ¶ Thou ^eshalt not wear a garment of divers sorts, as of woollen and linen together.

12 ¶ Thou shalt make thee ^ffringes upon the four ^gquarters of thy vesture, wherewith thou coverest *thyself*.

13 ¶ If any man take a wife, and ^hgo in unto her, and hate her,

14 And give ⁱoccasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid;

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of the damsel's virginity* unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of my daughter's virginity*. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in a hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife: he ^jmay not put her away all his days.

20 But if this thing be true, *and the tokens of virginity be not found* for the damsel:

^a Isa. 22:11; Jer. 9:13; Mat. 10:27. ^b Lev. 19:19. ^c Heb. *fulness*. ^d 2 Cor. 6:14-16. ^e Lev. 19:19. ^f Numbers 15:38; Mat. 23:5. ^g Heb. *wings*. ^h Genesis 29:21. ⁱ 1 Tim. 5:14. ^j Mat. 19:8, 9. ^k Gen. 34:7; Judg. 20:6, 10; 2 Sam. 13:12, 13. ^l Lev. 21:9. ^m Lev. 20:10; Numbers 5:22-27.

8. A battlement for thy roof; a wall or railing around the roof, to keep persons from falling off; as their roofs were flat, and were often resorted to for air and exercise.

9-12. Divers sorts; these directions were designed to prevent the Israelites from imitating the heathen, and keep them a separate people.

13-21. Occasions of speech against her; these directions were designed to prevent unjust accusations, to protect the innocent, and punish the guilty.

22. They shall both of them die; this was on the ground that both were consenting to the wickedness.

INSTRUCTIONS.

2. The Old Testament as well as the New requires men to do to others as in like circumstances they ought to wish others to do to them.

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought follyⁱ in Israel, to ^jplay the whore in her father's house: so ^kshalt thou put evil away from among you.

22 ¶ If ^la man be found lying with a woman married to a husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is a virgin* be ^mbetrothed unto a husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath ⁿhumiliated his neighbor's wife: so ^othou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man ^pforce her, and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy of death*: for as when a man riseth against his neighbor, and slayeth him, even so is this matter:

27 For he found her in the field, *and the betrothed damsel cried*, and *there was none* to save her.

28 ¶ If a ^qman find a damsel *that is a virgin*, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

30 ¶ A ^rman shall not take his father's wife, nor ^sdiscover his father's skirt.

Ezekiel 23:45-48; John 8:5; Heb. 13:4. ^m Matthew 1:18, 19. ⁿ chap. 21:14. ^o ver. 21, 22; 1 Cor. 5:2, 13. ^p Or, *take strong hold of her*. 2 Sam. 13:14. ^q Exodus 22:16, 17. ^r chap. 27:6; Leviticus 18:8; 20:11. 1 Cor. 5:1-13. ^s Ruth 3:9; Ezekiel 16:8.

3. Things which others have lost, and which we find, are not ours if by using suitable means we can find the owner.

4. The law of God requires us to exercise compassion not only towards our fellow-men, but also towards animals in distress, and to make all proper efforts to relieve them.

5. All practices which tend to impurity of heart or of life, in ourselves or others, should be avoided.

6. The directions of God are suited to lessen, and should they be perfectly followed, to do away the selfishness and cruelty of the human heart, and lead it to delight in the happiness of the whole sensitive creation.

7. The manifestation of a kind and compassionate disposition is favorable to the continuance of life, prosperity, and happiness.

CHAPTER XXIII.

1 Who may or may not enter into the congregation.
 9 Uncleaness to be avoided in the host. 15 Of the
 fugitive servant. 17 Of filthiness. 18 Of abominable
 sacrifices. 19 Of usury. 21 Of vows. 21 Of
 trespasses.

II E that is ^awounded in the stones, or
 hath his privy member cut off, shall
 not enter into the congregation of the
 Lord.

2 A ^bbastard shall not enter into the
 congregation of the Lord; even to his
 tenth generation shall he not enter into
 the congregation of the Lord.

3 An ^cAmmonite or ^dMoabite shall not
 enter into the congregation of the Lord;
 even to their tenth generation shall they
 not enter into the congregation of the
 Lord for ever:

4 Because ^ethey met you not with bread
 and with water in the way, when ye came
 forth out of Egypt; and because they
 hired against thee ^fBalaam the son of Beor
 of Pethor of Mesopotamia, to curse thee.

5 Nevertheless, the Lord thy God would
 not hearken unto Balaam; but the Lord
 thy God ^gturned the curse into a blessing
 unto thee, because the Lord thy God loved
 thee.

6 Thou ^hshalt not seek their peace nor
 their prosperity all thy days for ever.

7 ⁱThou shalt not abhor an Edomite;
 for he is thy brother: thou shalt not abhor
 an Egyptian; because ^jthou wast a
 stranger in his land.

8 The children that are begotten of them
 shall ^kenter into the congregation of the
 Lord in their third generation.

9 ^lWhen the host goeth forth against
 thine enemies, then keep ^mthine from every
 wicked thing.

10 ⁿIf ^othere be among you any man,

^a Lev. 21: 17, 21; 22: 22-24. ^b Zech. 9: 6. ^c Neh. 13: 1, 2; Isa. 56: 3; Lam. 1: 10. ^d Ruth 4: 10, etc. ^e chap. 2: 29. ^f Num. 22: 5, etc. ^g Micah 5: 5. ^h Ezra 9: 12. ⁱ Heb. *good*. ^j Gen. 25: 24, 26; Obadiah 10, 12; Mal. 1: 2. ^k chap. 10: 19. ^l Exodus 22: 21; 23: 9; Lev. 19: 34. ^m Rom. 13: 29, 30; Eph. 2: 12. ⁿ Josh. 6: 18. ^o Lev. 15: 16. ^p Heb. *turneth toward*. ^q Lev. 15: 5.

8. Carelessness, as well as cruelty, is offensive to God and tends to bring numerous evils upon men. If others suffer through our neglect, we shall be held responsible at the divine tribunal.

9-12. Jehovah delights in harmony, propriety, decency, and order. Every thing contrary to these, and tending to corrupt the imagination, pervert the judgment, or deprave the heart, is offensive in his sight.

21. Marriage is an institution of God, established at the creation, and to continue to the end of time. Its obligations are most sacred, and those who violate them are exposed to his awful curse.

25. By the penalty which God under the Jewish dispensation affixed to adultery, he showed his deep and unchanging abhorrence of that crime, and the sore punishment which, without repentance, awaits the guilty in the future world.

CHAPTER XXIII.

1. *Not enter into the congregation of the Lord*; not be admitted to worship in the temple.

that is not clean by reason of un-^{A. M. 2550}
 cleanness that chanceth him by night,^{B. C. 1461.}
 then shall he go abroad out of the camp,
 he shall not come within the camp:

11 But it shall be, when evening ¹cometh
 on, he shall ²wash *himself* with water;
 and when the sun is down, he shall come
 into the camp *again*.

12 ³Thou shalt have a place also with-
 out the camp, whither thou shalt go forth
 abroad:

13 And thou shalt have a paddle upon
 thy weapon; and it shall be, when thou
 wilt ⁴ease thyself abroad, thou shalt dig
 therewith, and shalt turn back and cover
 that which cometh from thee:

14 For the Lord thy God ⁵walketh in
 the midst of thy camp, to deliver thee,
 and to give up thine enemies before thee;
 therefore shall thy camp be holy: that
 he see no ⁶unclean thing in thee, and
 turn away from thee.

15 ⁷Thou shalt not deliver unto his
 master ⁸the servant which is escaped
 from his master unto thee:

16 He shall dwell with thee, *even* among
 you, in that place which he shall choose
 in one of thy gates, where it ⁹liketh him
 best: thou ¹⁰shalt not oppress him.

17 ¹¹There shall be no ¹²whore of the
 daughters ¹³of Israel, nor a ¹⁴sodomite of
 the sons of Israel.

18 Thou shalt not bring the hire of a
 whore, or the price of a dog, into the house
 of the Lord thy God for any vow: for
 even both these *are* abomination unto the
 Lord thy God.

19 ¹⁵Thou ¹⁶shalt not lend upon usury
 to thy brother; usury of money, usury of
 victuals, usury of any thing that is lent
 upon usury:

¹ Heb. *sittest down*. ² Lev. 26: 12; 2 Cor. 6: 16. ³ Heb. *naked-
 ness of any thing*. ⁴ 1 Samuel 20: 15. ⁵ Heb. *is good for him*.
⁶ Exodus 22: 21. ⁷ Or, *sodomites*. Rom. 1: 26. ⁸ Lev. 19: 29.
⁹ Genesis 1: 1, 5. ¹⁰ 2 Kings, 23: 7; Rom. 1: 27, 28. ¹¹ Ex. 22: 25;
 Lev. 25: 35-37; Neh. 5: 2, 7; Psa. 135: 5; Ezek. 18: 8, 17; 22: 12;
 Luke 6: 34, 35.

This was designed to prevent Israelitish parents from mutilating their children, as was often done among the heathen.

3. *Ammonite—Moabite*; these nations bordered upon that part of Canaan which lay east of the Jordan.

7. *Brother*; relative, being descended like themselves from Abraham and Isaac.

8. *Shall enter into the congregation*; become entitled to all the privileges of an Israelite, if they embrace his religion.

9. *The host*; the army of Israel.

10-11. *Wash himself*; these regulations were designed to promote cleanliness and a conviction of the necessity of internal as well as external purity.

18. *The hire*; the wages of iniquity must not be offered to the Lord, as was done by the heathen.

19. *Usury*; interest. This was designed to inculcate and increase the habit of assisting and doing good to one another as the people of God.

A. M. 2553.
R. C. 1451.

20 Unto a ^astranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that ^bthe LORD thy God may bless thee in all that thou settest thy hand to in the land whither thou goest to possess it.

21 ¶ When thou shalt ^cvow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That ^dwhich is gone out of thy lips thou shalt keep and perform; *even* a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbor, then thou mayest pluck ^ethe ears with thy hand; but thou shalt not move a sickle unto thy neighbor's standing corn.

CHAPTER XXIV.

1 Of divorce. 5 A new married man goeth not to war. 6, 10 Of pledges. 7 Of manstealers. 8 Of leprosy. 14 The hire is to be given. 16 Of justice. 19 Of charity.

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found ^fsome uncleanness in her; then let him write her a bill of ^gdivorce-

^a chap. 15:3. ^b chap. 15:10; Lev. 19:34. ^c Numbers 30:2; Eccl. 5:1, 5. ^d Psa. 66:13, 14; 116:18. ^e Mat. 12:1. ^f Heb. *matter of nakedness*. ^g Heb. *cutting off*. ^h Matthew 5:31, 32.

21. *Eat grapes thy fill*; enough to satisfy present want. *Not put any in thy vessel*; to carry it away.

25. *Corn*; grain. Mat. 12:1, 2.

INSTRUCTIONS.

2. Every thing should be avoided by parents which tends to deprive children of any of the privileges and blessings of the people of God.

3. Sins committed by parents may, long after they are dead, entail great evils on their children—and sins committed by rulers, great evils on the people.

9-11. The individuals of an army, even when going forth to battle, are all, from the commander-in-chief to the lowest subaltern, sacredly bound to be holy in body and spirit; to indulge no feelings and allow no actions which shall not be pleasing to God and tend to fit them for the purity, the employments, and the bliss of heaven.

16. The oppression of servants, depriving them of their rights, or in any way injuring them, is forbidden by Jehovah.

18. The gains and the practices of iniquity are an abomination to the Lord; and no offerings are acceptable to him but those of honest, upright, believing, and affectionate hearts.

20. Proper compensation for the use of money or any other property is not in itself wrong; but we should kindly assist the poor, and as we have opportunity and ability do good to all, especially to

ment,^f and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife:

4 Her former husband, which sent her away, may not take her ^hagain to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the ⁱland to sin, which the LORD thy God giveth thee for an inheritance.

5 ¶ When ^ja man hath taken a new wife, he shall not go out to war, ^kneither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer^j up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

7 ¶ If ^la man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put ^mevil away from among you.

8 ¶ Take heed in the plague of ⁿleprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9 Remember what the LORD thy God

^g Jer. 3:1. ^h Lev. 18:25-28. ⁱ chap. 20:7. ^j Heb. *not any thing shall pass upon him*. ^k Prov. 5:18. ^l Ex. 21:16. ^m chap. 19:19. ⁿ Lev. chaps. 13, 14.

the friends of God and those who will use our kindness in honoring him.

23. What we promise, if it is not wicked or impracticable, we should be very careful to do; it is better not to promise, than to promise and not perform.

CHAPTER XXIV.

1-4. *Send her out of his house*; this was not a command, and it was a practice contrary to the original institution of marriage. God always abhorred it. But on account of the wickedness and hardness of their hearts it was for a time suffered, and regulations were adopted to lessen its evils. Mal. 2:14-16; Mat. 5:31, 32; 19:3-9; Mark 10:2-12.

5. *Free at home one year*; this was suited to increase and render more permanent conjugal affection, and thus render the family state more useful and happy.

6. *Nether*; lower. *A man's life*; that which was needful to prepare his food, and thus enable him to live. Each family then had a mill in their house, and ground their grain by hand. Ex. 11:5; Mat. 24:41.

7. *That thief shall die*; he that stole an ox was to restore double, but he that stole a man was to die; so much more wicked was it to steal a man than an ox. Ex. 21:16; 22:4.

8. *As I commanded*; Lev. chs. 13, 14.

did unto ^aMiriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost ^alend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 In ^bany case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless ^c thee: and it shall be ^drighteousness unto thee before the Lord thy God.

14 ¶ Thou shalt not oppress a hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it: for he *is* poor, and ^esetteth his heart upon it: lest he ^fcry against thee unto the Lord, and it be sin unto thee.

16 The ^gfathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, *nor* of the ^hfatherless; nor take a widow's raiment to pledge:

18 But ⁱthou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When ^jthou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thy hands.

^a Num. 12:10. ^b Heb. *lend the loan of any thing to*. ^c Ex. 22:26, 27. ^d Job 29:11-13; 31:19, 20; 2 Cor. 9:13, 14. ^e Gen. 15:16; Psa. 106:24; 112:9; Dan. 4:27; Job. 2:15-23. ^f Heb. *trifled his soul unto it*. ^g Psa. 25:1; Job. 4:1. ^h 2 Kings, 14:3-5; Jer. 31:24-30; Ezekiel 18:20. ⁱ Ex. 22:22-27; Prov. 22:2, 3; Jer. 22:3; Zech. 7:10. ^j Mal. 3:5. ^k chap. 16:12.

10. *Not go into his house*; lest he should take something as a pledge which the man could not well spare.

12. *Not sleep with his pledge*; it might be some covering which at night the poor man would need.

13. *It shall be righteousness*; doing what would be right; and when done with right motives, accepted of God.

15. *At his day*; at the close of his day's service, or the time he had agreed to work.

16. *Every man*; who commits crimes for which death is the prescribed penalty.

18. *Do this thing*; refrain from wronging the laborer, the stranger, the widow, or the fatherless.

20. *It*; what is left on the trees.

INSTRUCTIONS.

1. God, as civil ruler among the Jews, suffered, and in his providential government he now suffers, some things which are contrary to his moral law, which it is wicked for men to do, and which, if they do, will draw down upon them his curse.

20 When thou beatest thine olive-tree, thou shalt not ^ago over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean ^bit afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And ^cthou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAPTER XXV.

1 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising seed unto a brother. 11 Of the immodest woman. 13 Of unjust weights. 17 The memory of Amalek is to be blotted out.

¶ If there be a ^kcontroversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify ^lthe righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy to be ^mbeaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem ⁿvile unto thee.

4 ¶ Thou ^oshalt not muzzle the ox when he ^ptreadeth out the corn.

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her ^qhusband's ^rbrother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.

6 And it shall be, *that* the first-born which she beareth shall ^ssucceed in the

^a Lev. 19:9, 10; 23:22; Psa. 41:1. ^b Heb. *bought it after thee*. ^c 1 Cor. 18. ^d chap. 19:17; Ezekiel 41:24. ^e Chron. 19:8. ^f Prov. 17:15. ^g Mat. 10:17; Luke 12:48; 2 Cor. 11:24. ^h Job 18:3. ⁱ 1 Cor. 9:9. ^j Tim. 5:18. ^k Heb. *thresheth*. ^l Hosea 10:11. ^m Or, *next kinsman*. Gen. 38:8, 9; Ruth 1:12, 13. ⁿ Mat. 22:24. ^o Gen. 38:8.

5. Great care should be taken not to interrupt or weaken affection between man and wife, but it should by all proper means be cherished and perpetuated. Eph. 5:25-33.

6. Nothing should be taken from a poor man for debt which is needful to his subsistence.

15. The oppression of the poor, and withholding from hired laborers what is due to them, is an aggravated offence not only against them, but against God.

16. No criminal should be punished except for his own sins.

18. The kindness of God to us should lead us to be kind to others, especially to the poor, the stranger, the widow, and the fatherless.

CHAPTER XXV.

4. *Muzzle the ox*; to prevent his eating. The usual way of threshing grain at that time, was treading it out with oxen.

6. *Succeed—his brother*; to his inheritance, and to his name in the genealogical records.

A. M. 2553.
B. C. 1431. name of his brother *which* is ^a dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's* wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother:

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand, thine eye shall not pity her.

13 ¶ Thou shalt not have in thy bag divers[†] weights, a great and a small:

14 Thou shalt not have in thy house divers[‡] measures, a great and a small:

15 But^b thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For^c all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

^a Ruth 4:10, etc. * Or, next kinsman's. † Heb. a stone and a stone. ‡ Heb. an ephah and an ephah. b Lev. 19:35, 36; Prov. 11:1; Ezek. 45:10; Amos 8:5; Micah 6:11. c 1 Thess.

10. *Hath his shoe loosed*; is disgraced in view of the people.

13. *A great and a small*; so as to get more than just weight when he bought, and give less when he sold.

17. *What Amalek did*; Ex. 17:8; Num. 24:20.

19. *Blot out the remembrance*; utterly destroy them. 1 Sam. 15:1-3.

INSTRUCTIONS.

1. The acquitting of the guilty, and the condemning of the innocent, are both an abomination to the Lord.

4. The withholding of needful support and comfort even from oxen, is a sin against God; much more is the withholding of them from servants and other human beings who labor for our good, and especially from those who labor for our spiritual good. 1 Cor. 9:9-11; 1 Tim. 5:17, 18.

10. Various regulations were adopted by God to make the Israelites a peculiar people, and keep them separate from other nations. These regulations

18 How he met thee by the way, and smote^d the hindmost of thee, *even all that were* feeble behind thee, when thou wast faint and weary; and he ^efeared not God.

19 Therefore it shall be, ^fwhen the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, *that* thou shalt ^gblot out the remembrance of Amalek from under heaven; thou shalt not forget it.

CHAPTER XXVI.

¹ The confession of him that offereth the basket of first-fruits. ¹² The prayer of him that giveth his third year's tithes. ¹⁶ The covenant between God and the people.

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

2 That^h thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thy hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, ⁱA Syrian ready to perish^j was my father; and ^khe went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

4, 6. d Ex. 17:8, etc. e Psa. 36:1; Prov. 16:6. f 1 Sam. 15:3. g Ex. 17:14. h Ex. 23:19; Num. 18:13. i Hosea 12:12. j Gen. 43:1, 2. k Gen. 46:1, 6. l chap. 7:7.

were binding on them till the introduction of the gospel dispensation, when they were abolished, and the Jews freed from all obligations to observe them.

16. Strict honesty in buying and selling, and a sacred regard to what is just and right in all our dealings with men, are essential to acceptance with God.

18. Taking advantage of those who are in distress, and wronging such as have not power to protect themselves, is mean and wicked. Those who do it incur the wrath of God, and may expect to be visited with his curse.

CHAPTER XXVI.

2. *The place which—thy God shall choose*; as the place of his worship, and of the visible manifestation of his presence.

5. *A Syrian*; Padan-aram, where Jacob lived for more than twenty years, and which was the native place of his mother and his wives, was a part of Syria.

6 And the ^aEgyptians evil-entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD ^bheard our voice, and looked on our affliction, and our labor, and our oppression:

8 And the LORD brought us ^cforth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, ^dand with wonders:

9 And he hath brought us into this place, and hath given us this land, *even* a land that ^efloweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and ^fworship before the LORD thy God:

11 And thou shalt ^grejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thy house, thou, and the ^hLevite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the ⁱtithes of thine increase the third year, *which is the* ^jyear of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled:

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *my* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not ^ktransgressed thy commandments, neither have I ^lforgotten *them*.

14 I have not eaten thereof in my mourning, ^mneither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I

^a Ex. 1:11-14. ^b Ex. 3:8. ^c Ex. 12:37, 51; 13:3, 16. ^d chap. 1:23. ^e Ex. 3:8. ^f Prov. 3:9; 1 Cor. 10:31. ^g chap. 12:7, 12. ^h 11. ⁱ 1 Cor. 9:11. ^j 1 Lev. 27:30; Num. 18:24. ^k chap. 11:28, 29. ^l Ex. 18:21, 24. ^m Acts 21:16; 1 John 3:22. ⁿ 1 Psal. 119:141. ^o Lev. 7:20; 21:1, 11. Hosea 9:4. ^p 1 Isa.

12. *The year of tithing*: this was the second tithing, or the tithing of the remaining nine parts, after one tenth had been given to the Levites. Chap. 14:22-29.

13. *Hallowed things*: those which God required to be set apart for the Levites, for the poor, and for religious purposes.

14. *For the dead*: as was the custom of the heathen around them.

15. *Avouched*: affirmed, declared.

INSTRUCTIONS

3. However long the fulfilment of divine promises may be delayed, and however great the obstacles, they will in due time all be accomplished.

7. Those who are oppressed, and with humble, believing, and affectionate hearts, seek help from God, may expect that in due time he will deliver them.

have hearkened to the voice of the LORD thy God, *and* have done according to all that thou hast commanded me.

15 Look ^adown from thy holy habitation, from ^bheaven, and ^cbless thy people Israel, and the land which thou hast given us, as thou ^dswarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This ^eday the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thy heart, and with all thy soul.

17 Thou hast ^favouched the LORD this day to be thy God, and to walk in his ways, and to keep his ^gstatutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And ^hthe LORD hath avouched thee this day to be his ⁱpeculiar people, as he hath promised thee, and that *thou* shouldst ^jkeep all his commandments;

19 And to make thee ^khigh above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a ^lholy people unto the LORD thy God, as he hath spoken.

CHAPTER XXVII.

1 The people are commanded to write the law upon stones, 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 The curses pronounced on mount Ebal.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be, on the ^aday when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:

3 And ^bthou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth

^a 15. ^b 1 Isa. 65:1. ^c p Psal. 28:9; 15:18. ^d Heb. 6:13-18. ^e chap. 11:8. ^f Ex. 24:7; 2 Chron. 34:31; 1 Sam. 4:5; Zech. 13:9; 2 Cor. 8:15. ^g 1 Psal. 147:19, 20. ^h chap. 14:2; 28:9. ⁱ Ex. 19:5, 6; Titus 2:11. ^j 1 Psal. 119:6; Rom. 16:26. ^k 1 Psal. 148:13. ^l 1 Peter, 2:9. ^m Josh. 4:1, etc. ⁿ Josh. 8:32.

10. As God is the author of all our blessings, we should as such acknowledge him; and should honor him with our substance and with the first-fruits of all our increase. Prov. 3:9.

14. Obedience to the commands of God is a good preparation for seeking his favor with acceptance, and receiving his blessing on all our enjoyments.

16. As God gives to men, heart, soul, mind, strength, and all mercies, it is reasonable that they should be devoted to his service.

19. Devotion to God is the way to be truly great, noble, excellent, useful, and happy.

CHAPTER XXVII.

3. *This law*: supposed to be the law or declaration which follows. Ver. 14-26.

A. M. 2553.
B. C. 1451. thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount ^aEbal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron tool upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God:

7 And thou shalt offer peace-offerings, and shalt eat there, and ^brejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel: this ^cday thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal ^dto curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And the ^dLevites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed *be* the man that ^emaketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a ^fsecret

^a chap. 11: 29; Joshua 8: 30-33. ^b chap. 26: 10, 11. ^c chap. 26: 18. ^d Heb. for a cursing. ^e chap. 33: 10. ^f Ex. 20: 4, 23; Isa. 44: 9; Hosea 13: 2, 3. ^g 2 Kings, 17: 9, 10; Jeremiah 23: 24; Jer. 19: 3; Proverbs 30: 17. ^h chap. 19: 14. ⁱ Lev. 19: 14. ^j Ex. 22: 21, 24; Malachi 3: 5. ^k Lev. 18: 8; 20: 11; 1 Cor. 5: 1.

4. *Ebal*; Gen. 12: 6.

12. *Gerizim*; Gen. 12: 6. *Bless the people*; add their Amen in token of their concurrence, when the Levites should pronounce blessings on the obedient.

13. *To curse*; add their Amen when the Levites should pronounce curses on the disobedient. Ver. 14-26.

15. *Graven or molten image*, for the purpose of worshipping it. Ex. 20: 4-6.

16. *Setteth light*; disregards and dishonors. Ex. 20: 12.

17. *Landmark*; chap. 19: 14.

19. *Perverteth the judgement of*; commits injustice towards those mentioned.

INSTRUCTIONS.

3. All proper methods should be adopted to make the law of God familiar to all the people, and to set

place: and all the people shall answer and say, Amen.

16 Cursed *be* he that ^gsetteth light by his father or his mother: and all the people shall say, Amen.

17 Cursed *be* he that ^hremoveth his neighbor's landmark: and all the people shall say, Amen.

18 Cursed *be* he that maketh the ⁱblind to wander out of the way: and all the people shall say, Amen.

19 Cursed *be* he that ^jperverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 Cursed *be* he that ^klieth with his father's wife: because he uncovereth his father's skirt: and all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of ^lbeast: and all the people shall say, Amen.

22 Cursed *be* he that lieth with his ^msister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother-in-law: ⁿ and all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbor ^osecretly: and all the people shall say, Amen.

25 Cursed *be* he that taketh reward to slay ^pan innocent person: and all the people shall say, Amen.

26 Cursed *be* ^qhe that confirmeth not *all* the words of this law to do ^rthem: and all ^sthe people shall say, Amen.

CHAPTER XXVIII.

1 The blessings for obedience. 15 The curses for disobedience.

AND it shall come to pass, if ^tthou shalt hearken diligently unto the voice of the LORD thy God, to observe

1 Lev. 18: 23; 20: 15. ^m Lev. 18: 9; 20: 17. ⁿ Lev. 18: 17; 20: 14. ^o chap. 19: 11, 12; Ex. 21: 12-14. ^p Ex. 23: 7, 8; Prov. 1: 11-19; Ezekiel 22: 12. ^q chap. 28: 15, etc.; Psalm 119: 21; Gal. 3: 10. ^r Rom. 10: 5. ^s Jer. 11: 3-5; Romans 3: 19. ^t Exodus 15: 26; Lev. 26: 3, etc.

before them the motives which God has revealed to induce them to keep it.

10. Whenever God makes any his peculiar people, he lays them under special obligations to obey him; and if they do not, they incur peculiar guilt and expose themselves to an aggravated punishment. Chap. 28: 14-68.

15. By adding their solemn Amen to what is uttered, people profess to believe its truth. If it is a curse, they acknowledge its justice; and if a blessing, their desire to receive it.

26. All the revelations and declarations of God are suited to deter men from transgression, and persuade them to obedience, showing that he has no pleasure in the death of the wicked, but great pleasure in their turning from their wickedness that they may live. Chap. 28; Ezek. 33: 11; Luke 15: 10.

and to do all his commandments which I command thee this day, that the LORD thy God will set thee on ^ahigh above all nations of the earth:

2 And all these blessings shall come on thee, and ^bovertake thee, if ^cthou shalt hearken unto the voice of the LORD thy God.

3 Blessed ^dshalt thou be in the city, and blessed ^eshalt thou be in the field.

4 Blessed ^fshall be ^gthe fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed ^hshall be thy basket and thy store.*

6 Blessed ⁱshalt thou be when thou ^jcomest in, and blessed ^kshalt thou be when thou goest out.

7 The LORD shall cause ^lthine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and ^mflee before thee seven ways.

8 The LORD shall ⁿcommand the blessing upon thee in thy ^ostorehouses, and in all that thou settest thy hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall ^pestablish thee a holy people unto himself, as he hath ^qsworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all ^rpeople of the earth shall see that thou art ^scalled by the name of the LORD; and they shall be ^tafraid of thee.

11 And ^uthe LORD shall make thee plentiful ^vin goods, in the fruit of thy ^wbody, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the ^xrain unto thy land in his season, and to bless all the work of thy hand: and thou shalt ^ylend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do ^zthem:

14 And ^athou shalt not go aside ^bfrom any of the words which I command thee this day, to the ^cright hand, or to the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, if thou wilt ^dnot hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall ^ecome upon thee, and overtake thee:

16 Cursed ^fshalt thou be in the city, and cursed ^gshalt thou be in the field.

17 Cursed ^hshall be thy basket and thy store.

18 Cursed ⁱshall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed ^jshall thou be when thou comest in, and cursed ^kshalt thou be when thou goest out.

20 The LORD shall send upon thee cursing, ^lvexation, and ^mrebuke, in all that thou settest thy hand unto ⁿfor to ^odo, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the ^ppestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ^qsword, and with blasting,* and with mildew; and they shall pursue thee until thou perish.

23 And ^rthy heaven that is over thy head shall be brass, and the earth that is under thee ^sshall be iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon ^tthee, until thou be destroyed.

25 The LORD shall cause thee to be smitten* before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be ^uremoved ^vinto all the kingdoms of the earth.

26 And thy ^wcarcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray ^xthem away.

* a chap. 26, 19. b ver. 15, 45. c 1 Tim. 1, 8. d Gen. 29:5; Psa. 128:1-4. e chap. 7, 13; Gen. 13:25. f Psa. 107:38; 127:3. g Or, *plough, or kneeling trough*. h Psa. 121:6. i 2 Sam. 22:38-41. j Josh. 8:22; 2 Chron. 14:9, 15. k Lev. 25:21. l Or, *burn*. m Psa. 77:5; 2 Thess. 3:3; 1 Peter, 5:10. n Ex. 19, 5, 6. o 1 Mal. 3:12. p Dan. 9:18, 19. q chap. 11:25; 1 Chron. 14:17. r Prov. 10:22.

† Or, *for good*. ‡ Heb, *belly*. § Jer. 12:23. ¶ chap. 15:6. * Lev. 9:11, 15. x ch. 5:32. y Isa. 30:21. z Lev. 26:14, etc. a Lam. 2:17. b Mal. 2:2. c Isa. 28:19. d Isa. 30:17. e Heb, *which thou wouldst do*. f 1 Sam. 11:20. g Jer. 14:13. h Jer. 21:10. i Amos 4, 9, 10. j Or, *drought*. k Jer. 14:1-6. l ver. 12, Job 18:15-21. m ch. 32:30. n Heb, *for removing*. o Jer. 15:4. p Psa. 79:2; Jer. 7:33.

CHAPTER XXVIII.

2. *These blessings;* ver. 3-14.

7. *Seven;* used for many.

10. *Called;* Jehovah's people.

23. *Be brass, and—iron;* the heaven would not

give any more rain than if it were brass, nor the earth yield any more fruit than if it were iron.

26. *Thy carcass shall be meat;* many of their dead bodies would be left unburied. *Fray;* frighten, scare.

A. M. 2563.
B. C. 1451.

27 The LORD will smite thee with the botch of Egypt, and with the ^aemerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and ^bastonishment of heart:

29 And thou shalt ^cgrope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

30 Thou shalt ^dbetroth a wife, and another man shall lie with her: thou shalt build ^ea house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not ^fgather the grapes thereof.

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not ^gbe restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy ^hsons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thy hand.

33 The ⁱfruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the ^jsole of thy foot unto the top of thy head.

36 The LORD shall ^kbring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a ^lbyword, among all nations whither the LORD shall lead thee.

38 Thou shalt carry much ^mseed out into the field, and shalt gather but little in: for the ⁿlocust shall consume it.

39 Thou shalt plant vineyards, and dress them, but shalt neither drink of the

wine, nor gather the grapes; for the worms^o shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

41 Thou shalt beget sons and daughters, but ^pthou shalt not enjoy them; for ^qthey shall go into captivity.

42 All thy trees and fruit of thy land shall the locust ^rconsume.

43 The ^sstranger that is within thee shall get up above thee very high; and thou shalt come down very low.

44 He ^tshall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover all these ^ucurses shall come upon thee, and thou shalt pursue thee, and overtake thee, till ^vthou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign^w and for a wonder, and upon thy seed for ever.

47 Because thou ^xservedst not the LORD thy God with joyfulness, and with gladness of heart, for the ^yabundance of all things;

48 Therefore ^zshalt thou serve thine enemies, which the LORD shall send against thee, in ^{aa}hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of ^{ab}iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a ^{ac}nation against thee from far, from the end of the earth, as ^{ad}swift as the eagle flieth; a nation whose tongue thou shalt not ^{ae}understand:

50 A nation ^{af}of fierce countenance, which shall not ^{ag}regard the person of the old, nor show favor to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall ^{ah}besiege thee in all thy gates, until thy high and fenced walls

^a Ex. 9: 9, 11: 1 Samuel, 5: 6, 12. ^b Jer. 1: 9. ^c Job 5: 14; 1-sa. 59: 10. ^d Jer. 8: 10. ^e Amos 5: 11: Micah 6: 15. ^f Heb. profane, or use it as common meat, as chap. 20: 6. ^g Heb. return. ^h 2 Chron. 29: 9. ⁱ Jer. 9: 36, 37: Jer. 5: 17. ^j Isaiah 1: 6. ^k 2 Chron. 36: 17. ^l Psal. 44: 14. ^m Micah 6: 15: Haggai 1: 6. ⁿ Joel 1: 4. ^o Amos 7: 1, 2. ^p Heb. they shall not be thine. ^q 2 Kings, 24: 14: Lam. 1: 5. ^r Or, possess. ^s Judg. 2: 11-15.

^t ver. 12, 13. ^u ver. 15. ^v 2 Kings, 17: 20. ^w Ezekiel 14: 8; 1 Cor. 10: 11. ^x Neh. 9: 35-37. ^y chap. 32: 15. ^z 2 Chron. 12: 8; Jer. 5: 19; Ezekiel 17: 3, 7, 12. ^{aa} Lam. 5: 2-6. ^{ab} Jer. 28: 14. ^{ac} Jer. 5: 15: 6: 22, 23. ^{ad} Lam. 4: 19. ^{ae} Heb. hear. ^{af} Heb. strong of face. Prov. 7: 13: Eccl. 8: 1: Dan. 8: 23. ^{ag} 2 Chron. 36: 17: Isa. 47: 6. ^{ah} 2 Kings, 25: 1-4; Isa. 1: 7: 62: 8.

27. Botch; painful ulcers. Ver. 35.

32. No might; no power to escape the evils or to prevent them.

40. Cast his fruit; they would drop off unripe.

42. Thy trees; their leaves.

46. For ever; so long as they should continue as a people to transgress his commands.

48. A yoke of iron; afflict them with grievous bondage.

49. Swift as the eagle; rapid in their conquests.

come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee

^a 2 Kings, 6:28, 29; Jer. 19:9; Lam. 2:20; 4:10. ^b Heb. belly. ^c Chap. 15:9; Mat. 20:15. ^d Chap. 13:6; Micah 7:5. ^e Deuter. 10:16. ^f 1st. 49:15. ^g ver. 53. ^h Neh. 9:5; Psa. 72:13. ⁱ Psa. 111:9. ^j Ex. 6:2, 3; Psa. 83:18. ^k Ex. 20:2; Psa. 50:7. ^l Isa. 41:10.

57. *She shall eat them*: Josephus' Wars of the Jews, b. 5, c. 10, s. 3; b. 6, c. 2, s. 1.

63. *Plucked from off the land*: they were by the Romans carried off from their land and scattered among all nations; and were forbidden again to come within sight of Jerusalem.

68. *Ye shall be sold—and no man shall buy you*: many were sold unto perpetual bondage, and many more were offered for sale for whom their conquerors could not find a market, so great were their numbers; and multitudes were slain or left to perish. See Josephus, Patrick, Basnage, Newton, Keith, etc.

INSTRUCTIONS.

2. No tongue can express or finite mind conceive
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all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude: because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thy heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

^a Dan. 9:12. ^b Chap. 7:15. ^c Heb. cause to ascend. ^d 1. Neh. 7:4. ^e Isa. 1:9. ^f m. Neh. 9:23. ^g chap. 30:9; Jer. 32:4. ^h Prov. 1:26. ⁱ Isa. 1:24. ^j Jer. 16:13; 60:17; Ezek. 11:16, 17. ^k Amos 9:4. ^l Job 7:4. ^m Hosea 8:13; 9:3. ⁿ Chap. 17:16.

the number, greatness, variety, richness, or duration of the blessings which flow from obeying God.

15. The miseries comprehended in the curses which flow from continued disobedience to God, as much surpass all finite conception as the blessings which flow from his favor.

21. As all the elements are under the control of God, he can at any time arm them against his foes and pursue them with wrath till they perish.

28. Diseases of body and mind are God's servants. They go and come at his bidding, and fasten their deadly fangs on such as he commissions them to torment and destroy.

32. Few calamities are more dreadful than to see the misery of children, and be unable to help them.

A. M. 2553.
H. C. 1431.

CHAPTER XXIX.

1 Moses exhorteth them to obedience, by the memory of the works they have seen. 10 All are presented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickedness. 29 Secret things belong unto God.

THESE are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he ^amade with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD ^bdid before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great ^ctemptations which thine eyes have seen, the signs, and those great miraacles:

4 Yet the LORD hath not given you a heart^d to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your ^eclothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot:

6 Ye have not ^featen bread, neither have ye ^gdrunk wine or strong drink; that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon^h the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 Keepⁱ therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day ^jall of you before the LORD your God; your captains of

your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the ^khewer^k of thy wood unto the drawer of thy water:

12 That thou shouldest ^{*}enter into covenant with the LORD thy God, and into his ^loath, which the LORD thy God maketh with thee this day:

13 That he may ^mestablish thee to-day for a people unto himself, and *that* he may be unto thee a God, as he hath ⁿsaid unto thee, and as he hath sworn unto thy fathers, to ^oAbraham, to ^pIsaac, and to Jacob.^q

14 Neither with you only do I make this covenant and this oath;

15 But ^rwith *him* that standeth here with us this day before the LORD our God, and also with *him* that is not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by:

17 And ye have seen their abominations, and their ^sidols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth ^tgall^a and wormwood:^q

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the ^uimagination of my heart, to add ^vdrunkenness^u to thirst:

28:9. n Ex. 6:7. o Gen. 17:7. p Gen. 26:3, 4. q Gen. 28:13-15. r Acts 2:39. s Heb. *dungy* gods. t Heb. *rosk*; or, a *poisonous herb*. u Acts 8:23. v Heb. 12:15. w Or, *stubbornness*. Jer. 3:17; 7:24. || Heb. *the drunken to the thirsty*. u Isa. 50:1; Rom. 2:5.

and glory of God, and the supreme blessedness of loving, believing, and obeying him. This perception no one has without receiving it from God. The great body of the Israelites did not feel their need of this, did not seek it, nor desire it, nor obtain it. They rebelled against God, and nearly all who when they came out of Egypt were over twenty years old, died in the wilderness.

5. *Your clothes—thy shoe*; these God so provided and preserved as to keep them from want.

6. *Not eaten bread, neither—drunk wine*; they lived on manna, and drank water from the rock.

12. *Enter into covenant*; by engaging to obey him; on the fulfilment of which engagements he promised to bless them.

14. *Neither with you only*; God made this covenant not only with them, but with their posterity and with all who should obey him. Heb. 6:13-20.

18. *Gall*; a bitter, poisonous herb.

19. *Bless himself in his heart*; promise himself blessedness in sin.

a chap. 5:2, 3. b Ex. 8-12. c chap. 4:34. d Isa. 6:9, 10; 63:17; John 8:43. e chap. 8:4. f Rev. 16:15; Psa. 78:24, 25. g 1 Cor. 9:25. h Num. 21:25. i Josh. 1:7, 8. j 2 Chron. 25:16; 34:29-32; Neh. 8:2. k Josh. 9:21, 27. l Heb. *pass*. m Neh. 10:29. n chap.

45. What renders calamities vastly more dreadful is, a conviction that we by our own wickedness have occasioned them.

57. The horrors of famine can be but faintly conceived; and if the sufferings occasioned by sin are so great in this world, what must they be in the world to come?

67. The history of the Jews for eighteen hundred years is an illustration of the truth of the predictions contained in this chapter, and conclusively proves that in uttering them Moses spoke by the direction, and under the guidance of the Holy Ghost.

CHAPTER XXIX.

1. *The covenant*; the declarations of God with regard to the duty of the Israelites, his blessings on the obedient, and his curses on the disobedient. *In Horeb*; Ex. 19:3-5; 24:2-8.

2. *Ye have seen*; many of the older ones had seen, and the rest had heard.

4. *Perceive*; the spiritual beauty, excellence,

20 The LORD will not spare him, but then the ^aanger of the LORD and his jealousy^b shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot ^cout his name from under heaven.

21 And the LORD shall ^dseparate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that ^eare written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which^f the LORD hath laid upon it;

23 And that the whole land thereof is brimstone, and ^gsalt, and burning, that it is not sown, nor ^hbeareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD ⁱoverthrew in his anger and in his wrath:

24 Even all nations shall say, ^bWherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they

knew not, and ¹whom he had not given^j unto them: A. M. 2563.
B. C. 1441.

27 And ¹the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD ²rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The ³secret things belong unto the LORD our God: but those things which are ⁴revealed belong unto us and to our children for ever, that *we* may do all the words of this law.

CHAPTER XXX.

1 Great mercies promised unto the repentant. 11 The commandment is manifest. 15 Death and life are set before them.

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind^m among all the nations, whither the LORD thy God hath driven thee,

2 And shalt ⁿreturn unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and ^ogather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If ^pany of thine be driven out from the outmost parts of heaven, from thence

^a Psal. 71:1. ^b Psal. 79:5. ^c chap. 9:14. ^d Ezek. 14:7, 8. ^e Mat. 23:34. ^f Heb. *is written*. ^g Heb. *whoewith the Lord hath made it sick*. ^h Jer. 17:6. ⁱ Zeph. 2:9. ^j Psal. 107:34. ^k Gen. 19:24. ^l Jer. 30:16. ^m 1 Kings, 9:8, 9; Jer. 22:8, 9. ⁿ Or, *who had not*

20. *Blot out his name*; destroy him.

22. *That land*; the land of Canaan.

23. *Brimstone, and salt*; utterly barren.

24. *This great anger*; of God against Canaan in turning it from fertility to barrenness, and visiting its inhabitants with such awful calamities.

26. *Whom he had not given*; who had not done and could not do any thing for them.

29. *Secret things*; things not revealed, and which we do not and need not know. *Things—revealed*; those which God makes known, or has given us the means of knowing, and which we need to know.

INSTRUCTIONS.

4. So long as men continue to neglect what they know to be right and do what they know to be wrong, God will not give them hearts to perceive his spiritual glory, or to enjoy his infinite love.

9. A faithful survey of the past dealings of God with us and our friends, is well adapted to lead us to do his will, and thus to secure all needed good.

12. The course taken by parents deeply affects their children for both worlds, and may be a means of their salvation or destruction.

15. Apostasies from God begin in the heart, and in order to escape destruction men must with all diligence keep their hearts in the love of God, with them believe unto righteousness, and from them make profession of their faith and love to salvation.

19. For a man to think that he shall be happy in a course of sinning, or can continue in it and escape destruction, is one of the surest ways to ruin.

23. The past and present state of Palestine, as well as of the Jews its ancient inhabitants, is a fulfilment of the word of God by Moses, uttered and recorded more than three thousand years ago; and a proof that none of his declarations will fail, but all in due time come to pass.

28. Men of various nations, characters, and countries now say, concerning the Jews and the land of Canaan, what Moses here predicted that they would say; and thus show that he was inspired by Him who sees the end from the beginning, and can describe things thousands of years before, with as much accuracy as after they have taken place.

29. God gives us the means of knowing all that we need to know; and for us to strive or wish to know what we cannot, ought not, and need not know, is foolish, hurtful, and wicked. The more content we are without such knowledge the better; while, by the revelation of God, to know him in such a manner as to love and obey him, is the whole of man's duty, excellence, blessedness, and glory.

CHAPTER XXX.

1. *These things*; things mentioned in the previous chapters.

A. M. 2555.
B. C. 1461.

will the LORD thy God gather thee, and from thence will he fetch thee :

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thy heart, and the heart of thy seed, to love the LORD thy God with all thy heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine ^aenemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous ^bin every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again ^crejoice over thee for good, as he rejoiced over thy fathers;

10 If thou shalt ^dhearken unto the voice of the LORD thy God, to ^ekeep his commandments and his statutes *which are written in this book of the law, and if thou turn unto the LORD thy God with all thy heart, and with all thy soul.*

11 ¶ For this commandment which I command thee this day, it is not ^fhidden from thee, neither is it far off.

12 It is ^gnot in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 ^aIsaiah 14: 1-27; ^bObadiah 10; ^cchap. 28: 11; ^dchap. 3: 17; ^e1 Pet. 3: 22; ^f1 Cor. 7: 19; ^g1 ver. 2; ^hLam. 3: 40, 41; ⁱEzek. 33: 11, etc.; ^jPsa. 147: 19; ^kIsa. 45: 19; ^lRomans 10: 6, etc.; ^m1 ver. 1, 19; chap. 11: 26; ⁿMatthew 22: 37, 38; ^oJohn 14: 21.

6. *Circumcise thy heart*; turn it from the love and practice of sin to the love and practice of holiness. *Mayest live*; live a life of holiness and prosperity on earth and of blessedness and glory in heaven. Rom. 2: 29; Col. 2: 11-13.

11. *Not hidden—neither is it far off*; not difficult, but easy to be understood. What was wanted was humble, docile, obedient, and affectionate hearts. Rom. 10: 6-11; 2 Tim. 3: 14-17.

15. *Life and good*; temporal and eternal, to be obtained as the gracious gift of God, by obeying him. *Death and evil*; which they would bring upon themselves by disobeying him. Ver. 16-18.

19. *Choose life*; by choosing to obey God, and thus obtain it. Ver. 20.

INSTRUCTIONS.

3. However great or long continued the calamities which any suffer in this world on account of their sins, if they think upon their ways, repent, and turn heartily to the Lord, he will forgive them

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, ⁱI have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love ^jthe LORD thy God, to walk in his ways, and to keep his ^kcommandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thy ^lheart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I ^mdenounce unto you this day, that ye shall surely perish, *and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.*

19 I ⁿcall ^oheaven and ^pearth to record this day against you, *that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:*

20 That thou mayest love the LORD thy God, *and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy ^qlife, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

CHAPTER XXXI.

1 Moses encourageth the people. 7 He encourageth Joshua. 9 He delivereth the law unto the priests to read it in the seventh year to the people. 11 God giveth a charge to Joshua, 19 and a song to testify against the people. 21 Moses delivereth the book of the law to the Levites to keep. 25 He maketh a protestation to the elders.

AND Moses went and spake these words unto all Israel.

1 Prov. 14: 14; ^mchap. 8: 19; ⁿchap. 4: 26; 31: 28; ^ochap. 32: 17; ^pIsaiah 1: 2; ^qJer. 2: 12, 13; ^rJer. 22: 29; ^sMicah 6: 1, 2; ^tq Psa. 27: 1; 30: 5; ^uJohn 11: 25; ^vActs 17: 28.

and bestow upon them freely, for Christ's sake, rich and lasting blessings. Proverbs 1: 23; Isa. 55: 7.

6-10. When men turn heartily to the Lord, it is because he by his Spirit turns them. Jer. 31: 18. Of the necessity of this turning, circumcision under the Old Testament was a sign. Hence the reason why to love the Lord and to keep his commandments is spoken of as the circumcision of the heart. Ver. 6; Rom. 2: 28, 29.

14. The way of salvation revealed in the Old Testament is the same as that revealed in the New. Hence Paul, in describing it, employed the language used by Moses, and to persuade men to embrace it, reasoned with them out of the Old Testament scriptures.

19. To be saved, men must choose to obey God; and what is most efficacious in leading them to do this, will do the most towards their salvation. Josh. 24: 15; Prov. 1: 29.

a. M. 2263. b. G. 1461. 22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swore unto them: and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be ^athere for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been ^brebellious against the Lord; and how much more after my death?

28 ¶ Gather ^cunto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and ^dcall heaven and earth to record against them.

29 For I know that after my death ye will utterly ^ecorrupt yourselves, and turn aside from the way which I have commanded you; and ^fevil will befall you in the latter days; because ye will do evil in

the sight of the Lord, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAPTER XXXII.

1 Moses' song, which setteth forth God's mercy and vengeance. 46 He exhortheth them to set their hearts upon it. 48 God sendeth him up to mount Nebo, to see the land, and die.

GIVE ^aear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall ^bdrop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the Lord: ^cascribe ye greatness unto our God.

4 *He is the ^dRock*, his work is ^eperfect: for all his ^fways are judgment: a God of truth^m and without iniquity, just and right is he.

5 They ^ghave corrupted themselves, their spot[†] is not the spot of his children: *they are a perverse and crooked generation.*

6 Do ye thus requite the Lord, O foolish people and unwise? is not he thy ^hfather that hath ⁱbought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of ^jmany generations: ask thy

m Psalm 92:15. * Heb. He hath corrupted to himself. † Or, that they are not his children, that is, their blot. n Ex. 15:16: 1 Corinthians 6:20. o chapter 28:64. ‡ Heb. generation and generation.

placed in the human heart; that without the constant keeping of God, however great its merities or trials, it will show itself to be deceitful above all things and desperately wicked; and that there is no hope for the cause of God and holiness on earth but in the riches of his grace.

CHAPTER XXXII.

1. *Give ear—hear*: this mode of address was designed to awaken attention, and impress on the hearers the importance of the subject.

2. *Drop as the rain*; be copious and refreshing. *Distil as the dew*; be gentle, penetrating, and efficacious.

3. *Publish the name*; proclaim those perfections by the manifestation of which God makes himself known. *Ascribe ye greatness unto our God*; treat him according to his true character.

4. *The Rock*: this is the first time God is called a rock, in the Bible. It expresses his durable and unchanging perfection, the safety of trusting in him, and reposing on him our hopes for eternity. Ver. 15, 18; Psa. 31:2, 3; Mat. 7:24, 25; 16:18. *Judgment*; just, and right.

5. *Not the spot of his children*; do not possess their character, nor appear as his people.

6. *Requite*; repay, recompense. *Thy father*; one who treated them as children. *Bought thee*; by delivering them from Egyptian bondage. *Made thee*; made them a great people. *Established thee*; as an independent nation, with a regular and good government.

7. *Remember the days of old*; what God has done for your ancestors, and through them, for you.

a 2 Kings, 22:8, etc. b Ex. 32:9. c Gen. 49:1, 2. d chap. 32:1. e Judges 2:19. f 2 Chron. 34:24. g chap. 30:19; Psalm 50:4. h Psalm 72:6; Isaiah 55:10, 11; Micah 5:7. i 1 Chron. 29:11; Rev. 7:11, 12. j Psalm 118:2. k Eccl. 3:14. l Daniel 4:37.

26. *A witness against thee*; when they should rebel against God.

INSTRUCTIONS.

2. As the limit of human life is set, the aged, even if they enjoy good health, must soon die; this they should feel, and endeavor so to live as to be prepared at any time to leave this world and enter heaven.

5. In destroying the Canaanites and taking possession of their country, the Israelites were only doing what God commanded them. Their example gives no authority to any nation to destroy another, take their country, or make war upon them, without a command from God.

8. With the presence and favor of God men may safely and properly undertake any service, however difficult, dangerous, or trying, to which he calls them.

13. The laws of God should be made known and be often inculcated upon all the people, young and old, rich and poor, bond and free, that all may understand them, and the reasons for obeying them which he has revealed.

18. God is perfectly acquainted with all the sins which any will ever commit; and their iniquities alone lead him ever to withdraw from them the manifestations of his favor.

21. Prosperity often leads men to forget God, turn from him, and draw down upon themselves his desolating judgments. But their own consciences will testify against them, and if they turn not to him will mar their enjoyments and ere long make them wretched.

29. A good man knows that no trust can safely be

father, and he will show thee; thy elders, and they will tell thee.

8 When the Most High ^adivided to the nations their inheritance, when he ^bseparated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For ^cthe Lord's portion is his people; Jacob is the ^dlot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness; he ^eled him about, he instructed him, he kept him as the ^fapple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh ^gthem, beareth them on her wings;

12 So the Lord alone did lead him, and there was no strange god with him.

13 He ^hmade him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey ⁱout of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 ¶ But ^jJeshurun waxed fat, and kicked; ^kthou art waxen fat, thou art grown thick, thou art covered with fatness; then he ^lforsook God which made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to ^mjealousy with strange gods, with abominations provoked they him to anger.

17 They ⁿsacrificed unto devils, ^onot to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock that begat thee thou art unmindful, and hast ^pforgotten God that formed thee.

19 And when the Lord saw it, he ^qabhorred them, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will ^rmove them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

22 For a ^sfire is kindled in mine anger, and ^tI shall burn unto the lowest hell, and shall ^uconsume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 They shall be burnt with hunger, and devoured with burning ^vheat, and with bitter destruction: I will also send the teeth ^wof beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror ^xwithin, shall ^ydestroy both the young man and the virgin, the suckling also with the man of gray hairs.

^a Acts 17:26. ^b Gen. 11:8. ^c Ex. 19:5. ^d Psa. 135:4. ^e Heb. cord. ^f Psa. 78:17; Eph. 1:18. ^g Or, compassed. ^h Zech. 2:8. ⁱ Isa. 63:9. ^j Isa. 58:14. ^k Psa. 81:16. ^l Isa. 44:2. ^m 1 Sam. 8:24; Acts 9:5. ⁿ Neh. 9:25, 26. ^o 1 Cor. 10:22. ^p 1 Cor. 10:20.

^q Or, which were not God. ver. 21. ^r Isa. 17:10. ^s Or, despised. ^t Rom. 10:19. ^u 1 Lam. 4:11. ^v Or, hath burned. ^w Or, hath consumed. ^x Zeph. 3:8. ^y Ezek. 5:16. ^z Heb. coals. ^{aa} Hab. 3:6. ^{ab} Ezek. 14:21. ^{ac} Heb. from the chambers. ^{ad} Heb. herewe.

8. He set the bounds of the people; so ordered events in his providence, when he divided the earth among the nations, that the Canaanites, who for their sins were to be destroyed, should inherit the land that was to be possessed by the Israelites; and thus prepare for them houses, cities, cultivated fields, and all needful things. According to the number of the children of Israel; a land just large and good enough for the best accommodation of the twelve tribes of Israel. Genesis 10:32; 11:9.

9. The Lord's portion; those whom he set apart especially for himself, treated as his peculiar treasure, and from whom he might rightfully expect a special revenue of glory. Jacob; his descendants.

10. Found him; entered into covenant with them, and consecrated them as his people. Chap. 8:11-18. Led him about; Num. 33:3-19.

11. An eagle stirreth up her nest; when her young ones are large enough to fly. Fluttereth over her young; to show them how to use their wings. Spreadeth abroad her wings; to protect her young, assist them in flying, and if need be carry them, as a parent would a feeble or weary child.

12. So the Lord; excited his people to leave

their bondage in Egypt, and protected and assisted them on their way to the promised land. No strange god with him; none had assisted the Israelites or bestowed upon them any blessings except Jehovah.

13. Ride on the high places; expressive of their prosperity. Honey out of the rock, and oil; from the most rocky parts of the country, where these things would abound.

14. The breed of Bashan—the fat of kidneys—the pure blood; the best kind of the things mentioned.

15. Jeshurun; a name for Israel, meaning, upright.

16. Provoked him to jealousy; greatly offended him.

17. New gods; lately made or adopted as objects of worship.

19. His sons, and—his daughters; by birth and privileges. Yet they rebelled against him. Isa. 1:2-4.

20. Faith; faithfulness, fidelity.

21. Provoked them to anger; by casting them off, and bringing Gentiles into their place, as his peculiar people. Rom. 10:19; 11:11-36.

22. Burn unto the lowest hell; he would sink them into the lowest depths of misery.

A. M. 2552. **B. C. 1461.** 26 I said, I would *scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, *Our hand is high, and the Lord hath not done all this.

28 For they are a nation void of counsel, neither is there any understanding in them.

29 Oh ^b that they were wise, *that they understood this, that they would consider their latter end!*

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had ^csold them, and the Lord had shut them up?

31 For ^dtheir rock is not as our Rock, even our ^eenemies themselves *being* judges.

32 For their vine is ^fof the ^gvine of ^hSodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

33 Their wine is the ⁱpoison of dragons, and the cruel venom of ^jasps.

34 Is not this ^klaid up in store with me, and sealed up among my treasures?

35 To ^kme *belongeth* vengeance, and recompense; their ^lfoot shall slide in *due* time: for the day of their calamity is at hand,^m and the things that shall come upon them make haste.

36 For the Lord shall judge his people, and ⁿrepent himself for his servants, when he seeth that *their* ^opower is gone, and *there is none* shut up, or left.

37 And he shall say, Where are their gods, *their rock in whom they trusted,*

38 Which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them ^prise up and help you, and be ^qyour protection.

39 See now that ^rI, *even I, am* he, and *there is no god with me:* ^sI kill, and I make alive; I wound, and I heal: neither is *there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering ^tsword, and my hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine ^uarrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives from the beginning of revenges upon the enemy.

43 Rejoice,^v O ye nations, *with his people:* for he will ^wavenge the blood of his servants, and will render vengeance to his adversaries, and ^xwill be merciful unto his land, and to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and ^yHoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, ^zSet your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it is not a vain thing for you; because it is your ^{aa}life: and through this thing ye shall prolong *your* days in the

^a Isaiah 63:16. * Or, Our high hand, and not the Lord, hath done. ^b Psal. 81:13. ^c Isa. 50:1. ^d 1 Sam. 2:2. ^e 1 Sam. 4:8. ^f Or, worse than. ^g Jer. 2:21. ^h Isaiah 1:10. ⁱ Psalm 58:4. ^j Rom. 3:12. ^k Jer. 2:22. ^l Rom. 2:5. ^m Heb. 10:30. ⁿ Jer. 13:16. ^o 2 Peter, 2:3. ^p Judges 10:15, 16. ^q Heb. hand.

^r Judges 10:14. ^s Heb. a hiding for you. ^t Isa. 45:5, 18, 22. ^u Psal. 68:20. ^v Rev. 1:17, 18. ^w Ezek. 21:9-15. ^x Psalm 45:5. ^y Or, Sing ye; or, Praise his people, ye nations. ^z Rev. 19:2. ^{aa} Psal. 85:1. ^{ab} Or, Judgment. ^{ac} Proverbs 3:1-4; Ezekiel 40:4. ^{ad} Lev. 18:5; Prov. 4:22.

26. *Make the remembrance of them to cease;* he would utterly destroy them as a people, were it not that greater evils would result, and less good be accomplished, than by keeping them, as he is now doing, distinct, with a view when they shall repent and turn to him, of bringing them again into his church and adopting them, with all believing Gentiles, as his people.

27. *Our hand is high;* our high, strong hand, and not Jehovah, hath done this.

28. *Void of counsel;* they did not so understand their true interests as to take the way to secure them, but took that which ruined them. Mat. 27:25; Luke 13:31, 35.

29. *Consider their latter end;* in such a manner as to shun the course that will make it wretched, and take the course that will make it blessed. Ch. 30:19.

30. *One chase a thousand;* if obedient, they would be victorious over all their foes. *Their Rock;* Jehovah.

31. *Their rock;* the gods of the heathen. *Their vine;* the Israelites. *The vine of Sodom;* they were exceedingly wicked, like Sodom. *Their clusters are bitter;* their works were offensive.

33. *Venom of asps;* destructive to themselves and others.

34. *This;* the Lord's indignation against their sins.

36. *Judge his people, and repent himself for his servants;* turn from his fierce anger, and be merciful to them, when they shall feel that no one else can help them, and shall repent of their sins and turn to him.

37. *Their gods;* false gods in whom they had trusted.

38. *Eat the fat of their sacrifices;* idols to whom they had sacrificed. *Let them rise;* if they can; but they cannot, and there is no help but in Jehovah.

42. *Revenge upon the enemy;* judgments upon those who continue to rebel against Jehovah and oppress his people.

43. *With his people;* in their repentance and deliverance from their oppressors, and in their restoration again in due time to the privileges of his chosen and redeemed people. Zech. 12:10; Rom. 11:15.

47. *Your life;* that on which their continuance and prosperity would depend.

land, whither ye go over Jordan to possess it.

48 And the LORD spake unto Moses that selfsame day, saying,

49 Get^a thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother^b died in mount Hor, and was gathered unto his people:

51 Because ye^c trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye^d sanctified me not in the midst of the children of Israel.

52 Yet thou shalt^e see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

^a Num. 27:12, 13. ^b Num. 20:24-29. ^c Numbers 20:11, 12. ^d Or, strife at Kadesh. ^e Leviticus 10:3; Isa. 8:13. ^f Chap. 34:1-4. ^g Ex. 19:18, 20; Judges 6:4, 5; Hab. 3:3. ^h Psalm

144. *Abarim*; Num. 27:12-14.

50. *In mount Hor*; Num. 20:22-29.

51. *Meribah-Kadesh*; Num. 20:11-13.

INSTRUCTIONS.

1. The instructions of God through his inspired servants, as recorded in the Scriptures, are worthy of universal attention.

2. As the rain and the dew, so the truths of the Bible are perfectly adapted to produce their appropriate effects. Isa. 55:10-13.

4. Nothing could be added to or taken from the character of God, which would make it more perfect; and no change in his dealings could make them in any respect better.

5. Men are the authors of all their own wickedness, and they are wholly to blame for it. The more they have of it the more unlike they are to God, and the more guilty in his sight.

6. To live in sin, after all that God has done to deliver us from it, is the vilest and basest ingratitude, and exposes to the most fearful retribution.

8. The consideration that God thought kindly and graciously of us before we were born, and so ordered things that our wants of body and soul may all be supplied, is suited to impress our obligation to love and serve him, and to show our utter inexcusableness and great guilt if we neglect it.

11. God takes a variety of ways to influence men to work out their own salvation, and renders their efforts effectual to their mounting up on wings as eagles, going from strength to strength and holding on their way, till in heaven they stand, trophies of grace, perfect before God, to his infinite and everlasting joy. So should parents and ministers do, with regard to the young; and if in this they imitate the divine example, or are as true to parental instinct as the eagle, they may hope that the objects of their affection will much oftener fly upward towards heaven, and not downward towards hell. Chap. 6:7; Prov. 22:6.

12. The tenderness of God to his people, his unceasing care for them, and the variety and wisdom of the methods he takes to lead them to himself, demand their gratitude and renewed devotion to his service.

15. The facts that increasing prosperity so often occasions increasing wickedness, and that the more outward blessings God bestows upon a people the

CHAPTER XXXIII.

A. M. 2553.
B. C. 1461.

1 The majesty of God. 6 The blessings of the twelve tribes. 26 The excellency of Israel.

AND this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

3 Yea, he^b loved the people; all his saints are in thy^c hand: and they sat down at thy feet; every one shall^d receive of thy words.

4 Moses commanded us a law, even the inheritance of the congregation of Jacob.

5 And he was^e king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

6 ¶ Let^f Reuben live, and not die; and let not his men be few.

68:17. Gal. 3:19. 1 Or, fire of. h Hosea 11:1; 1 John. 4:19. i 1 Samuel. 2:9; Psalm 31:15; John 17:11-15. j 1 Thess. 1:6 k Ex. 18:16, 19. l Gen. 49:3, etc.

more they forget him and become worldly, proud, sensual, and devilish, are conclusive proofs of the awful wickedness of the human heart. Ver. 17, 18.

19. For those who have experienced most of God's goodness, and especially for his redeemed people to rebel against him, is peculiarly wicked, and he will pursue them with his indignation till they repent or perish.

29. God desires that men should consider what will be the end of their continuing in sin, and that they should turn from it and live. Ezek. 33:11; Mat. 23:37.

43. The mercy of God to those who repent, and the good which he bestows upon them, ought to occasion universal joy, and will give joy to all the good throughout the universe.

44. Instruction conveyed in poetry is often more impressive, more easily remembered, and more extensively useful, than when conveyed in prose. God has therefore manifested his wisdom and kindness in using it so much in the Bible.

46. To be benefited by God's communications, men must attend to them, treasure them up in their memories, and apply them to the regulation of their feelings, thoughts, words, and actions.

47. On the manner in which men treat the commands of God, and the book which contains them, depends their best good and that of their children, for this life and the life to come.

50. Death is always the fruit of sin. By one man sin entered, and death by sin. But to those who forsake sin and serve God, he turns it into a blessing. Often, as death approaches, the land of promise, the heavenly city, opens before them with a beauty, a grandeur, a glory which surpass all conception. Earth and its glories they joyfully relinquish, though to live on it were Christ; because to die and be with Christ, like Christ perfectly and for ever, is unspeakable gain. Phil. 1:21; 1 John, 3:2.

CHAPTER XXXIII.

2. *Sinai—Seir—Paran*; mountains by which the Israelites passed on their way from Egypt to Canaan. *Saints*; holy ones. Psa. 68:17.

5. *In Jeshurun*; among the Israelites. Chap. 32:15.

6. *Reuben*; his posterity; the tribe of Reuben.

A. M. 2255.
B. C. 1451. 7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him: and be thou a ^ahelp to him from his enemies.

8 ¶ And of Levi he said, *Let thy* ^bThummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him: neither ^cdid he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy ^dcovenant.

10 They shall teach Jacob thy judgments, and Israel thy law: ^ethey shall put incense ^fbefore thee, and ^gwhole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and ^haccept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the ⁱdew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun, and for the precious things put ^jforth by the ^kmoon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the ^lbush: let

the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His ^mglory is like the firstling of his bullock, and his horns are like the ⁿhorns of ^ounicorns: with them he shall ^ppush the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They ^qshall call the people unto the mountain; there they shall ^roffer sacrifices of righteousness: for ^sthey shall suck of the abundance of the seas, and of treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a ^tlion, and teareth the arm with the crown of the head.

21 And he provided the ^ufirst part for himself, because there, in a portion of the lawgiver, *was he* ^vseated: and he came with the heads of the people, he ^wexecuted the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan is a lion's whelp: he ^xshall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, ^ysatisfied with favor, and full with the blessing of the LORD, ^zpossess thou the west and the south.

24 ¶ And of Asher he said, *Let Asher be blessed* with children: let him be acceptable to his brethren, and let him dip his foot in ^{aa}oil.

25 Thy ^{ab}shoes shall be iron and brass: and as ^{ac}thy days, so shall thy strength *be*.

26 ¶ *There is none* ^{ad}like unto the God of Jeshurun, *who* ^{ae}rideth upon the heaven in thy help, and in his excellency on the sky.

^a Psa. 146:5. ^b Ex. 28:30. ^c Ex. 32:25-28. ^d Mal. 2:5-7. ^e Or, let them. ^f Exodus 30:7, 8. ^g Heb. at thy note. ^h Lev. 1:9, 17. ⁱ Psalm 51:19. ^j Job 42:8. ^k Ezek. 20:40, 41. ^l Gen. 27:28. ^m Or, thicket. ⁿ Heb. moon. ^o Ex. 3:2, 4. ^p 1 Chron. 5:11. ^q Psa. 92:10. ^r Heb. a unicorn. ^s Psa. 44:5. ^t Isa.

2:3. ^u Psa. 4:5. ^v Isa. 60:5, 16. ^w 1 Chron. 12:8. ^x Num. 32:1, etc. ^y Heb. ceiled. ^z Joshua 4:12, 13. ^{aa} Joshua 19:47. ^{ab} Psalm 26:8. ^{ac} Job 14. ^{ad} Jer. 31:14. ^{ae} Josh. 19:32, etc. ^{af} Job 29:6. ^{ag} Or, Under thy, chap. 8:9. ^{ah} Isa. 41:10; 1 Cor. 10:13. ^{ai} Jer. 10:6. ^{aj} Psa. 68:4, 33.

7. *Sufficient for him*; sufficient to overcome and protect him from his enemies.

8. *Thy Thummim—be with thy holy one*; the privilege of consulting the Lord for the people, and conducting public worship, should continue in the tribe of Levi. *Massah—Meribah*; Ex. 17:7.

9. *Not seen—acknowledge—nor knew his own children*; he did not spare his own relatives, or favor any who were guilty, but executed divine justice upon them. Ex. 32:26-29.

12. *By him*; the Lord. Jerusalem was in the tribe of Benjamin. *Between his shoulders*; by his side; they would be near the dwelling-place of God, who would shield and protect them.

14. *By the sun, and—the moon*; their influence in ripening the products of the earth.

16. *Him that dwelt in the bush*; Ex. 3:2-6.

17. *Horns of unicorns*; very strong. *Ephraim and—Manasseh*; the two tribes which descended from Joseph. Gen. 48:1, 17-19.

19. *Offer sacrifices of righteousness*; be especially conscientious and sincere in the worship of God.

21. *The first part for himself*; in the country which the Israelites first conquered, on the east of Jordan. *A portion of the lawgiver*; that which Moses, their lawgiver, assigned to them. *He came with the heads of the people*; went over Jordan with the rest of the Israelites and assisted them in the conquest of Canaan.

22. *Leap from Bashan*; Bashan was a country east of Jordan, between the mountains of Hermon and Gilead. From this country the Danites made successful warlike excursions. Josh. 19:47; Judg. 18:27-29.

23. *West and—south*; west and south of that which was conquered by the Danites.

25. *Shoes—iron and brass*; his prosperity would be not only great, but durable; and his mercies continue according to his wants.

27 The eternal God *is thy* ^arefuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee: and shall say, Destroy *them*.

28 Israel then shall dwell in ^bsafety alone: ^cthe fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy ^dart thou, O Israel: who *is* like unto thee, O people saved by the LORD, the ^eshield of thy help, and who *is* the ^fsword of thy excellency! and thine enemies shall be ^gfound liars unto thee; and thou shalt tread upon their high places.

CHAPTER XXXIV.

1 Moses from mount Nebo vieweth the land. 5 He dieth there. 6 His burial. 7 His age. 8 Thirty days' mourning for him. 9 Joshua succeedeth him. 10 The praise of Moses.

AND Moses went up from the plains of A Moab unto the mountain of Nebo, to the top of ¹Pisgah, that *is* over against Jericho: and the LORD showed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the LORD said unto him, This *is* the land which I ⁵swore unto Abraham,

^a Psa. 90: 1; Isa. 25: 4. ^b Jer. 23: 6. ^c Num. 20: 9. ^d Psa. 144: 15. ^e Psa. 115: 9-11. ^f Rev. 1: 16. ^g Or, *subdued*. ^h Or, *the hill*. ⁱ Genesis 12: 7. ^j chap. 3: 26, 27. ^k Jude 9. ^l Josh.

27. *The enemy*; the Canaanites.

28. *Alone*; not incorporated with other nations.

29. *Found liars*; be subdued, notwithstanding all their assertions and expectations to the contrary.

INSTRUCTIONS.

1. Ministers of God delight in proclaiming the blessings which will come on his people; and though in faithfulness they must point out the destruction that will come on the wicked, they do it with earnest desires that they may turn from their wicked ways and live.

7. Those who have God for their helper will at last triumph over all their foes.

12. It is a great blessing to enjoy religious privileges, and dwell near the house of the Lord; and those who delight in worshipping him on earth are preparing for the worship of heaven.

17. The fidelity of parents is often followed by rich and lasting blessings on their children.

19. Sacrifices of righteousness offered in love to God, will be rewarded with all needed abundance on earth, and with endless and inexhaustible treasures in heaven.

21. In executing just punishments on the wicked, when called to it by God, men may be acceptably serving him and securing his blessings.

23. For all temporal as well as spiritual favors, men are dependent on the blessing of the Lord.

25. The Lord communicates to those who trust in him, all which they need to secure in the end their highest good.

27. To have God for our refuge is the best security from fear, and the safest protection from danger.

unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but ^bthou shalt not go over thither.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no ¹man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* a hundred and twenty years old when he died: his ²eye was not dim, nor his ³natural force abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab ^kthirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the ¹spirit of wisdom; for ^mMoses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in ⁿIsrael like unto Moses, whom the LORD knew face to face,

11 In all the ^osigns and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,

12 And in all that ^pmighty hand, and in all the great terror which Moses showed in the sight of all Israel.

^{14: 10, 11.} ¹ Heb. *moisture fled*. ^k Num. 20: 29. ^l Dan. 6: 3. ^m Numbers 27: 18, 23. ⁿ chap. 18: 15, 18; Heb. 3: 5, 6. ^o chap. 4: 34. ^p chap. 7: 19.

CHAPTER XXXIV.

1. *Dan*; this was in the north part of the country. Judges 18: 29.

2. *Utmost sea*; the Mediterranean, forming the western boundary.

3. *Zoar*; near the southern boundary of Canaan.

6. *Beth-peor*; chap. 3: 29.

9. *Laid his hands upon him*; Num. 27: 18-23.

10. *Knew face to face*; conversed familiarly with him, as a man with his friend.

INSTRUCTIONS.

1. However long or faithfully the people of God may serve him, they must die. As they approach that momentous and solemn event, the Lord can and sometimes does give them such views of the glorious things which he has promised, as not only to take away fear, but to lead them in peace and with delight to yield up their spirit to him who gave it.

5. Though it is ordinarily a blessing, when called to die, to be surrounded with kind, sympathizing friends, yet if we die among strangers, or even alone, with no kind hand to smooth a pillow or wipe away a tear, God can so manifest himself, that without aid from creatures we shall be filled to overflowing with the fulness of God.

8. When friends, especially such as have been eminently useful, die, it is proper to mourn; but it should be with cheerful acquiescence in the will of God, deep loathing of sin the cause of death, and earnest prayer that all the living may be so saved from its power, that when absent from the body, they shall be present with the Lord.

THE BOOK OF JOSHUA.

A. M. 2553.
B. C. 1461.

CHAPTER I.

1 The Lord appointeth Joshua to succeed Moses. 3 The borders of the promised land. 5, 9 God promiseth to assist Joshua. 8 He giveth him instructions. 10 He prepareth the people to pass over Jordan. 12 Joshua putteth the two tribes and a half in mind of their promise to Moses. 16 They promise him fealty.

NOW after the ^adeath of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' ^bminister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 Every ^cplace that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the ^dwilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There ^eshall not any man be able to stand before thee all the days of thy life: ^fas I was with Moses, so I will be with thee: I ^gwill not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto ^hthis people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

7 Only ⁱbe thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from

^a Deut. 34:5. ^b Ex. 24:13. ^c Deut. 11:24. ^d Gen. 15:18; Num. 34:2-12. ^e Deut. 7:24. ^f 1 Chap. 3:7. ^g Deut. 31:6, 8. ^h Heb. 13:5. ⁱ Or, *thou shalt cause this people to inherit.* ^j Deut. 31:7, 23; Eph. 6:10; 2 Timothy, 2:1. ^k Or, *do wisely*

9. God is not dependent for the accomplishment of his work on any of his servants, but they are constantly and entirely dependent on him. He raises up one, fits him for his work, sustains him till it is accomplished, and then, in his own way and time, removes him. With equal ease he can raise up others and fit them for what remains to be done, so that not one jot or tittle of what he has promised shall fail, till all be accomplished.

10. Moses was an example of true greatness. The more we imitate him in meekness, humility, faith in God, courage, and perseverance in duty, the more free will be our access to God, and the greater our likeness to him; the more useful and blessed will be our life, the richer our prospect in death, and the more glorious our condition and inheritance in eternity.

CHAPTER I.

1. *Minister*: assistant, agent.

4. *The wilderness*; of Zin, on the south. *Lebanon*; on the north. *Euphrates*; on the east. *The great sea*; the Mediterranean, on the west.

it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt ⁱhave good success.

9 Have not I commanded ⁱthee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD ^kthy God is with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within ^lthree days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses the servant of the LORD commanded you, saying, ^mThe LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren ⁿarmed, all the mighty men of valor, and help them;

15 Until the LORD have given your brethren

Deut. 29:9. ^k Or, *do wisely*, ver. 7. ^l 1 Chron. 28:20; Haggai 2:4; Zech. 8:9. ^m 1 Gen. 28:15; Ps. 27:1; Jer. 1:8. ⁿ Psalm 46:7; Isaiah 43:1, 5. ^o 1 Chap. 3:2. ^p Chap. 22:1-4; Numbers 32:20-28. ^q Heb. *marshalled by five*. Ex. 13:18.

8. *This book of the law*; Deut. 17:18, 19; 31:26.

13. *Remember the word*; Num. 32:1-12.

INSTRUCTIONS.

2. When the servants of God die and enter into rest, those who survive should be aroused to increasing efforts to carry forward the good works which they had begun.

7. The highest and noblest courage is shown by the most faithful discharge of duty, and no real coward makes it his great object to obey the known will of God.

8. The grand means of inspiring and increasing true courage, is daily attention to the principles and precepts of the Bible, for the purpose of understanding and obeying them.

11. The certainty that God will bestow upon his people the blessings he has promised them, does not in the least lessen the necessity of their using all appointed means to obtain them.

18. Rebellion against rightful authority requiring what is right, is rebellion against God.

ren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrise.

16 ¶ And they answered Joshua, saying, All^a that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as ^bhe was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he ^cshall be put to death: only ^dbe strong and of a good courage.

CHAPTER II.

1 Rahab receiveth and concealeth the two spies sent from Shittim. 8 The covenant between her and them. 23 Their return and relation.

AND Joshua the son of Nun ^esent out of Shittim two men to ^fspy secretly, saying, Go view the land, even Jericho. And they went, and came into a harlot's house, named ^gRahab, and ^hlodged there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thy house: for they be come to search out all the country.

4 And ⁱthe woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*:

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out; whither the men went, I wot not: pursue after them quickly: for ye shall overtake them.

6 But ^jshe had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

^a Deut. 5: 27. ^b ver. 5: 1 Sam. 20: 13: 1 Kings, 1: 37. ^c Rom. 13: 1-5. ^d ver. 6, 7, 9. ^e 1 Cor. 16: 13. ^f Or, *had sent*. ^g Num. 13: 2. ^h Mat. 1: 5. ⁱ Heb. 11: 31. ^j Jas. 2: 25. ^k Heb. *lay*. ^l 2 Sam. 17: 19, 20. ^m Ex. 1: 15-21. ⁿ Gen. 25: 5. ^o Ex. 15: 15, 16. ^p 23: 27. ^q Deut. 2: 25; 11: 25. ^r Heb. *met*. ^s 1 Sam. 11: 16; 2 Sam. 17: 10. ^t Ex. 11: 21.

CHAPTER II.

1. *Sent*: had sent. *Shittim*: a place in the plains of Moab, a few miles east of the Jordan. Num. 25: 1.

4, 5. *Wist*: knew. *Wot*: know.

6. *Roofs of the house*: their roofs were flat, and were places often resorted to for air, meditation, and rest. Deut. 22: 8.

7. *The fords*: where they expected that the spies would cross over Jordan.

7 And the men pursued after them ^{A. M. 2233} the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. ^{P. C. 1451}

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your ⁱterror is fallen upon us, and that all the inhabitants of the land faint^j because of you.

10 For we have heard how the LORD dried^k up the water of the Red sea for you, when ye came out of Egypt; and what^l ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, our ^mhearts did melt, neither ⁿdid there remain any more courage in any man, because of you: for ^othe LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the LORD, since I have showed you kindness, that ye will also show kindness unto ^pmy father's house, and give me a true ^qtoken:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for^r yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly^s and truly with thee.

15 Then she ^tlet them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* ^ublameless of this thine oath which thou hast made us swear.

^k Num. 21: 21-35. ^l chap. 5: 1; 7: 5; Isa. 13: 7. ^m Heb. *rose up*. ⁿ Deut. 4: 39. ^o Gen. 24: 3, 9; 1 Sam. 20: 16, 17; Rom. 1: 31; 1 Tim. 5: 8. ^p ver. 18; Ex. 12: 13; Ezek. 9: 4-6. ^q Heb. *instead of you to die*. ^r Gen. 24: 49; Judg. 1: 24; 1 Sam. 20: 8. ^s Acts 9: 25. ^t Lev. 19: 11, 12; Num. 30: 2; 2 Sam. 21: 1, 2, 7.

9. *Faint*: are filled with terror. Deut. 11: 25.

12. *House*: family.

14. *Our life for yours*: may our life be taken if we do not save yours.

15. *She dwelt upon the wall*: so that from her window she could let the men down outside of the city wall.

17. *We will be blameless*: not under obligation to fulfil their engagement to her, unless she should do as they mentioned. Ver. 18.

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B. C. 1561.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and ^athou shalt ^{*}bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be on their ^bhead, his blood *shall be* with thee in the house, his blood *shall be* on our ^bhead, if *any* hand be upon him.

20 And if thou ^cutter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, ^dso be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly the LORD hath ^edelivered into our hands all the land; for even all the inhabitants of the country do ^ffaint because of us.

CHAPTER III.

1 Joshua cometh to Jordan. 2 The officers instruct the people for the passage. 7 The Lord encourageth Joshua. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

AND Joshua rose early in the morning; and they removed from ^gShittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers ^hwent through the host;

^a chap. 6: 23. ^b Heb. gather. ^c 1 Kings, 2: 32; Mat. 27: 25. ^d Proverbs 11: 13. ^e Mat. 7: 24. ^f chap. 21: 44; Exodus 23: 31. ^g Heb. melt. Verse 9. ^h chap. 2: 1. ⁱ chap. 1: 10, 11. ^j Num. 10: 33. ^k Deut. 31: 9, 25. ^l Ex. 19: 12. ^m Heb. since yesterday and the third day. ⁿ chap. 7: 13. ^o Ex. 19: 10, 11; Lev. 20: 7; Num. 11: 18; 1 Samuel, 16: 5; Job 1: 16; John 17: 19.

19. His blood shall be upon his head; his death will be his own fault.

INSTRUCTIONS.

9. The providences of God, as well as his word, often terrify the wicked; yet those terrors which do not lead them to repentance will do them no good, but will be forerunners of their destruction.

12. Kindness to the people of God, and assistance rendered to them for his sake, are well pleasing to him, and secure his blessing. Mat. 10: 41, 42; Heb. 11: 31.

11. We should be careful to promise only what is practicable and right, and when we make such promises, should conscientiously and faithfully fulfil them.

21. When God abandons a people on account

3 And they commanded the people, saying, When ye see the ^aark of the covenant of the LORD your God, and the ^bpriests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a ^cspace between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way ^dheretofore.

5 And ^eJoshua said unto the people, Sanctify yourselves: for to-morrow the LORD will do ^fwonders among you.

6 And Joshua spake unto the priests, saying, ^gTake up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to ^hmagnify thee in the sight of all Israel, that they may know that, as ⁱI was with Moses, *so* I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall ^jstand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living ^kGod *is* among you, and *that* he will without ^lfail ^mdrive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord ⁿof all the earth passeth over before you into Jordan.

12 Now therefore take you ^otwelve men out of the tribes of Israel, out of every tribe a man.

^a 1 Sam. 17: 51. ^b Num. 4: 15. ^c chap. 4: 14; 1 Chron. 24: 25; 2 Chron. 1: 1; Psa. 18: 35. ^d chap. 1: 5. ^e ver. 17. ^f Daniel 5: 26; Mat. 16: 16; 1 Thess. 1: 9. ^g chap. 21: 45. ^h Exodus 33: 2; Deut. 7: 1; Psalm 44: 2. ⁱ ver. 13; Isaiah 54: 5; Micah 4: 13; Zeck. 4: 14; 6: 5. ^j chap. 4: 2.

of their sins, all things conspire to work out their ruin.

CHAPTER III.

2. After three days; from the time mentioned, chap. 1: 10, 11.

4. Two thousand cubits; about one thousand yards, or two thirds of a mile.

5. Sanctify yourselves; Ex. 19: 10-14; Lev. 20: 7, 8; Num. 11: 18.

7. Magnify thee; show by miracle that he had appointed Joshua, and clothed him with authority as the leader of Israel. Chap. 4: 11.

10. Hereby; by what he would do in dividing the waters of Jordan. Ver. 16.

12. Twelve men; these were to be selected for a special purpose. Chap. 1: 2, 3.

13 And it shall come to pass, as ^asoon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall ^bstand upon a heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ^cark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the ^dfeet of the priests that bare the ark were dipped in the brim of the water, (for ^eJordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood *and* rose ^fup upon a heap very far from the city Adam, that is beside ^gZaretan; and those that came down toward the ^hsea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ^bground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

1 Twelve men are appointed to take twelve stones for a memorial out of Jordan. 9 Twelve other stones are set up in the midst of Jordan. 10, 19 The people pass over. 14 God magnifieth Joshua. 20 The twelve stones are pitched in Gilgal.

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, ⁱtwelve stones, and ye shall carry

them over with you, and leave them ^{A. M. 2555. B. C. 1461.} in the lodging-place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* ^jwhen your children ask *their fathers* in ^ktime to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, ^kThat the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a ^lmemorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up ^mtwelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark stood ⁿin the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark

^a ver. 15, 16. ^b Ps. 78:13. ^c Deut. 31:26; Jer. 3:16; Heb. 9:4. ^d ver. 15. ^e 1 Chron. 12:15; Jer. 12:5. ^f Ps. 114:3. ^g 1 Kings, 4:12, Zartanan. ^h 1 Kings, 7:46, Zartan. ⁱ Deut. 3:17. ^b Ex.

13. *Be cut off*; the waters below would separate from the waters above, leaving the channel of the river dry. Ver. 16.

15. *The time of harvest*; barley-harvest, which began in Abib, the first month of their ecclesiastical year, answering to a part of March and April. Chap. 1: 19.

INSTRUCTIONS.

1. They who are earnest, diligent, and persevering in the discharge of their appropriate duties, may expect to be rendered eminently useful, and advanced to distinguished honor and glory. Ver. 7.

3. To follow the directions of God as indicated by his word, his Spirit, and his providence, is the way of safety, happiness, and success.

5. Sanctification of body and spirit is a preparation for seeing the glory of God, and experiencing the manifestations of his power and grace.

10. However dark the path before us, God can

14:29. ⁱ Deut. 27:2. ^j ver. 21. ^k Ex. 13:14; Deut. 6:20; Ps. 44:1; 78:3, 8. ^l Heb. *to morrow*. ^m chap. 3:13, 16. ⁿ Num. 16:40; Ps. 111:4. ^o Ex. 24:12, 28:21; 1 Kings, 18:31. ^p chap. 3:13.

make it plain; and however great the difficulties in the way of duty, he can remove them, and cause us in obeying him to triumph.

13. Multitudes of things which are impossible with men are possible with God. It is therefore reasonable and a duty to believe whatever he declares, and show that belief by our conduct.

16. Whatever difficulties may be in the way of believing God, living and strong faith will overcome them; and those who exercise it will in due time see the complete fulfilment of his declarations.

CHAPTER IV.

4. *Prepared*; previously selected. Chap. 3:12.

6. *A sign*; a monument to commemorate the dividing of the river Jordan, and to transmit the knowledge of it to future generations. Ver. 7.

7. *For ever*; as long as the knowledge of this event should continue.

A. M. 2553.
B. C. 1461.

of the LORD passed over, and the priests, in the presence of the people.

12 And ^athe children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand ^aprepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD ^bmagnified Joshua in the sight of all Israel; and they feared him, as they ^cfeared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark ^dof the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted ^eup unto the dry land, that the waters of Jordan returned unto their place, and ^fflowed ^eover all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

20 And ^gthose twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, ^hWhen your children shall ask their fathers ⁱin time to come, saying, What *mean* these stones?

22 Then ye shall let your children know,

^a Num. 32: 20-29. ^b Or, *ready armed*. ^c chap. 3: 7. ^d Ex. 14: 31; 1 Sam. 12: 18; 1 Kings, 3: 28. ^e Ex. 25: 16, 21. ^f Heb. *plucked up*. ^g Heb. *went*. ^h chap. 3: 15. ⁱ ver. 8. ^j ver. 6. ^k Heb. *to-morrow*. ^l chap. 3: 17. ^m Exodus 14: 21. ⁿ 1 Kings,

14. *The Lord magnified Joshua*; by the manner in which he led the Israelites over the Jordan. Chap. 3: 7.

19. *The tenth day of the first month*; forty years, wanting five days, from the time they left Egypt, and on the day that the paschal lamb was to be set apart for sacrifice. Chap. 5: 10; Ex. 12: 3-42.

20. *Pitch*; put in a conspicuous place, so as to be easily seen.

23. *The Red sea*; Ex. 14: 21, 22.

INSTRUCTIONS.

3. All proper care should be taken to keep in mind the mercies of the Lord; and to transmit a knowledge of them to our children and all coming generations.

6. It is wisely ordered that children should be inquisitive. It opens the way to communicate instruction in a form most interesting and useful. Such opportunities should be diligently improved by parents and all intrusted with the education of the young.

10. When in obedience to God we have taken the place and engaged in the service which he has assigned us, we should patiently abide in it till he in his providence bids us leave it, and then we should

saying, Israel ^bcame over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did ^lto the Red sea, which he dried up from before us, until we were gone over:

24 That ^mall the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God ⁿfor ever.

CHAPTER V.

1 The Canaanites are afraid. 2 Joshua reneweth circumcision. 10 The passover is kept at Gilgal. 12 Manna ceaseth. 13 An angel appeareth to Joshua.

AND it came to pass, when all the kings ^aof the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, ^bwhich *were* by the sea, ^cheard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that ^dtheir heart melted, neither was there ^ea spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee sharp ^fknives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the ^ghill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: ^hAll the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised; but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

8: 42, 43; 2 Kings, 19: 19; Psa. 106: 8; Jer. 10: 6, 7; Dan. 4: 34, 35. ⁱ Heb. *all days*. ^j Num. 13: 29. ^k Ex. 15: 14, 15. ^l chap. 2: 9, 11; Psa. 48: 6; Ezek. 21: 7. ^m 1 Kings, 10: 5. ⁿ Or, *knives of flints*. Ex. 4: 25. ^o Or, *Gibeah-haurath*. ^p Num. 26: 64, 65.

go to any other place and engage in any other service to which he calls us.

12. The friends of God should remember that they belong to one family, and have one common cause. Most gladly therefore should each portion pursue the course which is best for the whole, and in so doing they will subserve their own best interests.

14. They who most heartily and faithfully follow the directions of God, will in due time be most highly honored. Mat. 19: 28.

18. What are called laws of nature, are stated modes of God's operation, which he can continue or change, as he sees best.

24. When God works wonders, they are not for any particular people or period merely, but for all people in all ages, and are designed and adapted to make known his character to the universe for ever.

CHAPTER V.

1. *The sea*; the Mediterranean.

2. *The second time*; not that any who had been circumcised were to be circumcised again, but those who had not been, were to be. Ver. 5-7.

6 For the children of Israel ^awalked forty years in the wilderness, till all the people ^bthat were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom ^bthe LORD sware that he would not show them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their ^cchildren, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when ^athey had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the ^dreproach of Egypt ^efrom off you. Wherefore the name of the place is called ^fGilgal unto this day.

10 ^g¶ And ^hthe children of Israel encamped in Gilgal, and kept the passover on the ⁱfourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched ^jcorn in the selfsame day.

12 ^k¶ And the ^lmanna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any ^mmore; but they did eat of the fruit of the land of Canaan that year.

13 ⁿ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a ^oman over against him with his ^psword drawn in his hand: and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?*

14 And he said, Nay; but as ^qcaptain

of the host of the LORD am I now ^rcome. And Joshua ^sfell on his face to the earth, and did worship, and said unto him, What ^tsaith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, ^uLoose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

CHAPTER VI.

1 Jericho is shut up. 2 God instructeth Joshua how to besiege it. 12 The city is compassed. 17 It must be accursed. 20 The walls fall down. 22 Rahab is saved. 26 The builder of Jericho is cursed.

NOW Jericho ^vwas straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, ^wI have given into thy hand Jericho, and the king ^xthereof, and the mighty men of valor.

3 And ye shall compass the city, all ^yye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven ^ztrumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the ^{aa}priests shall blow with the trumpets.

5 And it shall come to pass, ^{ab}that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall ^{ac}shout with a great shout; and the wall of the city shall fall down ^{ad}flat, and the people shall ascend up every man straight before him.

6 ^{ae}¶ And Joshua the son of Nun called the priests, and said unto them, ^{af}Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and ^{ag}compass the city, and let him that is armed pass on before the ark of the LORD.

^a Num. 14:33; Deut. 1:3; 2:7, 14; 8:4. ^b Psal. 95:10, 11; Heb. 3:11. ^c Num. 14:31; Deut. 1:34. ^d Heb. the people had made an end to be circumcised. ^e Gen. 34:14; 1 Sam. 17:26. ^f chap. 24:14. ^g Ezek. 20:7, 8; 24:3, 8. ^h That is, rolling. ⁱ chap. 4:19. ^j Ex. 12:6; Num. 9:15. ^k Heb. Ex. 16:35; Neh. 9:20. ^l Rev. 7:16, 17. ^m Gen. 32:24; Ex. 27:23. ⁿ Num. 22:29; 1 Chron. 21:27, 50.

^o Or, prince. Ex. 23:20; Dan. 10:13, 21; 12:1; Rev. 19:11-14. ^p Gen. 17:3; Num. 16:22. ^q 1 Sam. 3:9, 10; Isa. 6:8; Acts 9:6. ^r Ex. 3:5; Acts 7:33. ^s Heb. did shut up, and was shut up. ^t chap. 2:9, 24; 8:1. ^u Deut. 7:24; Judges 11:24. ^v Judg. 7:16, 22. ^w Num. 10:8. ^x 2 Chron. 20:21, 22. ^y 2 Chron. 13:14, 16. ^z Heb. under it. ^{aa} chap. 3:6. ^{ab} ver. 3.

8. *Whole*; healed.

9. *The reproach of Egypt*; the reproach of their having been bondmen in Egypt. God had removed by putting them in possession of the promised land. *Gilgal*; that is, rolling away.

10. *Fourteenth day*; just forty years from the time of their keeping it on the evening before their departure from Egypt. Ex. 12:6-11.

13. *A man*; one in the form and appearance of a man.

14. *Captain*; Heb. 2:10. *Did worship*; Mat. 4:10; Rev. 19:10.

15. *Loose thy shoe*; Ex. 3:5.

INSTRUCTIONS.

1. However much those who continue in sin may see of their own approaching ruin, they take no proper measures to escape it.

2. If under special and peculiar circumstances the ordinances of God have been for a time neglected.

ed, the earliest opportunity should be embraced to observe them, and thus to secure the benefits they are suited to impart.

3. Whatever be the circumstances of men, it is safe, wise, and best for them to obey God. He can protect them from all harm, or overrule what they may suffer for their high station.

6. By the dispensations of his providence, God fulfils the declarations of his word.

9. Reproach may for a season rest upon the people of God, but in due time it shall be done away, and they shall be crowned with honor and glory.

12. When one source of support ceases, God opens another, and instead of leaving his people destitute, he will abundantly supply them with all real good.

14. Jehovah, who took the form of man, is the Captain of salvation to his people. Those whom he saves worship him on earth, and will for ever worship him in heaven. Mat. 11:33; Acts 7:59; Rev. 5:8-14.

A. M. 2553.
B. C. 1461.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the *rearward ^acame after the ark, the ^bpriests going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any [†]noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took ^bup the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the LORD, the ^cpriests going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp. So they did six days.

15 And it came to pass on the ^cseventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, ^dShout; for the LORD hath given you the city.

17 ¶ And the city shall be [‡]accursed, even it, and all that ^eare therein, to the LORD: only Rahab the harlot shall live, she and all that ^eare with her in the house, because she ^hhid the messengers that we sent.

18 And ye, in any wise ^fkeep yourselves from the accursed thing, lest ye make your-

selves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and ^gtrouble it.

19 But all the silver, and gold, and vessels of brass and iron, ^hare ^hconsecrated unto the LORD: they shall come into the treasury ^hof the LORD.

20 So the people shouted when the ⁱpriests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the ⁱwall fell down flat,^h so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly ^jdestroyed all that ⁱwas in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye ^kswore unto her.

23 And the young men that were spies went in, and brought out Rahab, and ^lher father, and her mother, and her brethren, and all that she had: and they brought out all her ^mkindred, and left them without the camp of Israel.

24 And they ^mburnt the city with fire, and all that ⁱwas therein: only the ⁿsilver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved ^oRahab the harlot alive, and her father's household, and all that she had; and she dwelleth in ^pIsrael even unto this day: because ^qshe hid the messengers, which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured ^rthem at that time, saying, ^rCursed ^rbe the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest ^sson shall he set up the gates of it.

27 So the LORD was with ^sJoshua: and his fame was ^tnoised throughout all the country.

* Heb. gathering host. a Num. 10:25. † Heb. your voice to be heard. b verse 6; Deut. 31:25. c ver. 4. d ver. 5. ‡ Or, devoted. Lev. 27:28; Micah 4:13. e chap. 2:4. f chap. 7:1; Deut. 7:26; 13:17; 2 Cor. 6:17. g chapter 7:25. h Heb. holiness. i 1 Kings, 7:51. j ver. 5. k Heb. under it. l Deut.

7:2, 16; 20:16, 17; 1 Samuel, 15:3, 18; 1 Kings, 20:42; Psalm 137:8, 9; Jer. 48:10; Rev. 18:21. m chap. 2:11. n Heb. families. o Deut. 13:16. p ver. 19. q Judg. 1:24, 25. Heb. 11:31. r Matthew 1:5. s Jas. 2:25. t 1 Kings, 16:34. u Deut. 31:6.

CHAPTER VI.

8. *Before the Lord*; before the ark, the visible manifestation of his presence.

9. *The rearward*; the rest of the people, who were not armed.

17. *Accursed*; devoted to destruction.

19. *Into the treasury of the Lord*; to be employed in the service of the sanctuary and the support of public worship.

26. *Adjured them*; commanded them. Under

the penalty of a curse, not to build again the city of Jericho. *In his first-born, and in his youngest son*; this is supposed to mean, that all his sons would die while he was building the city; his first-born when he laid the foundation, and his youngest when he set up the gates. 1 Kings, 16:34.

INSTRUCTIONS.

1. If men continue in known transgression, they will bring themselves into difficulties and dangers from which they cannot escape.

CHAPTER VII.

1 The Israelites are smitten at Ai. 6 Joshua's complaint. 10 God instructeth him what to do. 16 Achan is taken by the lot. 19 His confession. 22 He and all he had are destroyed in the valley of Achor.

BUT the children of Israel committed a trespass^a in the accursed thing: for Achan,^b the son of Carmi, the son of Zabdi,^c the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let ²about two or three thousand men go up and smite Ai; and make not all the people to labor thither; for they are but few.

4 So there went up thither of the people about three thousand men; and they ^bfled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they ^cchased them from before the gate, even unto Shebarim, and smote them ^din the going down: wherefore the hearts of the people ^dmelted, and became as ^ewater.

6 ¶ And Joshua ^frent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put ^gdust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore ^hhast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their ⁱbacks before their enemies!

^a ver. 20, 21. ^b Achan. 1 Chron. 2:7. ^c Or, Zimri. 1 Chron. 2:6. ^d Heb. about two thousand men, or about three thousand men. ^e Lev. 26:17; Deut. 28:25. ^f Deut. 1:44. ^g Or, in Morad. ^h Lev. 26:36. ⁱ Psa. 22:14. ^j Gen. 37:29, 34. ^k 1 Sam. 4:12; 2 Sam. 1:12; 13:19; Neh. 9:1; Job 2:12. ^l Ex. 5:22; 2 Kings, 3:19. ^m Heb. necks. ⁿ Exodus 32:12;

5. God gives success to his people in such a way as to try their faith, and to show them that their victories come not from themselves, but from him alone.

10. Silence is often conducive to that serious meditation, and solemn reflection upon the character, works, and ways of God, which prepare his people to see his glory and experience his salvation.

14. Careful attention to the directions of God, and patient perseverance in following them, whether we see any immediate effects or not, is the highest wisdom, and the surest way of securing success.

19. The silver and gold and treasures of every description which men have accumulated, belong to the Lord, and he has a perfect right to the disposal of them.

21. The manner in which the Israelites passed over Jordan and took the city of Jericho, showed that while men obey God they have no good reason to distrust his willingness or his power to do for them all which they need.

9 For ^jthe Canaanites and all the inhabitants of the land shall hear ^kof it, and shall caviron us round, and cut ^loff our name from the earth: and what wilt thou do unto thy great ^mname?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore ⁿliest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I ^ocommanded them: for they have even ^ptaken of the accursed thing, and have also stolen, and ^qdissembled also, and they have put ^rit even among their own stuff.

12 Therefore ^sthe children of Israel could not stand before their enemies, but turned ^ttheir backs before their enemies, because they were ^uaccursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify ^vyourselves against to-morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought ^waccording to your tribes: and it shall be, that the tribe which the ^xLORD taketh shall come according to the families ^ythereof: and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought ^zfolly in ^aIsrael.

16 ¶ So Joshua rose up early in the morn-

Num. 14:13. ^k Deut. 32:26, 27; Psa. 83:4. ^l Ezek. 36:22, 23. ^m Heb. fallest. ⁿ chap. 6:17, 18. ^o verse 21. ^p Acts 5:1, 2. ^q Num. 14:45; Judg. 2:14. ^r chap. 6:18; Deut. 7:26; Baggar 2:13, 14. ^s chap. 3:5. ^t 1 Samuel, 10:19; 14:38-42. ^u Prov. 16:33; Jonah 1:7. ^v Or, wickedness. ^w Genesis 34:7; Judg. 20:6; 1 Sam. 26:21.

25. Faith in God meets his approbation, and secures, for those who exercise it, the richest blessings. Heb. 11:30, 31.

CHAPTER VII.

1. The children of Israel; one or more of them.
2. Ai; a city north-west of Jericho; the same as Hai. Gen. 12:8; 13:3.

5. Became as water; were utterly discouraged.
6. Put dust upon their heads; in token of deep distress.

9. What wilt thou do? how would God secure his honor as faithful to his promises and able to fulfil them.

11. Israel; some of them. Dissembled; acted deceitfully. Stuff; furniture, goods.

12. The accursed; those who had sinned in the matter referred to, ver. 11.

11. The Lord taketh; designates by lot, or in some other way.

A. M. 2553.
B. C. 1451. ing, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah: and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, ^aglory to the LORD God of Israel, and make ^bconfession unto him; and tell me now what thou hast done; hide it not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I ^csaw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a ^dwedge of gold of fifty shekels weight, then I ^edevoted them, and ^ftook them; and behold, they ^gare hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent; and behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid ^hthem out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and

his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled ⁱus? the LORD shall trouble thee this day. And all Israel ^jstoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they ^kraised over him a great heap of stones unto this day. So the LORD turned ^lfrom the fierceness of his anger. Wherefore the name of that place was called, The ^mvalley of ⁿAchor, unto this day.

CHAPTER VIII.

¹ God encourageth Joshua. ³ The stratagem whereby Ai was taken. ²⁹ The king thereof is hanged. ³⁰ Joshua buildeth an altar, ³² writeth the law on stones, ³³ propoundeth blessings and cursings.

AND the LORD said unto Joshua, Fear ^onot, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto ^pJericho and her king: only the ^qspoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valor, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall ^rlie in wait against the city,

^a 1 Sam. 6:5; Jer. 13:16. ^b Num. 5:6, 7; 2 Chron. 20:22; 33:12, 13; Ezra 10:9, 11; Psa. 32:5; 51:3; Jer. 3:12, 13; Dan. 9:4; Rom. 16:10; 1 John. 1:8-10. ^c Prov. 28:22. ^d Heb. tongue. ^e Hab. 2:9; Rom. 7:7; 1 Tim. 6:10; Jas. 1:15. ^f Micah 2:1.

19. Give—glory to the Lord; by confessing the truth.

26. Achor; meaning, trouble.

INSTRUCTIONS.

1. Sins known only to those who commit them and to God, may occasion calamities to a nation, and be the means of bringing many to an untimely grave.

3. Great prosperity often tempts men to be self-confident, and leads them to neglect those means which are essential to their continued success.

4. When men undertake plans in reliance on their own judgment or that of others, without inquiring of God, or seeking his direction, they will be likely to fail, and instead of success meet with speedy and sore disappointment.

5. Men are prone to go to extremes, and after being highly elated, to sink into despair.

7. In trouble we should humble ourselves on account of our sins, and implore pardoning mercy; especially inquiring why it is that God contendeth with us, and seeking to know his will, that we may do it.

9. When we truly desire the honor of God, and wish for success in our efforts that he may be glorified, our prayers will be accepted and answered in rich mercy.

11. The cause of all trouble is sin; and so long

^f Isaiah 29:15. ^g Heb. poured. ^h 1 Chron. 2:7; Heb. 12:15. ⁱ Deut. 17:5. ^j 1 Sam. 31:9. ^k 2 Samuel, 18:17. ^l Deut. 3:17. ^m 1 Chron. 14:10. ⁿ Hosea 2:15. ^o That is, trouble. ^p 1 Chron. 6:21. ^q Deut. 20:14. ^r Judg. 20:23. ^s That is,

as it is indulged, however secretly, we cannot expect deliverance, or the protection and blessing of God.

13. All iniquity is perfectly known to God, and it is a solemn thing to stand before him and have it brought to light and spread out before the sun.

15. The punishment which God sometimes brings upon the workers of iniquity here, is a premonition of the more dreadful woes which will come upon them hereafter.

18. The idea of keeping sin a secret is vain: those who commit it may be sure that sooner or later, their sin will find them out. Num. 32:23; Mat. 10:36.

21. I saw, I coveted, and I took, describes the course with regard to forbidden objects, of multitudes of transgressors; and their condition, when their sins are brought to light, is in total contrast to what they expected when they committed them. Prov. 13:15; Jas. 1:15.

25. There are cases where God requires transgressors to be put to death, and his anger will not be turned away from a people unless they execute this punishment. Gen. 9:6; Num. 35:16-21; Deut. 19:11-13.

CHAPTER VIII.

4. Ye shall lie in wait; either the whole or a part of them. Ver. 12.

even behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the ^afirst, that we will flee before them,

6 (For they will come out after us,) till we have ^{*}drawn them from the city: for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the Lord shall ye do. ^bSee, I have commanded you.

9 ¶ Joshua therefore sent them forth; and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And ^call the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side ^dof the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and their ^eliers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he ^fwist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left ^{A. M. 2553 B. C. 1551} in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the Lord said unto Joshua. Stretch ^gout the spear that *is* in thy hand toward Ai: for I will give it into thy hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ^hascended up to heaven, and they had no ⁱpower to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them: so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let ^jnone of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And *so it was*, that all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua ^kdrew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only ^lthe cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which he ^mcommanded Joshua.

28 And Joshua burnt ⁿAi, and made it a heap for ever, *even* a desolation unto this day.

29 And the ^oking of Ai he ^phanged on a tree until eventide: and as ^qsoon as the sun was down, Joshua commanded that they

^a chap. 7: 5. ^{*} Heb. pulled. ^b 2 Sam. 13: 28. ^c ver. 5. ^d Or, of Ai. ^e Heb. lying in wait, ver. 4. ^f Judg. 20: 34, etc.; Eccl. 9: 12; Isa. 19: 14, 13; 1 Thess. 5: 3. ^g Ex. 8: 5. ^h Gen. 14: 28.

Isaiah 34: 10. ⁱ Heb. hand. ^j Dent. 7: 2. ^k Ex. 17: 11, 12. ^l Numbers 31: 22, 26. ^m ver. 2. ⁿ Dent. 13: 16. ^o Psal. 110: 5. ^p chap. 10: 26, 27. ^q Dent. 21: 22, 23.

12. About five thousand; of those he had chosen, ver. 3, or in addition to that company.

16. All the people; the men of war. Ver. 21.

19. Set the city on fire; they burnt a part of

it; but the rest was not burnt till the spoil had been taken out and the inhabitants destroyed. Ver. 27, 28.

29. As the sun was down; Dent. 21: 22, 23.

A. M. 2553.
B. C. 1451.

should take his carcass down from the tree, and cast it at the entering of the gate of the city, and ^a raise thereon a great heap of stones, *that remaineth unto this day.*

30 ¶ Then Joshua built an altar unto the Lord God of Israel in mount ^b Ebal,

31 As Moses the servant of the Lord commanded the children of Israel, as it is written^c in the book of the law of Moses, an altar of whole stones, over which no man hath lifted up *any* iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

32 ¶ And ^d he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which ^e bare the ark of the covenant of the Lord, as well the ^f stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had ^g commanded before, that they should bless the people of Israel.

34 And afterward he ^h read all the words of the law, the ⁱ blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that ^j were conversant among them.

^a chap. 7: 26. ^b Deut. 27: 4-6. ^c Ex. 20: 25. ^d Deut. 27: 2, 3, 8. ^e Deut. 31: 9, 25; 1 Chron. 15: 11-15. ^f Deut. 31: 12. ^g Deut. 11: 29; 27: 12. ^h Deut. 31: 11; Neh. 8: 2, 3; 13: 1. ⁱ Lev. 25: 13, etc.; Deut. 27: 15-26; 28: 29; 30: 15-20. ^j Heb. *wealked*. ^k Num.

CHAPTER IX.

1 The kings combine against Israel. 3 The Gibeonites by craft obtain a league: 13 for which they are condemned to perpetual bondage.

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the ¹ great sea over against Lebanon, the ² Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*;

2 That they ¹ gathered themselves together, to fight with Joshua and with Israel, with one ² accord.

3 ¶ And when the inhabitants of ³ Gibeon ⁴ heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up:

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp^o at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites,^p Peradventure ye dwell among us; and how shall we make a ¹ league with you?

8 And they said unto Joshua, We *are* thy servants.^q And Joshua said unto them, Who *are* ye? and from whence come ye?

^{34: 6.} ^k Ex. 3: 17; 23: 23. ¹ 2 Chron. 20: 1, etc.; Psa. 81: 3, 5; Isa. 8: 9, 10; 54: 15. ² Heb. *month*. ³ chap. 10: 2. ⁴ chap. 6: 27. ^o chap. 5: 10. ^p chap. 11: 3. ^q Ex. 23: 32; Deut. 7: 27; Judg. 2: 2. ^r Deut. 20: 11; 2 Kings, 10: 5.

25. In punishing men for their sins, God uses such instruments as he sees best, and it was no more wrong for him to destroy the men of Ai by the hand of the Israelites, than it would have been to destroy them by pestilence, famine, or an earthquake.

29. Men of great influence, who have been leaders in transgression, will be distinguished in their punishment, and the righteous Judge will award to all who persevere in iniquity according to their works.

30. We should ever feel and acknowledge that all our blessings come through the atonement of Christ, and should engage in nothing which will unfit us to acknowledge and adore him.

35. The minds of all classes of people should be habitually directed to the will of God as revealed in the Scriptures, and all suitable means be perseveringly used to lead them to obey it.

CHAPTER IX.

1. *This side Jordan*: the west side, where the Israelites then were. *The great sea*: the Mediterranean.

3. *Gibeon*: a large city of the Hivites, a few miles north of Jerusalem. Chap. 10: 2.

4. *Wilily*: craftily, deceitfully. *Wine-bottles*: these were made of the skins of animals.

6. *A league*: an agreement not to destroy them.

9 And they said unto him, From a very far^a country thy servants are^b come, because of the name of the LORD thy God: for we have^c heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtarothe.

11 Wherefore^d our elders and all the inhabitants of our country spake to us, saying, Take victuals^e with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, were new: and behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And^f the men took of their victuals, and asked^g not counsel^h at the mouth of the LORD.

15 And Joshua madeⁱ peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto^j them.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbors, and that they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were^k Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had^l sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even

let them live,^a lest wrath be upon^b us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be^c hewers of wood and drawers of water unto all the congregation; as the princes^d had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us?

23 Now therefore ye are^e cursed, and there shall^f none of you be freed from being bondmen, and^g hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God^h commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were soreⁱ afraid of our lives because of you, and have done this thing.

25 And now, behold, we are in thy hand:^j as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua^k made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the^l place which he should choose.

CHAPTER X.

1 Five kings war against Gibeon. 6 Joshua rescueth it. 10 God fighteth against them with hailstones. 12 The sun and moon stand still at the word of Joshua. 16 The five kings are immured in a cave. 23 They are brought forth, 21 scornfully used, 26 and hanged. 28 Seven kings more are conquered. 43 Joshua returneth to Gilgal.

NOW it came to pass, when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had^a utterly destroyed it; as he had done to Jericho and her king, so he had done to^b Ai and her king; and how the inhabitants of Gibeon had made peace^c with Israel, and were among them:

^a Deut. 20:15. ^b 1 Kings 8:41. ^c Isa. 55:5. ^d Acts 8:27. ^e chap. 2:10; Ex. 15:14. ^f Num. 21:35. ^g Ex. 17:17. ^h Heb. in your hand. ⁱ Or, they received the men by reason of their victuals. ^j Num. 27:21; 1 Chron. 10:13, 14; 1 Sa. 30:1, 2. ^k Judges 1:1; 20:18, 28; 1 Sam. 23:10, 11; 30:8; 2 Sam. 2:1; 5:19. ^l chap. 11:19. ^m 2 Sam. 21:2. ⁿ chap. 10:24; 18:25, 28. ^o Psa. 15:4;

Ezek. 5:6. ^p 2 Sam. 21:1-6. ^q Ezek. 17:12-21; Zech. 5:3, 4; Mal. 3:5. ^r 1 Deut. 29:11; 2 Chron. 2:17, 18. ^s m ver. 15. ^t Leviticus 27:28, 29. ^u Heb. not be cut off from you. ^v ver. 21, 27. ^w P Ex. 23:32; Deut. 7:1, 2. ^x Ex. 15:14-16. ^y 2 Sam. 24:14; Isa. 47:6. ^z Heb. gave, or delivered to be. ^{aa} Ex. 8:20. ^{ab} Deut. 12:5. ^{ac} Psa. 132:13, 14. ^{ad} chap. 8:22-28. ^{ae} chap. 6:21. ^{af} chap. 9:15.

18. Sworn unto them; that their lives should be preserved. Ver. 15, 20.

21. Hewers of wood and drawers of water; especially for the services of religion. Verses 23, 27.

27. In the place which he should choose; for the sanctuary and for public worship.

INSTRUCTIONS.

2. No combination or power of wicked men, if they continue in sin, will save them from ruin.

3. A knowledge of the truth, the will, and pur-

poses of God, leads some to oppose and others to submit themselves to him. Ver. 25.

11. If men do not ask counsel of God, and seek his direction, they may expect to be habitually and grossly deceived.

19. Solemn engagements to do things which are practicable, and not wicked, should be sacredly observed. Psa. 15:4.

27. The sins of men are sometimes overruled for their good; but this does not lessen the evil of such sins, or the guilt of those who commit them.

A. M. 2653. B. C. 1451. 2 That they ^afeared greatly, because Gibeon *was* a great city, as one of the royal cities,* and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, ^bgathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua ^cto the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor.

8 ¶ And the LORD said unto Joshua, ^dFear them not: for I have delivered them into thy hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the LORD ^ediscomfited them before Israel, and slew them with a great slaughter at ^fGibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD east down great ^gstones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

CHAPTER X.

3. Hebron — Jarmuth — Lachish — Eglon; places south-west of Jerusalem, and in that part of Canaan which afterwards fell to the tribe of Judah.

5. *The Amorites*; a general name for the Canaanites in that part of the country.

10. *Beth-horon*; north-west of Jerusalem.

11. *Down to Beth-horon*; there were places of this name called upper and lower. This was the lower. That referred to, verse 10, was the

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, ^hstand thou ⁱstill upon Gibeon; and thou, Moon, in the valley of ^jAjalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is not this* written in the book of ^kJasher?^j So the sun stood still in the midst of heaven, and hasted not to ^lgo down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD ^mfought for Israel.

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a ⁿcave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great ^ostones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* ^ppursue after your enemies, and ^qsmite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced ^rcities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his ^stongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and ^tbring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

9: 7. Hab. 3: 11. i Judg. 12: 12. j Or, *the upright*. k 2 Sam. 1: 18. l Isa. 38: 8. m Deut. 1: 30. n Judg. 6: 2; 1 Sam. 13: 6; 24: 3, 8. o Mat. 27: 60. p Jer. 48: 10. q Heb. *cut off the tail*. r 2 Sam. 20: 6; Jer. 8: 14. s Ex. 11: 7. t 1 Sam. 15: 32.

upper. *Azekah*; south of Beth-horon and west of Jerusalem.

12. *Ajalon*; a town and valley west of Gibeon.

13. *The book of Jasher*; this is supposed by many to be a collection of poems, referring to the wonderful events in the history of Israel. 2 Sam. 1: 18.

16. *Makkedah*; south-west of Jerusalem.

19. *The hindmost*; such of them as they could overtake.

20. *Fenced*; fortified.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your ^afeet upon the ^bnecks of these kings. And ^cthey came near, and put their feet upon the necks of them.

25 And Joshua said unto them, ^dFear not, nor be dismayed, be ^estrong and of good courage: for ^fthus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and ^ghanged them on five trees: and they were hanging upon the trees until the ^hevening.

27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly ⁱdestroyed, them, and all the souls that ^jwere therein; he let none remain: and he did to the king of Makkedah as he ^kdid unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto ^lLibnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that ^mwere therein; he let none remain in it; but did unto the king thereof as he ⁿdid unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto ^oLachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that ^pwere therein, according to all that he had ^qdone to Libnah.

21. *Upon the necks of these kings*: in token of the complete victory of the Israelites over them and over all their foes.
29. *Libnah*: a city south of Makkedah.
31. *Lachish*: still further south.
33. *Gezer*: in the territory that afterwards fell to the tribe of Ephraim, about fifteen miles north-west of Jerusalem.
34. *Eglon*: a few miles west of Lachish.
36. *Hebron*: a city east of Lachish, and twenty miles south of Jerusalem.
38. *Debir*: south-west of Hebron.
40. *Country of the hills*: the hill country of

33 ¶ Then Hiram king of Gezer ^{a. M. 2659. B. C. 1461.} came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto ^bEglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that ^cwere therein he utterly destroyed that day, according to ^dall that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto ^eHebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that ^fwere therein; he left none remaining, according to ^gall that he had done to Eglon; but destroyed it utterly, and all the souls that ^hwere therein.

38 ¶ And Joshua returned, and all Israel with him, to ⁱDebir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that ^jwere therein; he left none remaining: as he had done ^kto Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel ^lcommanded.

41 And Joshua smote them from ^mKadesh-barnea even unto ⁿGaza, and all the country of ^oGoshen, even unto ^pGibeon.

42 And all these kings and their land did Joshua take at one time, ^qbecause the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

32. ^a chap. 14: 13; 15: 13; Judg. 1: 10; 2 Sam. 5: 1-5; 15: 9, 10; 1 Chron. 12: 23, 38. ^b verse 35. ^c chap. 15: 13; Judges 1: 11. ^d ver. 37. ^e Dent. 20: 16, 17. ^f Dent. 9: 23. ^g Gen. 10: 19; 1 Samuel, 6: 17. ^h chap. 11: 16. ⁱ verses 2, 12; 1 Kings, 3: 5. ^j ver. 14.

Judea and the southern part of Canaan. Luke 1: 39, 65.

41. *Kadesh-barnea*: near the south-east border of Canaan. *Gaza*: near the Mediterranean and the south-west border of Canaan.

41. *Country of Goshen*: a region south of Hebron.

INSTRUCTIONS.

4. When sinners desert the cause of Satan and join with the people of God, those who continue to be Satan's slaves often unite against them, and would, if they could, utterly destroy them.

8. Those who oppose their fellow-men because

A. M. 2554.
B. C. 1450.

CHAPTER XI.

1 Divers kings overcome at the waters of Merom. 10 Hazor is taken and burnt. 16 All the country taken by Joshua. 21 The Anakin cut off.

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he ^asent to Jobab king of Madon, and to the king of ^bShimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of ^cChinneroth, and in the valley, and in the borders of ^dDor on the west,

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the ^eHivite under ^fHermon in the land of ^gMizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand ^hthat is upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were ⁱmet together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, ⁱBe not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt ^jhough their horses, ^kand burn their ^lchariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom ^msuddenly; and they fell upon them.

a chap. 10:3. b chap. 19:15. c Num. 34:11. d chap. 17:11; Judg. 1:27; 1 Kings, 4:11. e Judg. 3:3. f chap. 13:11. g Gen. 31:49. h Judg. 7:12; 1 Sam. 13:5. i Heb. assembled by appointment. j chap. 10:8. k 2 Sam. 8:4. l Isa. 31:1; Hosea

they join the cause of God, oppose him, and thus often bring upon themselves utter ruin.

11. All the elements are under God's control, and when he directs will fight against his foes. Judg. 5:20; Job 20:14-19; Isa. 45:9; Heb. 2:3.

11. Those who take the side of God, and follow his directions, will experience his aid, and through his grace will ultimately triumph.

15. Places to which the wicked flee for safety may become their prisons; and measures which they take to escape destruction, may be the occasion of bringing it upon them.

22. Those who have been most distinguished by the means of doing good, but have employed them in doing evil, will be most distinguished in their punishment.

30. Many things which are accomplished by human agency, are in the Bible ascribed to God. In one sense man is the author, and in another sense God.

40. By commanding the Israelites to destroy the Canaanites and take possession of their country, God laid them under obligation to do it; but no individual or nation, without his command, is authorized to do as they did.

CHAPTER XI.

1. *Hazor*; a strong and chief city in the north part of Canaan. Ver. 10. *Madon*; not far from Hazor. *Shimron*; called, chap. 12:20, Shimron-

8 And the LORD ^adelivered them into the hand of Israel, who smote them, and chased them unto ^bgreat Zidon, and unto Misrephoth-maim, ^cand unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as ^dthe LORD bade him: he houghed their horses, and burnt ^etheir chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor before-time was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not any ^fleft to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly ^gdestroyed them, as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still in ^htheir strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ As the LORD commanded Moses his servant, so did Moses command Joshua,

14:3. 1 Ps. 46:9. n chap. 10:9; 1 Thess. 5:3. o chap. 21:44. p Or, Zidon-rabbah. q Heb. burnings; or, salt pits. r verse 6. s Ezek. 38:9, 10. t Heb. any breath. chap. 10:40. u Num. 33:52; Deut. 7:2; 20:16, 17. v Heb. on their heap. Jer. 30:18.

meron. It was afterwards in the tribe of Zebulun. *Achshaph*; west of Zebulun, in the tribe of Asher.

2. *The mountains*; Lebanon and Anti-Lebanon. See Deut. 3:8. *Chinneroth*; on the lake of Gennesareth, or sea of Tiberias. *Dor*; on the Mediterranean, not far from mount Carmel.

3. *Hermon*; Deut. 3:9. *Mizpeh*; an eminence in the north part of Gilead, from which they had an extensive prospect.

4. *As the sand*; very numerous.

5. *The waters of Merom*; a collection of waters in the upper part of Canaan, from which flows the river Jordan. It is about twelve miles above the sea of Galilee, and in the spring, when the water is high, is about seven miles long and three and a half wide. Its present name is Bahr el-Huleh.

6. *Hough their horses*; hamstringing them; cut the great cord of their hind legs.

8. *Great Zidon*; a city on the Mediterranean, about twenty-five miles north of Tyre, fifty south of Beyroot, and sixty-six west of Damascus. It is called great on account of its numerous people and abundant wealth. *Misrephoth-maim*; north of Zidon.

11. *Not any left*; any that fell into their hands.

12. *As Moses—commanded*; this is often mentioned to show that for destroying the Canaanites the Israelites were not to be blamed but commended, because that in doing it they were obeying God. Ver. 15, 23, 23.

and so did Joshua; he left nothing undone of all that the LORD commanded Moses.

16 So Joshua took all that land, the hills,^a and all the south country, and all the land of ^bGoshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 Eren from [†]the mount ^cHalak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon; and all their ^dkings he took, and smote them, and slew them.

18 Joshua made war a long time[‡] with all those kings.

19 There was not a city that made peace with the children of Israel, save the ^eHivites the inhabitants of Gibeon: all other they took in battle.

20 For it was of ^fthe LORD to [§]harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as the LORD ^hcommanded Moses.

21 ¶ And at that time came Joshua, and cut off the ⁱAnakim from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakim left in the land of the children of Israel: only in Gaza, in ^jGath, and in ^kAshdod, there remained.

23 So Joshua took the whole land, ac-

^a Heb. removed. ^b chap. 12:18. ^c chap. 10:41. [†] Or, the smooth mountain. ^e chap. 12:7. ^d chap. 12:9-24; Deut. 7:24. [‡] Till 1445. ^e chap. 9:3, 7. ^f Judg. 11:4; 1 Sam. 2:25; 1 Kings, 12:15. ^g Deut. 2:30; Isa. 6:16; Rom. 9:18. ^h Deut. 20:16, 17. ⁱ chap. 15:13, 14; Num. 12:22, 33; Deut. 9:2. ^j 1 Sam. 17:4; 2 Sam. 21:22; 1 Chron.

17. Mount Halak; in the south part of the country towards Edom. Baal-gad; the northern extremity of the country. Mount Hermon; the southern part of Anti-Lebanon. Deut. 3:8.

18. A long time; about seven years.

20. To harden their hearts; by leaving them, as a punishment for their sins, to pursue their own chosen way to ruin. Ex. 4:21.

21. Hebron—Debir—Anab; in the southern part of the country.

22. Gaza—Gath—Ashdod; cities of the Philistines in the south-west part of Palestine, and near the Mediterranean.

INSTRUCTIONS.

1. The wicked in their distress often pursue courses which, instead of relieving them, hasten their destruction.

6. However numerous the enemies within and without, or however mighty the combinations against the people of God, if in obedience to him they rightly use the means which he gives them, they have no reason to fear, for at his appointed time he will cause them to triumph over all their foes.

7. The aid which God gives is not designed to supersede or render needless human efforts; but to encourage men to make efforts, and to render them successful.

9. The whole creation groaneth and travaileth in pain. Even the brute creation suffer in consequence of the sins of men. Though these sufferings are

according to all that the LORD ¹said ^{A. M. 2554 B. C. 1450.} unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions^m by their tribes. And the land rested from ⁿwar.

CHAPTER XII.

¹ The two kings whose countries Moses took and disposed of. ⁷ The one and thirty kings on the other side Jordan which Joshua smote.

NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river^o Arnon unto mount Hermon, and all the plain on the east:

2 Sihon^p king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from ^qthe south, under ^rAshdod-pisgah:

4 And the coast of ^sOg king of Bashan, which was of the ^tremnant of the giants, that ^udwelt at Ashtaroth and at Edrei,

5 And reigned in ^vmount Hermon, and in Saleah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD

18:1. ^k chap. 15:46; 2 Chron. 26:6; Neh. 13:23, 24. ^l Num. 34:2, etc. ^m chap. 14:46; Num. 26:52-55. ⁿ chap. 21:44, 45. ^o Num. 21:21; Deut. 3:8, 9. ^p Deut. 2:33, 36; 3:6, 16, 17. ^q Or, Teman. ^r Or, the springs of Pisgah, or the hills. Deut. 1:44. ^s Num. 21:33-35. ^t Deut. 3:11. ^u Deut. 1:4. ^v Deut. 3:8-14.

under the direction of an infinitely wise, holy, and benevolent God, they are the effects of sin, and a just expression of his indignation against it.

11. Men are often called to most self-denying duties, and those from which the most wise, holy, and benevolent minds would, if consistent, gladly be excused. Mat. 26:39.

15. Resolute, determined, and habitual obedience to God's commands, is the only course of wisdom, safety, usefulness, and bliss.

18. We must not cease in our efforts to conquer the spiritual enemies of God and our own souls, till they are so effectually subdued as never again to rise up against us.

20. When God has determined to destroy men, he lets them pursue their chosen way of folly and sin to their ruin.

23. Perseverance in humble, hearty, courageous obedience to God, will end in sure and most glorious triumph.

CHAPTER XII.

1. From the river Arnon; on the south. Unto mount Hermon; on the north. On the east; the east side of Jordan.

3. Sea of Chinneroth; of Galilee. Sea of the plain; the Dead sea. Beth-jeshimoth; about ten miles east of the mouth of the Jordan. Ashdod-pisgah; near the foot of mount Pisgah.

4. Ashtaroth and—Edrei; places in Bashan.

A. M. 2559.
B. C. 1445. and the children of Israel smite: and Moses the servant of the Lord gave ^ait for a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 ¶ And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the ^bHittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The king of ^cJericho, one; the king of Ai,^d which is beside Beth-el, one;

10 The king of ^eJerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of ^fHepher, one;

18 The king of Aphek, one; the king of Lasharon,* one;

19 The king of Madon, one; the king of Hazor,^h one;

20 The king of ⁱShimron-meron, one; the king of Aeshaph, one;

* Numbers 32: 29, 33. b Ex. 23: 23. c chap. 6: 2. d chap. 8: 17, 29. e chap. 10: 23-43. f Judg. 1: 22. g 1 Kings, 4: 10. h Or, Sharon. Isa. 33: 9. i chap. 11: 10. j chap. 11: 1. k Heb. to possess it. Deut. 31: 3. l Judges 3: 1. m 2 Samuel, 3: 3;

7. *Baal-gad*; on the northern boundary of Canaan. *Mount Halak*; the southern boundary.

9-24. The places here mentioned are those which Joshua conquered during the wars described in the previous chapters.

INSTRUCTIONS.

1. It is useful to recount what God has done by human instrumentality, and not only by men who are now living, but by those who have gone to their rest and are enjoying the reward of their labors.

7. We are greatly indebted to men of past generations. Other men have labored, and we enter into their labors; and the good works which they began, but were not able to finish, we should endeavor in the strength of the Lord, and by his aid, to accomplish.

CHAPTER XIII.

1. *Was old*; about one hundred years old. *Much land*; that belonged to the Canaanites, and was promised to Israel, but was not yet taken.

2. *The borders of the Philistines*; a region of country in the south-west part of Canaan, and ex-

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

CHAPTER XIII.

1 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and a half. 14, 33 The Lord and his sacrifices are the inheritance of Levi. 15 The bounds of the inheritance of Reuben. 22 Balaam slain. 24 The bounds of the inheritance of Gad, 29 and of the half tribe of Manasseh.

NOW Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land [†]to be possessed.

2 This is the land that yet ^jremaineth: all the borders of the Philistines, and all Geshuri,^k

3 From ^lSihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five^m lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the ⁿAvites:

4 From the south, all the land of the Canaanites, and ^oMearah that is beside the Sidonians, unto ^pAphek, to the ^qborders of the Amorites:

5 And the land of the ^rGiblites, and all Lebanon toward the sunrising, from ^sBaal-gad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill country from Lebanon unto ^tMisrephoth-maim, and all the Sidonians, them will I ^udrive out from before the children of Israel:

13: 37, 38. l Jeremiah 2: 18. m Judges 3: 3. l Sam. 6: 4, 16; Zeph. 2: 4, 5. n Deut. 3: 23. o Or, the cave. p 1 Sam. 4: 1. q Judges 1: 36. r 1 Kings, 5: 18; Psalm 83: 7. s chap. 12: 7. t chap. 11: 8. u Ex. 23: 30, 31.

tending on the Mediterranean about sixty miles. *Geshuri*; a country south of the Philistines and on the borders of the wilderness of Shur. 1 Sam. 27: 8. There was another country of the same name on the north-east border of Canaan.

3. *Sihor*; called the river of Egypt; a small stream which ran through the valley El-Arish and emptied into the Mediterranean south-west of Gaza. Num. 34: 5. *Ekron*; the northern district of the Philistines, about ten miles north-east of Ashdod, and thirty-four west of Jerusalem. *The Avites*; they were the original inhabitants of this country, but were dispossessed by the Philistines, called Caphtorim, Deut. 2: 23. Gen. 10: 13, 14. Some Avites still continued in that region.

4. *Aphek*; supposed to be a city in the north part of Canaan. Judg. 1: 31.

5. *Giblites*; inhabitants of Gebal, near Sidon.

6. *Divide thou it*; Joshua was by lot to divide the whole land of Canaan on the west side of Jordan among the nine and a half tribes, although it was not yet all conquered.

only ^adivide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh.

8 With whom the Reubenites and the Gadites have received their inheritance, which ^bMoses gave them, beyond Jordan eastward, *even* as Moses the servant of the Lord gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of ^cMedeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And ^dGilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for ^ethese did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled ^fnot the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none ^ginheritance; the ^hsacrifices of the Lord God of Israel made by fire *are* their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was from ⁱAroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain: Dibon, and ^jBamoth-baal, and Beth-baal-meon,

18 And ^kJahaza, and Kedemoth, and Mephaath.

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley.

20 And Beth-peor, and ^lAshdod-pisgah, and Beth-jeshimoth,

21 And ^mall the cities of the plain, and all the kingdom of Sihon king of the Am-

orites, which reigned in Heshbon, whom Moses smote with the princes of Midian, ⁿEvi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ¶ Balaam ^oalso the son of Beor, the soothsayer, ^pdid the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coast was ^qJazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before ^rRabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, ^sBeth-aram, and Beth-nimrah, and ^tSuccoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of ^uChinnereth on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this was the possession* of the half-tribe of the children of Manasseh by their families.

30 And ^vtheir coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the ^wtowns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and ^xAshtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one-half of the children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But ^yunto the tribe of Levi Moses gave not *any* inheritance: the Lord God of Israel *was* their inheritance, as he ^zsaid unto them.

^a chap. 14: 1, 2. ^b Num. 32: 33. ^c verse 16; Num. 21: 50, 4 chap. 12: 5. ^d Num. 21: 34, 35. ^e chap. 21: 12, 13; Num. 23: 25; Judges 2: 1-3. ^f chap. 14: 3, 4. ^g Numbers 18: 20-24. ^h chap. 12: 2. ⁱ Numbers 21: 28, 30. ^j Or, the high places of Baal, and house of Baal meon. Num. 32: 38. ^k Num. 21: 23.

^l Or, the springs of Pisgah, or the hill. ^m Deut. 3: 10. ⁿ Num. 31: 8. ^o Num. 22: 5; 31: 28. ^p Or, diviner. ^q Num. 32: 35. ^r 2 Sam. 11: 1. ^s Num. 32: 36. ^t Gen. 31: 17; 1 Kings, 7: 46. ^u Num. 34: 11. ^v Num. 32: 39, 41. ^w 1 Chron. 2: 23. ^x chap. 12: 4. ^y ver. 14. ^z Deut. 18: 1.

9-32. These verses describe the countries conquered by Moses on the east side of Jordan. The south part was allotted to the tribe of Reuben, the central part to the tribe of Gad, and the north part to the half tribe of Manasseh.

13. *Geshurites* — *Maachathites*; people inhabiting districts east of the sources of the Jordan, north of Bashan, and near mount Hermon.

30. *Threescore*; sixty.

33. *The Lord God of Israel was their in-*

A. M. 2569.
B. C. 1444.

CHAPTER XIV.

1 The nine tribes and a half are to have their inheritance by lot. 6 Caleb by privilege obtaineth Hebron.

AND these are the countries which the children of Israel inherited in the land of Canaan, which ^a Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By ^b lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half-tribe.

3 For Moses had given the inheritance of two tribes and a half-tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were ^c two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save ^d cities to dwell in, with their suburbs ^e for their cattle and for their substance.

5 As ^f the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and ^g Caleb the son of Jephunneh the Kenazite said unto him, Thou knowest the thing that the LORD said ^h unto Moses the ⁱ man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD ^j sent me from Kadesh-barnea to spy out the land; and I brought him word again as it ^k was in my heart.

8 Nevertheless my brethren that went up with me made the heart of the people

melt: ^l but I ^m wholly followed the LORD my God.

9 And Moses sware on that day, saying, Surely the land ⁿ whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he ^o said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered ^p in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my ^q strength was then, even so is my strength now, for war, both to ^r go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day: for thou heardest in that day how the ^s Anakim were there, and that the cities were great and fenced: if so be ^t the LORD will be with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua ^u blessed him, and ^v gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenazite unto this day, because that he wholly followed the LORD God of Israel.

15 And the name of Hebron before was Kirjath-arba; ^w which ^x Arba was a great man among the Anakim. And the ^y land had rest from war.

^a Num. 34:17, 18. ^b Num. 26:55; 33:54; 34:13; Psa. 16:5, 6. ^c Gen. 48:5; 1 Chron. 5:1, 2. ^d 1 Chron. 6:54-81. ^e Num. 35:3, 4. ^f Num. 35:2. ^g Num. 32:12. ^h 1 Num. 11:30; Deut. 1:35, 38. ⁱ Num. 12:7, 8. ^j Num. 13:6, 26. ^k Num. 13:30; 14:6-8. ^l Num. 13:31, 32; Deut. 1:28, 36. ^m Num. 14:24. ⁿ chap. 1:13. ^o Num.

heritance; they received their support in conducting his worship from the tithes and offerings of the people. Num. 18.

INSTRUCTIONS.

1. If life is preserved, old age with its attendant infirmities will soon come, and death will follow. All should therefore be diligent in the discharge of their appropriate duties. When unfitted for one kind of labor, they should, if practicable, engage in another; and spend life in the discharge of duty, that they may be fitted to close it and enter into rest.

2. However diligent and successful any may be in extending the kingdom of God, much will remain to be accomplished by their successors. Each generation has its appropriate work, and no part of what belongs to it should be left to be performed by others.

3. Men may be sure before the promises of God are fulfilled that he will perform them, and may with perfect propriety act accordingly.

4. Though the ministers of Christ have not opportunities to acquire wealth, yet, if faithful to him, he will provide for them all things needful in this world, and will himself be their portion for ever. Ver. 33.

5. Those who love the wages of unrighteousness and tempt others to sin, may for a time escape punishment, yet their sins are not forgotten, and in

14:30. ^u Heb. walked. ^v Deut. 34:7; Psa. 103:5. ^w Gen. 23:2. ^x Num. 13:28, 33. ^y 1 Sam. 14:6; 2 Chron. 14:11; Psa. 18:32-34; 27:1-3; 44:3; 60:12; 118:10-12; Rom. 8:31; Phil. 4:13; Heb. 11:33. ^z chap. 22:6; Cant. 6:9. ^{aa} chap. 15:13. ^{ab} Gen. 23:2. ^{ac} Gen. 35:27. ^{ad} chap. 11:23.

due time they will receive the just reward of their deeds.

32. God places men in such countries and conditions as he sees best. They should all receive their blessings as his gifts, and use them for his honor and their own highest good.

CHAPTER XIV.

2. By lot was their inheritance; and yet God so ordered the lot that each tribe obtained the inheritance which it was predicted by Jacob and Moses that they should possess. Gen. 49; Deut. 33.

6. The thing that the Lord said; Numbers 14:24, 30; Deut. 1:36.

7. As it was in my heart; he gave a sincere, honest, faithful report.

12. This mountain; the mountainous country about Hebron.

13. Hebron; the district in which Hebron lay; the city itself was given to the Levites. Ch. 21:12, 13.

15. Kirjath-arba; Gen. 23:2. Had rest; rest from general wars.

INSTRUCTIONS.

2. Those things which appear to men to be casual, which are sometimes spoken of as happening or coming by chance, are nevertheless under the direction and control of God. Prov. 16:33.

2 And goeth out from Beth-el to ^aLuz, and passeth along unto the borders of Archi to Ataroth.

3 And goeth down westward to the coast of Japhleti, unto the coast of ^bBeth-horon the nether, and to ^cGezer: and the goings out thereof are at the sea.

4 So the ^dchildren of Joseph, Manasseh and Ephraim, took their inheritance.

5 ^eAnd the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to ^fMichmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river ^gKanah: and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 And ^hthey drave not out the Canaanites that dwell in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.

1 The lot of Manasseh. 7 His coast. 12 The Canaanites not driven out. 14 The children of Joseph obtain another lot.

THERE was also a lot for the tribe of Manasseh; for he *was* the ⁱfirst-born of Joseph; *to wit*, for ^jMachir the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had ^kGilead and Bashan.

2 There was also *a lot* for the ^lrest of the children of Manasseh by their fami-

lies: for the children of ^mAbiezer, ⁿand for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ^oBut Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before ^pEleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded ^qMoses to give us an inheritance among our brethren. Therefore, according to the commandment of the Lord, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ^rAnd the coast of Manasseh was from Asher to ^sMichmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of Eutappuah.

8 *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim:

9 And the coast descended unto the ^triver Kanah, southward of the river: these cities ^uof Ephraim *are* among the cities of Manasseh: the coast of Manasseh *also was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border: and they met together in Asher on the north, and in Issachar on the east.

^a chap. 18:13; ^b Genesis 28:19; ^c Judg. 1:26; ^d 2 Chron. 8:5; ^e 1 Chron. 7:28; ^f chap. 17:14; ^g chap. 17:7; ^h chap. 17:9; ⁱ Judg. 1:22; 1 Kings 9:16, 21; ^j Gen. 41:51; ^k 1 Gen. 50:23;

^l Dent. 3:15; ^m Numbers 26:29-32; ⁿ Jeezer, Numbers 26:30; ^o chap. 14:1; ^p Num. 27:6, 7; ^q chap. 16:6-8; ^r Or, brook of reeds; ^s chap. 16:9.

nasseh. The inheritance of Ephraim was north of that of Simeon, Judah, Dan, and Benjamin. It extended from the river Jordan across the whole land to the Mediterranean. The inheritance of that half-tribe of Manasseh which was not provided for on the east of Jordan, was north of that of Ephraim, and had the Mediterranean on the west, Asher and Zebulun on the north, and Issachar on the east.

2-10. The places mentioned in these verses are in the districts of country above described.

INSTRUCTIONS.

1. The lot of all is appointed to them in the providence of God. For its blessings they should be thankful, under its trials submissive, and in all its duties guided by the revealed will of God.

10. The more faithfully men follow the will of God, the greater real good will they enjoy, both in this life and that to come.

CHAPTER XVII.

1. *Gilead and Bashan*; countries on the east of Jordan and north of those allotted to the tribes of Gad and Reuben.

2. *The rest of the children of Manasse*: those not provided for on the east of Jordan. Ver. 5.

4. *The Lord commanded*; Num. 27:6-11.

9. *The river Kanah*: a small stream which formed the boundary between Manasseh and Ephraim, and empties into the Mediterranean south of Caesarea.

A. M. 2260.

B. C. 1344.

11 And ^aManasseh had in Issachar and in Asher ^bBeth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of ^cEndor and her towns, and the inhabitants ^dof Taanach and her towns, and the inhabitants of Megiddo and her towns, *even three countries.*

12 Yet ^ethe children of Manasseh could not drive out *the inhabitants* of those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but one lot* and one portion to inherit, seeing I *am* a great people, forasmuch as the Lord hath ^fblessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the ^ggiants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of ^hiron, *both they who are of* ⁱBeth-shean and her towns, and *they who are of* the valley of ^jJezreel.

17 And Joshua spake unto the house of Joseph, *even to* Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot only:

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for

thou ^kshalt drive out the Canaanites, though they have iron chariots, and though they *be* strong.

CHAPTER XVIII.

1 The tabernacle is set up at Shiloh. 2 The remainder of the land is described, and divided into seven parts. 10 Joshua divideth it by lot. 11 The lot and border of Benjamin. 21 Their cities.

AND the whole congregation of the children of Israel assembled together at Shiloh,¹ and set up the ^mtabernacle of the congregation there: and the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are ye* ⁿslack to go to possess the land, which the Lord God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and ^ogo through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: ^pJudah shall abide in their coast on the south, and the house of ^qJoseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land into seven parts, and bring *the description* hither to me, that I may cast ^rlots for you here before the Lord our God.

7 But the ^sLevites have no part among you; for the priesthood of the Lord *is* their inheritance: and ^tGad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them.

^a 1 Chron. 7: 29. ^b 1 Sam. 31: 10. ^c 1 Kings. 4: 12. ^d 1 Sam. 28: 7. ^e Psalm 83: 10. ^f Zech. 12: 11. ^g Judg. 1: 27, 28. ^h chap. 16: 10. ⁱ Gen. 49: 23-26. ^j Num. 26: 34-37. ^k Deut. 33: 13-17. ^l Or, *Rephaim*. Gen. 14: 5. 15: 20. 2 Sam. 5: 18, 22. ^m Judg. 1: 19. 4: 3.

ⁿ 1 Kings. 4: 12. ^o 2 Kings. 9: 10, 37. ^p Deut. 20: 1. Isa. 41: 14-16. ^q Rom. 8: 31. ^r Heb. 13: 16. ^s chap. 19: 51. ^t Jer. 7: 12. ^u Judg. 18: 31. ^v 1 Sam. 13: 24. 4: 3, 4. ^w Judg. 18: 9. ^x ver. 8. ^y chap. 15: 1, etc. ^z chap. 16: 1-4. ^{aa} ver. 10. ^{ab} chap. 14: 2. ^{ac} chap. 13: 33. ^{ad} ch. 13: 8.

11. In Issachar and in Asher; within the limits of those tribes.

12. *Could not*; because they would not use the proper means.

13. *Tribute*; an annual tax, in token of submission.

14. *One portion*; only a small tract of country. *The Lord hath blessed me*; made me very numerous.

15. *Get thee up*; take possession of those portions of the country allotted to you, which have not yet been subdued.

16. *The valley of Jezreel*; a valley running south-east of mount Carmel, and south-west from mount Tabor, called by the Greeks, Esdraëlon.

18. *The mountain*; the hilly country before spoken of. *Thou shalt drive out the Canaanites*; this they could do in reliance on God.

INSTRUCTIONS.

1. The various talents of men come from God, and he allots to them such situations as are suited to the duties to which he calls them.

4. It is proper that daughters should have an inheritance as well as sons, and so far as is consistent be provided for according to their wants.

12. It is often said in the Bible that men cannot do that, which they will not try to do, nor use the means by which, through the blessing of God, they can do it.

13. Through sloth and inactivity, men will often sacrifice great future good for the sake of a little present ease.

15. Men are often in want because they neglect to use proper means to obtain relief, and the best way to help such persons is to put them in a way to help themselves.

CHAPTER XVIII.

1. *Shiloh*; in the tribe of Ephraim, about twenty-five miles north of Jerusalem, and about fifteen south of Shechem.

2. *Seven tribes*; Simeon, Benjamin, Dan, Issachar, Zebulun, Asher, and Naphtali.

4. *Give out*; choose, or appoint.

5. *Their coast*; the place already assigned them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through^a the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven^b parts in a book, and came again to Joshua to the host at Shiloh.

10 ¶ And Joshua cast^c lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, which is Beth-el,^d southward; and the border descended to Ataroth-addar, near the hill that lieth on the south side of the nether Beth-horon.^e

14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter.

15 And the south quarter was from the end of^f Kirjath-jearim, and the border went out on the west, and went out to the well of^g waters of Nephtoah:

16 And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north,

and descended to the valley of^h Hinnom,ⁱ to the side of Jebusi on the south, and descended to^j En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Gelliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben.

18 And passed along toward the side over against^k Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay^l of the salt sea at the south end of Jordan: this was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and^k Zemaraim, and^l Beth-el,

23 And Avim, and Parah, and^m Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon,ⁿ and^o Ramah, and Beeroth,

26 And^p Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and^q Jebusi, which is Jerusalem, Gibeath, and Kirjath: fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

CHAPTER XIX.

1 The lot of Simeon, 10 of Zebulun, 17 of Issachar, 24 of Asher, 32 of Naphtali, 10 of Dan. 49 The children of Israel give an inheritance to Joshua.

AND the second lot came forth to Simeon, even for the tribe of the children

^a Gen. 13:17. ^b 1 Aers. 13:19. ^c Ezek. 47:22; 48:29. ^d Gen. 28:19; Judg. 1:25. ^e chap. 16:3. ^f 1 Chron. 13:5, 6. ^g chap. 15:9. ^h chap. 15:8. ⁱ 2 Kings, 23:10; 2 Chr. 28: 3; 33:6. ^j Jer. 16:2; 32:35. ^k chap.

9. ^l Described it—in a book; they made a map and gave a description of the country, as divided by them into seven parts, one for each tribe that had not yet received its inheritance.

11. Between the children of Judah and the children of Joseph; Judah was on the south, and Ephraim on the north. Jerusalem was in Benjamin, and thus, as predicted of him, he dwelt in safety by the Lord. Deut. 33:12.

12–28. The places here mentioned were on the borders of Benjamin's inheritance, which was bounded by the Jordan on the east and Dan on the west.

INSTRUCTIONS.

1. The place for public worship should be central, and such as will best accommodate those who are expected there to assemble.

3. Men often long remain destitute of many

15:7. ^j chap. 15:6. ^k Or, the plain. ^l Heb. tongue. Isa. 11:15. ^m Gen. 10:18; 2 Chron. 13:4. ⁿ 1 Kings, 12:29, 32. ^o 1 Sam. 13:17. ^p 1 Kings, 3:4, 5. ^q Jer. 31:15. ^r Judg. 10:17. ^s chap. 15:8, 63.

things which it is the will of God that they should enjoy, and which with the right use of means they might enjoy.

9. In dividing estates, great care should be taken that the boundaries be so fixed as to avoid all future contention about them.

11. By the proper use of means, each individual may obtain that situation which is most suitable for him, and in which he may promote his highest good.

20. Families are the appointment of Jehovah, and for them he provides with infinite wisdom and goodness. They are designed and adapted to be sources of great enjoyment on earth and to be nurseries for heaven.

CHAPTER XIX.

1. Within the inheritance of—Judah; on the survey of the whole land, it was found that what had

A. M. 2660.
B. C. 1444.
of Simeon according to their families: and their inheritance was ^a within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba^b or Sheba, and Moladah,

3 And ^cHazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and ^dHormah,

5 And ^eZiklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharhen; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to Baalath-beer, ^fRamath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too ^gmuch for them: ^htherefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 And their border went up toward the sea,ⁱ and Maralah, and reached to Dab-basheth, and reached to the river that is before ^jJokneam;

12 And turned from Sarid eastward toward the sunrising unto the border of ^kChisloth-tabor, and then goeth out to ^lDaberrath, and goeth up to Japhia^m,

13 And from thence passeth on along on the east to ⁿGittah-hepher, to Ittah-kazin, and goeth out to ^oRemmon-methoar to Neah:

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and ^pNahallal, and

Shimron,^q and Idalah, and ^rBeth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward ^sJezreel, and Chesulloth, and ^tShunem.

19 And Haphraim, and Shihon, and An-aharath,

20 And Rabbith, and Kishion, and Abez.

21 And Remeth, and ^uEn-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to ^vTabor, and Shahazimah, and ^wBeth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was ^xHelkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Mishal; and reacheth to ^yCarmel westward, and to Shihor-libnath;

27 And turneth toward the sunrising to Beth-dagon,^z and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great ^{aa}Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city ^{ab}Tyre; and the coast turneth to Hosah: and the outgoings thereof are at the sea from the coast to ^{ac}Achzib:

30 Ummah also, and ^{ad}Aphek, and Rehob: twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of ^{ae}Asher according to their families, these cities with their villages.

a verse 9. b Gen. 21:31. 1 Chron. 4:28. c chap. 15:28-32. d Judg. 1:17. e 1 Sam. 27:6. 30:1. f 1 Sam. 30:27. g 2 Cor. 8:14. h ver. 1. i Gen. 49:13. j chap. 12:22. k Judg. 4:6. l 2 Ps. 84:12. m 1 Chron. 6:72. n 2 Kings, 14:25. * Or, which is drawn. o Judg. 1:39. p chap. 11:1. q Ruth 1:19. 2 Sam. 24:15. 2 Chron. 11:6. r 1 Kings, 21:1. s 1 Sam. 28:4. 2 Kings,

4:8, 12. t chap. 21:29. u 1 Chron. 6:77. v 1 Sam. 6:9, etc.; 2 Kings, 14:11. w 2 Sam. 2:16. x 1 Sam. 15:12; 1 Kings, 18:20, 42; Cant. 7:5. y Isa. 33:9. z 35:2. 37:24. Jer. 40:18. aa 1 Sam. 5:2. y chap. 11:8; Judg. 1:31. ab Heb. Tzor. 2 Sam. 5:11. Ezeq. 27:2, etc. ac Judg. 1:31. Micah 1:14. ad 1 Sam. 4:1. 1 Kings, 20:30. ae Gen. 49:20; Deut. 33:24.

been allotted to Judah was too large for one tribe, ver. 9; the south-west part of it was therefore allotted to Simeon. His inheritance was bounded on the north and east by that of Judah, on the south by the desert of Zin, and on the west by the land of the Philistines.

2-9. These places were within the above-mentioned district.

10. *The children of Zebulun*; their inheritance was bounded on the east by the river Jordan and the sea of Galilee, on the north by Asher and Naphtali, on the west by Asher and Manasseh, and on the south by Issachar.

11-15. These places were in, or on the borders of the above-mentioned territory.

17. *The children of Issachar*; their inheritance was bounded on the east by the Jordan, on the north by Zebulun, on the west by Manasseh, and on the south by Ephraim.

18-22. Places in, or on the borders of Issachar.

24. *The children of Asher*; their inheritance was in the north-west part of the country towards Tyre, and was bounded on the east by Naphtali, on the north by Syria, on the west by Phenicia, and on the south by Zebulun.

25-31. Places in, or on the borders of Asher.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the ^a west side, and to Judah upon Jordan toward the sunrising.

35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and ^bChinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and ^cBeth-shemesh; nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ And the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was ^dZorah, and ^eEshtaol, and Ir-shemesh,

42 And Shaalabbin, and ^fAjalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,^g

44 And Eltekeh, and ^hGibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ⁱbefore ^jJapho.

47 And ^kthe coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the

edge of the sword, and possessed <sup>A. M. 2206
B. C. 1441</sup> it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, *even* ^lTimnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 These are the inheritances, which Eleazar ^k the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in ^lShiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER XX.

1 God commandeth. 7 and the children of Israel appoint the six cities of refuge.

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, Appoint ^m out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the ⁿentering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell ^o among them.

5 And if the ^pavenger of blood pursue

^a Deut. 31:23. ^b Mark 6:53. ^c ver. 22. ^d 2 Chron. 11:10. ^e Judges 18:2. ^f 1 Sam. 14:31. ^g 1 Sam. 5:10; Amos 1:8. ^h 1 Kings, 15:27. ⁱ Or, *over against*. ^j Or, *Joppa*. Acts 9:36. ^k Judg. 18:1, 27-29. ^l chap. 24:30. ^m chap. 14:1; Num. 34:17.

32. *The children of Naphtali*; their inheritance was in the north-east part of the country, and was bounded on the east by the Jordan, on the north by Syria, on the west by Asher, and on the south by Zebulun and the sea of Galilee.

33-38. Places in, or on the borders of Naphtali. 40. *The children of Dan*; their inheritance was bounded by Benjamin on the east, by Ephraim on the north, by the Mediterranean and the Philistines on the west, and by Judah on the south.

41-46. Places in, or on the borders of Dan. 47. *Leshem*; the same as Laish, a city near the foot of mount Lebanon and the sources of the Jordan. Judg. 18:1-29.

50. *Timnath-serah*; a place in the hilly country of the tribe of Ephraim, called, Judg. 2:9. *Timnath-heres*. It was here that Joshua lived, died, and was buried. Chap. 24:39.

INSTRUCTIONS.

9. If through mistake persons have obtained more than rightfully belongs to them, they should, on its being known, promptly and cheerfully restore it.

10. Although the land of Canaan was divided by lot among the several tribes of Israel, yet their inheritance and condition were such as was predicted, and as it was beforehand certain that they would be.

50. They who have been eminent benefactors of their fellow-men, should be remembered with gratitude, honored, and if need be provided for, by those whose interests have been secured by their sacrifices and efforts.

CHAPTER XX.

2. *Whereof I spake*; Ex. 21:13; Num. 35:6-34; Deut. 19:2-13.

3. *Unwittingly*; without design.

A. M. 2560.
B. C. 1444.

after him, then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high-priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they ^aappointed ^aKedesh in Galilee in mount Naphtali, and ^bShechem in mount Ephraim, and ^cKirjath-arba which is Hebron in the ^dmountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned ^eBezer in the wilderness upon the plain out of the tribe of Reuben, and ^fRamoth in Gilead out of the tribe of Gad, and ^gGolan in Bashan out of the tribe of Manasseh.

9 These were the cities ^happointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he ⁱstood before the congregation.

CHAPTER XXI.

1 Eight and forty cities given by lot, out of the other tribes, unto the Levites. 43 God gave the land, and rest unto the Israelites, according to his promise.

THEN came near the heads of the fathers of the Levites unto ^jEleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at ^kShiloh in the land of Canaan, saying, The Lord commanded ^lby the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities and their suburbs.

4 And the lot came out for the families

^a Heb. sanctified. ^b chap. 21:32; 1 Chron. 6:76. ^c chap. 21:21; 2 Chron. 10:1. ^d chap. 14:15; 21:11, 13. ^e Luke 1:39. ^f chap. 21:36; Deut. 4:43; 1 Chron. 6:78. ^g chap. 21:38; 1 Kings, 22:3, 4, 6. ^h chap. 21:27. ⁱ Num. 35:15. ^j verse 6. ^k chap. 14:1; 17:4. ^l chap. 18:1. 1 Num. 35:2. ^m ver. 8, 19;

6. Judgment; a fair trial and a righteous decision.

7. Mount Naphtali; the hilly region in the tribe of Naphtali, in the north part of the country. Shechem; this was in the central part, and Hebron in the south part of the country.

8. Bezer; a city in the south part of the country, east of Jordan; Ramoth was in the central, and Golan in the north part of the country.

INSTRUCTIONS.

5. Our lives are always uncertain, and are liable to be suddenly taken away, either by design or through our own carelessness and mistakes, or those of our fellow-men.

of the Kohathites: and the children of Aaron ^mthe priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of ⁿKohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And the children of ^oGershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The children of ^pMerari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel ^qgave by lot unto the Levites these cities with their suburbs, as the Lord commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are ^rhere ^tmentioned by name,

10 Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for theirs was the first lot.

11 And ^uthey gave them ^vthe city of Arba the ^wfather of Anak, which city is Hebron, in the ^xhill country of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to ^yCaleb the son of Jephunneh for his possession.

13 ¶ Thus ^zthey gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer, and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And ^{aa}Holon with her suburbs, and Debir with her suburbs,

chapter 24:31. ^{aa} ver. 20, etc. ^{ab} ver. 27, etc. ^{ac} ver. 34, etc. ^{ad} ver. 3. ^{ae} Heb. called. ^{af} 1 Chron. 6:35. ^{ag} Or, Kirjath-arba. Gen. 23:2. ^{ah} chap. 15:13, 14. ^{ai} chap. 20:7, etc.; Luke 1:39. ^{aj} chap. 14:14. ^{ak} 1 Chron. 6:56, etc. ^{al} chap. 15:51; 1 Chron. 6:58. ^{am} Hilen.

6. As life may be destroyed through carelessness, as well as by design, carelessness is a sin which should be most conscientiously avoided, and if it is not, should be visited with its appropriate punishment.

9. No person accused of murder should be acquitted or condemned till after a full and fair trial; nor should he suffer death unless proved to be guilty.

CHAPTER XXI.

4. Judah — Simeon — Benjamin; thus the priests had their cities in the tribes that were near to Jerusalem and the temple. Ver. 9-19.

5. The rest; those of the family of Kohath who were not priests. Ver. 20-26.

16 And ^aAin with her suburbs, and Jutah with her suburbs, and Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, [†]Geba with her suburbs,

18 Anathoth with her suburbs, and [‡]Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, ^athe Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Ajalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half-tribe of Manasseh, Taanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ And unto the children of ^bGershon, out of the families of the Levites, out of the *other* half-tribe of Manasseh *they gave* ^cGolan in Bashan with her suburbs, *to be* a city of refuge for the slayer, and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities. ^{A. M. 2569.}
^{B. C. 1444.}

32 And out of the tribe of Naphtali, ^dKedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of ^eMerari, the rest of the Levites, out of the tribe of Zebulun, Joknean with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, ^fBezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight ^gcities with their suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the Lord gave unto Israel all the land which he ^hswore to give unto their fathers; and they possessed it, and dwelt therein.

44 And ⁱthe Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

45 There ^kfailed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass.

INSTRUCTIONS.

3. It is not left merely to the inclinations of men whether they will provide for the comfortable support of the ministers of religion, but it is the command of God that those who preach the gospel should live of the gospel, and their hearers cannot withhold from them needful support without depriving them of what is justly their due. 1 Cor. 9: 13, 14.

4. It is a great convenience for the ministers of religion to live near the place of public worship, and generally it will be found to be most conducive to their good and the good of the people.

^a chap. 15: 42; 1 Chron. 6: 59. ^b *Ashan*. [†] chap. 18: 24. [‡] *Gaba*.
[†] 1 Chron. 6: 60. ^a *Benath*. ^a ver. 5; 1 Chron. 6: 66. ^b ver. 6;
1 Chron. 6: 71. ^c chap. 20: 8. ^d chap. 20: 7. ^e ver. 7; 1 Chron. 6: 77.

27. *The children of Gershon*; these were Levites, but not priests.

31. *The children of Merari*; Levites, but not priests.

41. *Forty and eight cities*; according to the direction of Moses, Num. 35: 7.

42. *Suburbs*; adjacent territory to the extent of two thousand cubits on every side, according to the direction, Num. 35: 5.

43. *They possessed it*; they possessed all that they then needed; and the rest the Lord would give them, according to his promise. Ex. 23: 30.

45. *All came to pass*; in due time.

A. M. 2569.
B. C. 1444.

CHAPTER XXII.

1 The two tribes and a half with a blessing are sent home. 10 They build the altar of testimony in their journey. 11 The Israelites are offended thereat. 21 They give them good satisfaction.

THEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all that ^aMoses the servant of the LORD commanded you, and have obeyed my voice in all that I ^bcommanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the LORD gave ^cyou on the other side Jordan.

5 But take ^ddiligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to ^elove the LORD your God, and to walk in all his ways, and to keep his commandments, and to ^fcleave unto him, and to ^gserve him with all your heart and with all your soul.

6 So Joshua ^hblessed them, and sent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan; but ⁱunto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much ^jriches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: ^kdivide the spoil of your enemies with your brethren.

9 ¶ And the children of Reuben and the children of Gad and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is

in the land of Canaan, to go unto the country of ^lGilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manasseh built there an altar by Jordan, a great altar ^mto see to.

11 ¶ And the children of Israel ⁿheard say, Behold, the children of Reuben and the children of Gad and the half-tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, ^oPhinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief* house a prince throughout all the tribes of Israel; and each one *was* a ^phead of the house of their fathers among the thousands of Israel.

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might ^qrebel this day against the LORD?

17 *Is* the iniquity of ^rPeor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it ^swill be,

^a Num. 32: 20, 29; Deut. 3: 16-20. ^b chap. 1: 12-18. ^c Deut. 29: 8. ^d Deut. 10: 12. ^e Acts 11: 23. ^f chap. 24: 14; 1 Sam. 12: 20, 24. ^g Gen. 17: 7. ^h 2 Sam. 6: 18; Luke 2: 34; 24: 50. ⁱ chap. 17: 5. ^j Deut. 8: 10-14. ^k Num. 31: 27; 1 Sam. 30: 24; Psa. 68: 12.

^l Num. 32: 1, 26, 29. ^m chap. 24: 26, 27; Gen. 28: 18; 31: 46-52. ⁿ Deut. 13: 12, etc.; Judges 20: 1, 12. ^o Exodus 6: 25; Num. 25: 7, 11-13. ^p Heb. *house of the father*. ^q Numbers 1: 4. ^r Leviticus 17: 8, 9. ^s Numbers 25: 3, etc.; Deut. 4: 3. ^t Erra. 9: 13, 14.

5. There should be ministers of religion in all parts of the country, that all the people may have the benefit of their good instructions and example.

41. The Lord in his providence appoints to ministers their various fields of labor, and wherever they are placed it should be their great object to honor him and be most useful to men.

43. Whatever may be the promises of God, and however great the difficulties in the way of their accomplishment, in due time they will all be fulfilled.

1. *Reubenites—Gadites, and the half-tribe of Manasseh*; their men of war, who had left their homes on the east side of Jordan to assist their brethren in the conquest of Canaan.

7. *Bashan*; the north part of the country possessed by the Israelites on the east of Jordan.

10. *By Jordan*; on its east bank.

16. *Builded you an altar*; to offer sacrifice in any place except at the tabernacle, was expressly forbidden. Lev. 17: 8, 9.

17. *Iniquity of Peor*; Num. 25: 3; Deut. 4: 3

seeing ye rebel to-day against the LORD, that to-morrow he will be ^awroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle ^bdwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar besides the altar of the LORD our God.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD ^dGod of gods, the LORD God of gods, he ^eknoweth, and Israel he shall know; if it be in ^frebellion, or if in transgression against the LORD, (save us not this day.)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, let the LORD himself ^hrequire it;

24 And if we have not *rather* done it for fear of *this* thing, saying, ⁱIn time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye ^jhave no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But that it may be a ^kwitness between us, and you, and our generations after us, that we might do the service of the LORD before ^lhim with our burnt-offerings, and

with our sacrifices, and with our ^mpeace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the ⁿpattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it is a witness between us and you.

29 God ^oforbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that is before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it ^ppleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is ^qamong us, because ye have not committed this trespass against the LORD: ^rnow ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them ^sword again.

33 And the thing pleased the children of Israel: and the children of Israel ^tblessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar ^uEd: for it *shall be* a witness between us that the LORD is God.

^a Num. 16: 22. ^b chap. 18: 1. ^c chap. 7: 1, etc. ^d Deut. 10: 17; Psa. 95: 3; 139: 2. ^e Deut. 2: 17; 11: 30. ^f 1 Kings, 8: 39; Job 23: 10; Psa. 44: 21. ^g Jer. 12: 3. ^h John 2: 21, 25; 21: 17; Acts 1: 24; 2 Cor. 11: 11, 31; Heb. 4: 13; Rev. 2: 23. ⁱ Mal. 3: 18. ^j 1 Sam. 15: 23. ^k Deut. 18: 19; 1 Sam. 20: 10; 2 Chron. 24: 22. ^l Heb. to-morrow. Ex. 13: 14. ^m Neh. 2: 20. ⁿ 1 Kings, 12: 27, 28.

19. If the land—be unclean; if they thought it unclean because there was in it no altar for sacrifice, and no place for public religious worship, they were invited to come over and live on the west side of Jordan where was the tabernacle, rather than to set up separate worship and thus rebel against God.

20. Not alone; chap. 7: 5. 21. 25.

21. The Lord—require; let him punish us, if we designed to rebel against him.

25. Make our children cease from fearing the Lord; by refusing to let them come over Jordan to worship him.

28. A witness; that they had a right to go over

^k ver. 34. ^l Deut. 12: 5, etc. ^m Ex. 25: 30; Ezekiel 43: 10, 11. ⁿ Gen. 44: 7, 17; 1 Sam. 12: 23; 1 Kings, 21: 3; Rom. 3: 6. ^o Heb. was good in their eyes. ^p Lev. 26: 11, 12; Zechariah 8: 23; 1 Cor. 14: 25. ^q Heb. then. ^r Proverbs 25: 13. ^s 1 Sam. 25: 32, 34; 1 Chron. 24: 30; Neh. 8: 6; Daniel 2: 19; Eph. 1: 5. ^t That is, a witness; chap. 21: 27.

Jordan and worship with the other tribes at the tabernacle.

29. To build an altar; Deut. 12: 13, 11.

31. Ye have delivered the children of Israel; not exposed them to punishment as they feared, by sinning against the Lord, but taken measures to perpetuate his worship.

34. Ed; a witness.

INSTRUCTIONS.

2. Just commendation is due to those who do well, and true gratitude should be exercised towards all who make sacrifices, endure hardships, and perform labors for the good of their fellow-men.

4. Fidelity in obeying God's commands will re-

A. M. 2577.
B. C. 1457.

CHAPTER XXIII.

1 Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 11 and by threatenings.

AND it came to pass, a long time after that the LORD had given^a rest unto Israel from all their enemies round about, that Joshua waxed^b old and^c stricken in age.

2 And Joshua^c called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the^d LORD your God is he that hath fought for you.

4 Behold, I have^e divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea^f westward.

5 And the LORD your God,^g he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised^h unto you.

6 Be ye therefore veryⁱ courageous to keep and to do all that is written in the book of the law of Moses, that ye^j turn not aside therefrom to the right hand or to the left;

7 That^k ye come not among these nations, these that remain among you; neither make

mention^k of the name of their gods, nor cause to^l swear by them, neither serve them, nor bow yourselves unto them:

8 But^m cleaveⁿ unto the LORD your God, as ye have done unto this day.

9 For^o the LORD hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day.

10 One^p man of you shall chase a thousand: for the LORD your God, he^q it is that fighteth for you, as^r he hath promised you.

11 Take good heed therefore unto^s yourselves, that ye love the LORD your God.

12 Else, if ye do in any wise go^t back, and cleave unto the remnant of these nations, even these that remain among you, and shall make^u marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no^v more drive out any of these nations^w from before you; but they shall be^x snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from^y off this good land which the LORD your God hath given you.

14 And behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your^z souls, that not one thing hath failed of all the good things which the LORD your God spake concern-

^a chap. 22:4. ^b chap. 13:1. ^c Heb. come into days. ^d chap. 24:1; Deut. 31:28; 1 Chronicles, 28:1. ^e Psa. 44:3. ^f chap. 13:6, 7; 18:10. ^g Heb. at the sunset. ^h Deut. 11:23; Psalm 44:2. ⁱ Numbers 33:53. ^j chap. 1:7. ^k Deut. 5:32. ^l Deut. 7:2, 3. ^m Psa. 16:4; Hosea 2:17. ⁿ Zeph. 1:4-6. ^o Or, For

if ye will cleave. ^p chap. 22:5. ^q Or, Then the LORD will drive. ^r Lev. 26:8; Judg. 7:19-22; 15:15. ^s Ex. 23:27, etc. ^t Heb. your souls. ^u Psa. 125:5; Isa. 1:4; Zeph. 1:6; Heb. 10:38, 39; 2 Peter, 2:20, 21. ^v 2 Cor. 6:14. ^w Judges 2:2, 3. ^x 1 Kings, 11:4. ^y 2 Kings, 17:22, 23. ^z chap. 21:45.

ceive his approbation and blessing, and a glorious reward.

5. The true greatness, glory, and blessedness of a people consist in their loving the Lord, observing his ordinances, and walking in his ways.

10. Suitable care should be taken, in providing against future evils, not to awaken needless suspicions, nor occasion unnecessary anxiety and trouble to our fellow-men.

16. We may be blamed, even by good men, for our best actions. But we should not be disconcerted, should listen to them with patience, and when we thoroughly understand their mistakes, should endeavor kindly to remove them.

19. When those who are disturbed at the conduct of others, go to them and frankly state their difficulties, and manifest a readiness to make sacrifices and even to give up their own rights, rather than to have God dishonored or his cause injured, it may be expected that with reasonable explanations they will be satisfied.

22. A consciousness of being and doing right tends to prevent undue excitement under unjust accusations, and to lead to such explanations as will remove needless apprehensions and be satisfactory to all concerned.

26. It is proper to take all suitable measures to guard our children against evils to which from the selfishness of men they will be exposed, and to enable them to know what are their rights, especially their religious rights, and successfully to maintain and permanently enjoy them.

30. A disposition to enjoy religious rights our-

selves, and to secure them to coming generations, is pleasing to all intelligent and right-minded men, especially to pious rulers and ministers of the gospel.

33. Good men, enlightened by the Spirit of God, will not make war upon others for maintaining their just rights, especially their right to hearken to the voice of God in the Scriptures, to judge of his meaning, and to worship him according to his directions.

CHAPTER XXIII.

4. The great sea; the Mediterranean, which formed the western boundary of Canaan.

7. Neither make mention; the familiar mention of the names of idols would tend to lessen their abhorrence of them.

10. One man of you shall chase a thousand; however few they might be, and however numerous their enemies, they, in obeying God, would be able to overcome them.

11. Take good heed; be very careful.

14. Going the way of all the earth; about to die. Gen. 3:19.

INSTRUCTIONS.

1. No fidelity to God, or usefulness to men, can keep off the approach of age, infirmity, or death. This should be borne in mind, and invite all to do with their might what their hands find to do, knowing that in the grave, to which they are hastening, there is no work.

3. The aged may recount the mercies of the Lord with great advantage to themselves and to their fellow-men.

4. Faith in God produces a permanent conviction

ing you; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you: so shall the LORD bring upon ^a you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the ^banger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAPTER XXIV.

1 Joshua assembleth the tribes at Shechem. 2 A brief history of God's benefits from Terah. 11 He reneweth the covenant between them and God. 26 A stone the witness of the covenant. 29 Joshua's age, death, and burial. 32 Joseph's bones are buried. 33 Eleazar dieth.

AND Joshua gathered all the tribes of Israel to Shechem, and ^ccalled for the elders of Israel, and for their heads, and for their judges, and for their officers; and they ^dpresented themselves before God.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers ^edwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nahor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him ^fIsaac.

4 And ^hI gave unto Isaac Jacob and Esau: and I gave unto ⁱEsau mount Seir, to possess it; but ^jJacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued ^kEgypt, according to that which I

did among them: and afterward I ^{A. M. 2577} brought you out. ^{B. C. 1427}

6 And I brought your fathers out of Egypt: and ye ^lcame unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a ^mlong season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and ⁿthey fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and ^osent and called Balaam the son of Beor to curse you:

10 But ^pI would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ^qye went over Jordan, and came unto Jericho: and the men of ^rJericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the ^shornet before you, which drave them out from before you, *even* the two kings of the Amorites; but not ^twith thy sword, nor with thy bow.

13 And I have ^ugiven you a land for which ye did not labor, and ^vcities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat.

14 ^wNow ^xtherefore fear the LORD, and serve him in ^ysincerity and in truth; and put ^zaway the gods which your fathers

of the truth of his promises and leads men to act as if they knew that they would be fulfilled.

6. The fact that God will do for us what we need, instead of leading us to neglect appropriate means, or to feel that they are less important, should lead us with fidelity to use them, because that is the only way effectually to secure his aid.

7. Intimate connections with the wicked greatly increase the danger of becoming like them.

9. Things are done by the Lord which are accomplished by human instrumentality. Men use the means, and God renders them successful.

10. When God is on our side and works for us, we need fear no enemies, however numerous or strong, but we may go forward in duty, with assured confidence of final and complete victory.

11. If we love and obey God, we shall be in all good efforts in the highest and best sense success-

ful; but if we disregard his laws, and are governed by the principles and practices of the wicked, we may expect calamity and ruin.

14. The fulfilment of God's declarations in times past, should assure us of their fulfilment in time to come.

CHAPTER XXIV.

1. *Shechem*; a city north of Shiloh, and nearer to Timnath-serah where Joshua lived. Chap. 18:1.

2. *The flood*; the river; meaning the Euphrates. *Other gods*; idols.

4. *Seir*; a country south of the Dead sea.

6. *The sea*; the Red sea.

7. *A long season*; about forty years.

10. *His hand*; the hand of Balak.

12. *The hornet*; a winged insect whose sting is terrible.

11. *The gods*; idols.

A. M. 2577.
B. C. 1427.
served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, ^achoose you this day whom ye will serve; ^bwhether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for ^cme and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* ^dwill we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, Ye cannot ^eserve the LORD: for he *is* a ^fholy God; he *is* a ^gjealous God; he will not ^hforgive your transgressions nor your sins.

20 If ye ⁱforsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, ^jafter that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, ^kYe are witnesses against yourselves that ye have ^lchosen you the LORD, to serve him. And they said, *We are witnesses.*

23 Now therefore put ^maway, *said he*, the strange gods which are among you, and incline your ⁿheart unto the LORD God of Israel.

24 And the ^opeople said unto Joshua,

The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up ^pthere under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us: for it hath ^qheard all the words of the LORD which he spake unto us: it ^rshall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* a hundred and ten years old.

30 And they buried him in the border of his ^sinheritance in Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel ^tserved the LORD all the days of Joshua, and all the days of the elders that ^uoverlived Joshua, and which had ^vknown all the works of the LORD, that he had done for Israel.

32 ¶ And the ^wbones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob ^xbought of the sons of Hamor the father of Shechem for a hundred ^ypieces of silver; and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained* to Phinehas his son, which was given him in mount Ephraim.

^a Ruth 1:15, 16; 1 Kings, 18:21; John 6:67. ^b Ezek. 20:39, 40; 100:22; 109:106. ^c Psal. 106:16; Luke 1:74, 75. ^d Mat. 6:24. ^e Lev. 19:22; 1 Sam. 8:20; Isa. 6:13. ^f Ex. 20:5. ^g Ex. 34:7. ^h 1 Chron. 28:9; Ezra 8:22; Isa. 65:11, 12. ⁱ Ezek. 18:24. ^j Deut. 26:17. ^k Psal. 119:173. ^l Judg. 10:15; 1 Sam. 7:3.

^m Prov. 2:1; Heb. 12:28, 29. ⁿ Deut. 5:28, 29. ^o Judg. 9:6. ^p Deut. 32:1. ^q Chap. 24:28, 34. ^r Chap. 24:30. ^s Judg. 2:17. ^t Heb. *prolonged their days after*. ^u Deut. 11:2, 7. ^v Genesis 50:25; Exodus 13:19; Heb. 11:22. ^w Genesis 33:19. ^x Or, *lands*.

19. *Ye cannot serve the Lord*: they could not without renouncing all idols, as Joshua exhorted them to do, loving God with supreme affection, and obeying his commands; and for disposition to do this, they must depend not on themselves merely, or on their own goodness, but on the influences of his Spirit. *He will not forgive your sins*; unless they should repent of, and forsake them. Therefore Joshua urged them to do this.

23. *These words*; the engagements into which the people had entered to serve the Lord. *By the sanctuary*; near the place where the tabernacle stood.

27. *It hath heard*: a strong figure of speech, expressive of the solemnity of the transaction, and of their guilt and danger should they break their engagements.

32. *Which Jacob bought*; Gen. 33:19; 50:25; Ex. 13:19.

INSTRUCTIONS.

1. It is good for all people at times to appear

before God, look back on the way through which he hath led them, recount his goodness, *renew* their engagements to serve him, and seek that grace which they need to do it in spirit and in truth.

2. Aged men may to great advantage give the young a history of God's dealings with past generations, point out the instructions it affords and the duties it inculcates, and exhort all to fidelity in his service.

6. Things accomplished by human instrumentality and the persevering use of appointed means, are in the Bible ascribed to God as really as if no instrumentality or means had been employed.

10. Those measures which men take to injure God's people and stop the progress of his cause, he often overrules for its advancement.

13. The mercies by which the friends of God are distinguished from his enemies, spring from his unlimited goodness, and are given not as the fruit of their worthiness, but of the abounding riches of his grace.

THE BOOK OF JUDGES.

CHAPTER I.

1 The acts of Judah and Simeon. 4 Adoni-bezek justly required. 8 Jerusalem taken. 10 Hebron taken. 11 Othniel hath Achsah to wife for taking of Debir. 16 The Kenites dwell in Judah. 17 Hormah, Gaza, Ashkelon, and Ekron taken. 21 The acts of Benjamin. 22 Of the house of Joseph, who take Beth-el. 30 Of Zebulun. 31 Of Asher. 33 Of Naphtali. 34 Of Dan.

NOW after the ^adeath of Joshua it came to pass, that the children of ^bIsrael asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, ^cJudah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with ^dthee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in ^eBezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

^a Josh. 24: 29. ^b chap. 20: 18. ^c Num. 27: 21. ^d Gen. 43: 8, 9. ^e verse 17. ^f 1 Sam. 11: 8. ^g Heb. the thumb of their hands and of their feet. ^h Or, gleaned. ⁱ Lev. 24: 19; 1 Sam. 15: 33;

11. Peculiar mercies lay men under peculiar obligations to put away all sin, and to perfect holiness in the fear and love of God.

15. True religion is a matter of choice with all who heartily embrace it, and no man ever does or can serve God, in spirit and in truth, without choosing to do so. Of course ministers should present to men the motives which are best suited to lead them to do this, and to their preaching should add the influence of their example.

19. As Jehovah is holy, it is impossible acceptably to serve him without becoming holy; and as the cause of holiness in men is the influence of the Holy Spirit, all should feel their need of this, and sincerely, heartily seek it.

21. Wherever there is a willing mind men can truly serve God, and for Christ's sake be accepted in doing it; and as a willing mind is the fruit of the Spirit, all who possess it should give to him the glory.

23. It is the duty of men to incline their hearts to serve the Lord. They should avoid those things which tend to hinder them, and do the things which tend to aid them in this.

24. Persons may, and it is right that they should, determine, resolve, and engage to serve the Lord; and they may freely and heartily trust in him for what they need rightly to do this, and to be accepted in it.

7 And Adoni-bezek said, Three-score and ten kings, having ^atheir thumbs and their great toes cut off, ^bgathered *their meat* under my table: as I have done, so God hath required me. And they brought him to Jerusalem, and there he died.

8 Now the children of Judah had ^cfought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 ¶ And ^dafterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the ^evalley.

10 And Judah went against the Canaanites that dwelt in ^fHebron: now the name of Hebron before *was* Kirjath-arba: and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

12 And ^gCaleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her

^a Isa. 35: 1; Mat. 7: 1, 2; James 2: 15. ^b Josh. 15: 63. ^c Josh. 11: 21. ^d Or, low country. ^e Josh. 15: 13. ^f Josh. 15: 15, etc.

27. It is so perfectly reasonable that all to whom Jehovah is known should love and obey him, and they are under such strong and indispensable obligations immediately to do this, that if they do not, all their mercies and every thing around and within them will testify to their ingratitude, baseness, and guilt.

31. Aged men and men of influence, especially rulers, magistrates, and all in authority, are under peculiar obligations to serve God, and to set holy examples. If they do, many others will be likely to follow them and obtain eternal life. But if they do not, they will be instrumental in bringing destruction not only on themselves, but on multitudes of others.

33. Rulers and ministers of religion, as well as other men, will soon die, but their influence for good or evil will live and go down to the end of time, and onward to eternity.

CHAPTER I.

1. *Bezek*: a place in the territory of Judah.

5. *Adoni-bezek*: the lord or king of Bezek.

7. *Threescore and ten*: seventy.

9. *The south*: the south part of Canaan.

10. *Hebron*: a city south of Jerusalem. Gen. 13: 18; Josh. 15: 13.

11. *Debir*: Josh. 15: 15.

A. M. 2579.
B. C. 1425. father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: ^a for thou hast given me a south land: give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the ^bKenite, Moses' father-in-law, went up out of the city ^cof palm-trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of ^dArad; and ^ethey went and dwelt among the people.

17 And ^fJudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.^g

18 Also Judah took ^hGaza with the coast thereof, and Ashkelon with the coast thereof, and Ekron with the coast thereof.

19 And the ⁱLORD was with Judah; and he ^jdrave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots^j of iron.

20 And they gave ^kHebron unto Caleb, as Moses ^lsaid: and he expelled thence the three sons of Anak.

21 And the children of ^mBenjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the ⁿLORD was with them.

23 And the house of Joseph sent to ^odesery Beth-el: now the name of the city before was ^pLuz:

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and we ^qwill show thee mercy.

25 And when he showed them the en-

trance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the ^rHittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

27 ¶ Neither did ^sManasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would ^tdwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwell in ^uGezer; but the Canaanites dwell in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of ^vNahalol; but the Canaanites dwell among them, and became tributaries.

31 ¶ Neither did ^wAsher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwell among the Canaanites, the inhabitants of the land: for they ^xdid not drive them out.

33 ¶ Neither did ^yNaphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became tributaries^z unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in ^aAjalon, and in Shaalbim: yet the hand of the house of Joseph ^bprevailed, so that they became tributaries.

15. *A south land*; Josh. 15: 16-19.

16. *The Kenite*; Jethro. Exod. 3: 1; Num. 10: 29-32. *Arad*; a city on the south border of Canaan. Num. 21: 1.

17. *Zephath*; a place near the south part of Judah. *Hormah*; utter destruction.

18. *Gaza*—*Ashkelon*—and *Ekron*; cities of the Philistines.

19. *Could not*; because, terrified by the chariots, they did not trust in God and use the proper means.

21. *Jerusalem*; this city was on the border between Judah and Benjamin, and both had an interest in it. Ver. 8; Josh. 15: 63.

22. *The house of Joseph*; the tribe of Ephraim.

m Josh. 15: 63; 18: 28. n ver. 19; Gen. 49: 24. o Josh. 7: 2. p Gen. 28: 19. q Josh. 2: 12; 1 Samuel, 30: 15. r 2 Kings, 7: 6. s Josh. 17: 11-43. t Rom. 7: 21. u Josh. 16: 10; 1 Kings, 9: 16. v Josh. 19: 15. w Josh. 19: 24-30. x Psa. 106: 35. y Josh. 19: 32-39. z ver. 30; Psa. 18: 44. a Josh. 19: 12; 19: 42. b Heb. *was heavy*.

23. *Desery*; examine and ascertain the state of the city. *Beth-el*; a place north of Jerusalem. Gen. 28: 19.

27. *Beth-shean*; a place near the east end of the valley of Jezreel. *Taanach*; west of Beth-shean. *Dor*; a town on the Mediterranean, north of Casarea. *Megiddo*; near the river Kishon.

29. *Gezer*; a town in the tribe of Ephraim, north-west of Jerusalem.

29-33. Towns within the bounds of the tribes, in connection with whose names they are mentioned.

35. *Mount Heres*; the mountainous regions about Dor. *Ajalon*; a place between Jerusalem and Ekron. Ver. 18. *The house of Joseph*; his descendants.

36 And the coast of the Amorites was from ^athe going up to Akkrabbim, from the rock, and upward.

CHAPTER II.

1 An angel rebuketh the people at Bechim. 6 The wickedness of the new generation after Joshua. 14 God's anger and pity towards them. 20 The Canaanites are left to prove Israel.

AND an ^aangel of the LORD came up from Gilgal to ^aBechim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I ^bsaid, I will never break my covenant with you;

2 And ^cye shall make no league with the inhabitants of this land; ye shall ^dthrow down their altars: but ye have not ^eobeyed my voice; why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be as ^fthorns in your sides, and their ^ggods shall be a ^hsnare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place ⁱBechim: and they sacrificed there unto the LORD.

6 ^jAnd when ^kJoshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that ^loutlived Joshua, who had seen

all the great works of the LORD, ^{A. M. 2575} that he did for Israel. ^{B. C. 1425.}

8 And Joshua the son of Nun, the servant of the LORD, died, ^{being} a hundred and ten years old.

9 And they buried him in the border of his inheritance in ^mTinnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew ⁿnot the LORD, nor yet the works which he had done for Israel.

11 ^oAnd the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they ^pforsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that ^qwere round about them, and ^rbowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ^sAnd the ^tanger of the LORD was hot against Israel, and he ^udelivered them into the hands of spoilers that spoiled them, and he ^vsold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever ^wthey went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

^x Or, *Mach Akkrabbim*, Numbers 34: 11; Joshua 15: 3. ^y Or, *messenger*. ^z Ver. 5. ^{aa} Gen. 17: 7; Psalm 80: 34. ^{ab} Deut. 7: 2. ^{ac} Deut. 12: 3. ^{ad} Ver. 20; Psalm 106: 34-36. ^{ae} Joshua 23: 13. ^{af} chap. 3: 6. ^{ag} Exodus 23: 33; Deut. 7: 16. ^{ah} That is, *weepers*. ^{ai} Joshua 24: 28, &c. ^{aj} Heb. *prolonged days after*. ^{ak} *Tinnath-heres*.

^{al} *serah*, Joshua 19: 50; 21: 30. ^{am} Ex. 5: 2; 1 Chron. 28: 1; Ps. 92: 5, 6; Jer. 9: 3; 22: 16; Gal. 4: 8; 2 Thess. 1: 8; Titus 1: 16. ^{an} Deut. 31: 16. ^{ao} Deut. 5: 9. ^{ap} chapter 3: 7, 8; 10: 7; Psalm 106: 40-42. ^{aq} 2 Kings, 17: 20. ^{ar} chap. 4: 2; Ps. 44: 12; Isa. 50: 1. ^{as} Lev. 26: 17; Deut. 28: 15.

36. *Akrabbim*; a hilly region on the southern border of Canaan.

INSTRUCTIONS.

1. However great may have been their past successes, the people of God should not rest till fully triumphant over all their foes.

3. The union of all classes of pious men in doing good is greatly promotive of success.

6. Pride and cruelty are forerunners of disaster; and the peculiar sins of men may often be read in their punishment.

7. A true conviction of the evil of sin will lead all who suffer to feel that their punishment is just.

14. A wise and affectionate wife wishes the temporal prosperity as well as the eternal good of her husband, and will use all suitable means to promote it.

15. A wise and affectionate father will take great pleasure in complying, as far as may be consistent, with the requests of his children.

19. Viewing difficulties with an eye of sense only, men often despond, when, should they use proper means in dependence on God, he would render them successful.

21. Love of ease, and aversion to great and self-denying efforts, often keep men from receiving the variety and fullness of good which they might otherwise obtain.

wise obtain, and leave them to suffer much evil which they might otherwise avoid.

25. Assisting the people of God in doing his will, may be the means of delivering us from many trials and bringing on us great blessings.

31. When men neglect their duty, they may expect to meet with trouble; and if they are not led to repentance and reformation, their troubles will never end.

CHAPTER II.

1. *Angel of the Lord*; supposed to be the same who appeared to Joshua, Josh. 5: 13. *Bechim*; meaning the weepers, or place of weeping. Ver. 5.

2. *Ye have not obeyed*; they had not done it fully, or to the extent which he commanded.

3. *I will not drive them out*; not to the extent he would have done, had they obeyed him.

9. *Tinnath-heres*; called Tinnath-serah, Josh. 21: 31.

10. *Knew not the Lord*; they had not seen his wonders in Egypt, and had not that knowledge of him which led them to love and obey him.

11. *Baalim*; a general name for idol-gods. Ver. 12.

13. *Ashtaroth*; a general name for idol-goddesses.

14. *Sold*; delivered.

A. M. 2108.
B. C. 1406.

16 ¶ Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.

23 Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

* Acts 13: 30. † Heb. saved. ‡ Psa. 106: 43-45. § Ex. 34: 15, 16. ¶ Josh. 1: 5. * Gen. 6: 6; Deut. 32: 36; Hosea 11: 8. † chap. 4: 1; 8: 33. ‡ Heb. were corrupt. § Heb. let nothing fall off.

16. Judges; rulers and deliverers.

18. It repented the Lord; the meaning is, that he changed his course of conduct towards the Israelites, and instead of keeping them longer in bondage, delivered them.

23. Therefore; on account of the sins of the people.

INSTRUCTIONS.

3. The rich and lasting blessings which God promises to the obedient, men often forfeit by their sins.

5. Sin is the cause of our sorrows, and no tears will remove them, unless we forsake it.

7. The pious instruction, example, and influence of the aged, are of great service to the young, and often keep them from sins that would cause their ruin.

10. Children, when deprived of the pious influence of parents, often become openly vicious; and nothing but the grace of God is a safeguard against abandonment in wickedness.

14. The woes which sin occasions in this life, are a warning to men not to continue in it, lest it bring upon them woes which will be eternal.

CHAPTER III.

1 The nations which were left to prove Israel. 6 By communion with them they commit idolatry. 8 Othniel delivereth them from Chushan-rishathaim: 12 Ehud from Eglon; 31 Shamgar from the Philistines.

NOW these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof;

3 Namely, five lords of the Philistines, and all the Canaanites, and the Zidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried

* Josh. 23: 16. † Psalm 66: 10. ‡ Heb. suffered. § Josh. 13: 3. ¶ Deut. 7: 3, 4. † Hab. 3: 7. ‡ Heb. Aram-naharaim. § 1 Sam. 12: 10; Neh. 9: 27; Psa. 107: 13, 19.

16. The blessings which God bestows upon men in this world, show that he desires that they should repent of their sins, and thus be prepared for endless blessings in the world to come.

19. If men are not led by the mercies of the Lord to repentance, they will become more hardened in sin, and ripe for aggravated ruin.

22. All the dealings of God with men in this world have a tendency to reveal their true character, show whether they will serve him or not, and prepare them for the retributions of eternity.

CHAPTER III.

3. The Canaanites; those that lived about Zidon. Baal-hermon; a region of country near the sources of the Jordan. Entering in of Hamath; a valley on the north border of Canaan.

5. Among the Canaanites; those of them that were not destroyed.

6. Gods; idols.

7. The groves; the idols that were worshipped in them.

8. Mesopotamia; the country between the Euphrates and the Tigris.

unto the LORD, the LORD raised up a *deliverer to the children of Israel, who delivered them, *even* ^a Othniel the son of Kenaz, Caleb's younger brother.

10 And the ^b Spirit of the LORD ^c came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of ^d Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years: and Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the ^e city of palm-trees.

14 So the children of Israel ^d served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, ^f a Benjamite, a man ^g left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat ^h man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries* that ⁱ were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in ^j a summer-parlor, which he had for himself alone: and Ehud said,

I have a message from God unto ^k thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and ^l the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlor upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlor *were* locked, they said, Surely he ^m covereth his feet in his summer-chamber.

25 And they tarried till they were ashamed: and behold, he opened not the doors of the parlor; therefore they took a key, and opened *them*: and behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the ⁿ quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he ^o blew a trumpet in the mountain^o of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for the LORD hath ^p delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all ^q lusty, and all men of valor; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was ^r Shamgar the son of Anath, which slew of the Philistines six hundred men with ^s an oxgoad: and he also delivered ^t Israel.

* Heb. quarries. ^a chap. 1: 13. ^b chap. 6: 34; 11: 29. ^c Heb. *spirit*. ^d Heb. *Avam*. ^e chap. 1: 16. ^f Deut. 28: 48. ^g Or, the son of Gera. ^h Heb. *that of his right hand*. ⁱ Psa. 73: 7, 19. ^j Or, *given images*. ^k Josh. 4: 20. ^l Heb. *a parlor of cooling*. Amos 3: 15. ^m Or, *it came out at the fundament*. ⁿ Or, *death his*

easement. 1 Sam. 24: 3. ^o Jer. 19. ^p chap. 6: 34; 1 Sam. 13: 3. ^q Josh. 17: 15. ^r chap. 7: 2, 15. ^s Heb. *fat*. Psa. 17: 10. ^t chap. 5: 4. ^u chap. 5: 8; 15: 15; 1 Samuel, 17: 47. ^v So part is called Israel, chap. 4: 1, 3, etc. It seems to concern only the country next to the Philistines.

10. *Judged*; governed.
13. *The city of palm-trees*; Jericho, or the region around it.

25. *Were ashamed*; ashamed to wait any longer, lest they should appear to neglect their duty.

27. *Blew a trumpet*; as a signal of war.

28. *Fords*; places where they crossed the river.

30. *Fourscore*; eighty.

31. *Oxgoad*; a staff six or eight feet long, with a sharp point of iron on one end for pricking the oxen, and a kind of spade on the other for cleaning the plough.

INSTRUCTIONS.

5-7. Intimate connections with the wicked in-

crease the temptation to adopt their sentiments and to imitate their example. Psalm 1: 1; Proverbs 1: 10-19; 1 Cor. 5: 9-11.

8. The calamities which men suffer are expressions of God's displeasure against sin; and when they duly humble themselves before him, and seek his pardoning mercy, their trials while continued will be overruled for good, and in due time will be removed.

29. Though the wicked may for a time be successful, and even be used as instruments of correcting and punishing the people of God, yet if they continue in their sins, they will come to a dismal end. Isa. 10: 5-19.

A. M. 2668.
B. C. 1316.

CHAPTER IV.

1 Deborah and Barak deliver Israel from Jabin and Sisera. 1^a Jael killeth Sisera.

AND the children of Israel ^aagain did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD ^bsold them into the hand of Jabin king of Canaan, that reigned in Hazor; ^cthe captain of whose host was Sisera, which dwelt in ^dHarosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred ^echariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm-tree of Deborah, ^fbetween Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And ^gI will draw unto thee, to the river Kishon, ^hSisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the LORD shall sell Sisera into the hand of a ⁱwoman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And ^jBarak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the ^kKenite, *which was* of the children of ^lHobab the father-in-law of Moses, had severed himself from

the Kenites, and pitched his tent unto the plain of ^mZaanaim, which is by Kedesh.

12 And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera ⁿgathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thy hand: ^ois not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD ^pdiscomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before ^qBarak: so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and ^rthere was not ^sa man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶ And ^tJael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a ^umantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of ^vmilk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and ^wtook a hammer in her hand, and went softly unto him, and smote the nail into his ^xtemples, and fastened it

^a chap. 2:19. ^b 18 in. 12:9. ^c Psa. 83:9. It seems to concern only North-Israel. ^d Josh. 11:1, 10. ^e 4 ver. 13, 16. ^f chap. 1:19. ^g Gen. 25:28. ^h Ex. 14:1. ⁱ chap. 5:21. ^j ver. 18, 21. ^k chap. 5:18. ^l chap. 1:16. ^m Num. 10:24. ⁿ Zaanaim. Josh. 19:23, 27.

^o Heb. gathered by cry, or proclamation. ^p Dent. 9:2; 2 Sam. 5:24. ^q Psa. 68:7, 8; Isa. 52:12. ^r Psa. 83:9, 10; Josh. 10:10. ^s Heb. 11:32. ^t Isa. 41:17. ^u Heb. unto one. ^v 2 Kings, 6:19. ^w 2 Kings, 19:24. ^x Heb. put. ^y Psa. 3:7.

CHAPTER IV.

2. *Hazor—Harosheth*: cities in the north part of Canaan, in and around which many of the remaining Canaanites lived. Josh. 11:1-11.

5. *Mount Ephraim*: the hill country of Ephraim. 6. *Kedesh-naphtali*: so called to distinguish it from two other cities called Kedesh, one in Issachar and one in Judah. *Mount Tabor*: on the north-east border of the plain of Jezreel.

7. *The river Kishon*: which rises near mount Tabor, runs through the plain of Jezreel, and empties into the Mediterranean at the bay of Acre.

9. *Sell Sisera*: ver. 21.

10. *Called Zebulun and Naphtali*: the men of war from those tribes.

11. *Had severed himself*: the Kenites lived in the south part of the country, but Heber had left them and removed to the north. Chap. 1:16; Num. 21:1.

16. *Upon*: by.

21. *Nail of the tent*: a large spike or pin, which was driven into the ground to fasten the cords of a tent.

INSTRUCTIONS.

1. When restraint is removed, notwithstanding all divine favors, men will continue in sin, and often be guilty of the grossest transgressions.

into the ground: for he was fast asleep and weary. So he died.

22 And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23 So ^aGod subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAPTER V.

The song of Deborah and Barak.

THEN ^bsang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the ^cavenging of Israel, when the people ^dwillingly offered themselves.

3 Hear, ^eO ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, ^fwhen thou wentest out of Seir, when thou marchedst out of the field of Edom, the ^gearth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains ^hmelted from ⁱbefore the LORD, *even* that ^jSinai from before the LORD God of Israel.

6 In the days of ^kShamgar the son of

Anath, in the days of ^lJael, the ^mhighways¹ were unoccupied, and the travellers² walked through ⁿby-ways.

7 *The inhabitants* of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose ^onew gods; then was war in the gates: ^pwas there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governors of Israel, that ^qoffered themselves willingly among the people. Bless ye the LORD.

10 Speak, ^rye that ^sride on white asses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they ^trehearse the ^urighteous acts³ of the LORD, *even* the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, ^vawake, Deborah: awake, awake, utter a song: arise, Barak, and lead⁴ thy captivity captive, thou son of ^wAbinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD ^xmade me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that ^yhandle the pen of the writer.

^a Psalm 18: 47. ^b Heb. going, went and was hard. ^c Exodus 15: 1; Psa. 18, title. ^d Deut. 32: 43; Psalm 18: 47. ^e 2 Chron. 7: 16. ^f Psa. 2: 10. ^g Psa. 68: 7, 8. ^h 2 Sam. 22: 8; Isaiah 41: 3; Hab. 3: 3, 10. ⁱ Heb. floured. ^j Psa. 97: 5. ^k Ex. 13: 18; chap. 3: 31. ^l Lev. 26: 22. ^m Heb. walkers of

paths. ⁿ Heb. crooked ways. ^o Deuteronomy 32: 17. ^p 1 Sam. 13: 19, 22. ^q verse 2. ^r Or, meditate. ^s chap. 10: 4. ^t Psa. 145: 7. ^u Heb. righteousness. ^v 1 Sam. 12: 7. ^w Psalm 57: 8. ^x Psa. 68: 18. ^y Psa. 75: 7. ^z Heb. draw teeth.

CHAPTER V.

2. *Offered themselves*; to fight against their oppressors.

4. *Seir—Edom*; a country south of the Dead sea.

5. *Melted*; were agitated or shaken. Ex. 19: 18.

6. *Shamgar*; chap. 3: 31. *The highways were unoccupied*; on account of the danger of travelling.

7. *The villages ceased*; were deserted.

8. *New gods*; idols, as objects of worship. *Then was war*; as a punishment for their idolatry. *A shield or spear*; of these the Israelites were very destitute.

10. *White asses*; the kind often used by judges.

11. *In the places of drawing water*; where before they were greatly exposed. *Go down to the gates*; into and out of their cities in peace and safety.

12. *Lead thy captivity captive*; lead those captive who had been their captors.

13. *Him that remaineth*; those who remained in Israel. *The nobles*; the chief men of the Canaanites.

14. *Out of Ephraim*; the Ephraimites, from a region supposed to have been once occupied by Amalekites, went forth to the war. Chap. 12: 15. *Out of Machir*; from the tribe of Manassah. *The pen*; or rod used by those who mustered men for the army.

3. Oft-repeated iniquities bring upon their perpetrators greatly increased calamities.

7. When men cry unto the Lord in their trouble, he can, and often does, grant them relief; and in receiving it they should hear his voice saying, Sin no more, lest a worse thing come unto thee. John 5: 14.

9. Want of confidence in God, and of readiness to undertake that to which he calls, brings dishonor, and deprives men of many blessings which they might otherwise enjoy.

13. Men, from pride and the indulgence of wicked passions, often engage in projects which God designs shall be for their ruin.

15. Though men are the means, God is the author of success, and to him belongs the glory.

21. When the enemies of God and the oppressors of his people say, Peace and safety, sudden destruction may come upon them from which there can be no escape.

23. Things which God in his providence accomplishes through the instrumentality of men, are in the Bible ascribed to him as really as if no agency but his had been employed; and they are also ascribed to men as really as if men alone had performed them; thus showing that divine and human agency harmoniously coöperate, and that men are workers together with God when they obey him and thus work out their salvation, he working in them to will and to do of his own good pleasure.

A. M. 2708.
B. C. 1296.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on *foot into the valley. †For the divisions of Reuben *there were* great ‡thoughts of heart.

16 Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? For[§] the divisions of Reuben *there were* great ^asearchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the ‖sea-shore, and abode in his *breaches.

18 Zebulun and Naphtali *were* a people *that* †jeopardied their lives unto^b the death in the high places of the field.

19 The kings came *and* fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they ^ctook no gain of money.

20 They fought from ^dheaven; the stars in their ^ecourses fought against Sisera.

21 The river of *Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast †trodden down strength.

22 There were the horse-hoofs broken by the means of the ^fpraneings, the praneings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; ^gbecause they came not to the help^h of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He ⁱasked water, *and* she gave him

* Heb. his feet. † Or, In. ‡ Heb. impressions. § Or, In. a Psalm 4:4; 77:6; Lam. 3:40, 41. ‖ Or, port. * Or, cracks. † Heb. exposed to reproach. b Rev. 12:11. c Genesis 14:23. d chap. 4:15. e Heb. paths. f chap. 4:7; 1 Kings, 18:40; Psal. 83:9, 10. g Psal. 44:5. h Heb. trampings, or plungings. i Neh.

15. *The valley*; of Jezreel. Chap. 4:6, 14. *Great thoughts*; they thought much about going to the war, but they did not go.

17. *Remain in ships*; Dan, a seafaring people, stayed away from the war to take care of their merchandise. So with Asher. *Breaches*; havens, or harbors.

19. *Taanach*: a place in the plain of Jezreel.
20. *From heaven*; God in various ways assisted the Israelites in obtaining the victory.

21. *Strength*; strong and mighty ones.
22. *Praneings*; their swift running in flight.

23. *Meroz*; its location is not now known.
24. *Above women*; above other women.

25. *Butter*; curdled milk.
26. *Smote off*; beat, or crushed in.

28. *The lattice*; a blind, of open wood-work. *In coming*; in coming back, as she expected he would, victorious over his foes.

30. *Sped*; succeeded in obtaining the victory.

31. *So*; as had Sisera and his host.

INSTRUCTIONS.

2. When delivered from great troubles, or in any way specially favored of the Lord, we should without delay acknowledge his goodness, and render that praise and thanksgiving which are his due.

4. Present mercies should remind us of those which are past, and lead us to praise Jehovah for his goodness.

milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and ‖with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 At^{*} her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down †dead.

28 The mother of Sisera looked out at a window, and cried through the †lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned [‡]answer to herself,

30 Have they not sped? ^bhave they not divided the prey; [§]to every man a damsel or two; to Sisera a prey of divers colors, a prey of divers colors of needlework, of divers colors of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies ¹perish, O LORD: *but* let them that love him *be* as the sun^m when he goeth forth in his ⁿmight. And the land had rest forty years.

CHAPTER VI.

1 The Israelites for their sin are oppressed by Midian. 8 A prophet rebuketh them. 11 An angel sendeth Gideon for their deliverance. 17 Gideon's present is consumed with fire. 25 Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom. 26 Joash defendeth his son, and calleth him Jerubbaal. 33 Gideon's army. 36 Gideon's signs.

AND the ^achildren of Israel did evil in the sight of the LORD: and the LORD

3:5. b 1 Sam. 18:17. i chap. 4:19, etc. ‖ Heb. she hammered. * Heb. Between. † Heb. destroyed. ‡ Cant. 2:9. § Heb. her words. k Ex. 15:9, 10. l Heb. to the head of a man. m Psalm 92:9. n 2 Sam. 23:4; Psal. 37:6; Prov. 4:18. o Psalm 19:5. p chap. 2:19.

8. If men forsake God and worship idols, or place their dependence on creatures to the neglect of the Creator, they may expect to be visited with trials, and unless they repent and turn to him, to be overwhelmed in ruin.

9. The Lord is the author of the good we receive from men as really as of what we receive directly from him; and to him pious and grateful minds will give the praise.

10. The good desire that all, high and low, rich and poor, should unite in praising God for his goodness, and for his wonderful works to the children of men.

11. The liberty and power to go in and out at pleasure when and where we choose, with none to molest or make us afraid, is a great and precious privilege, for which we are bound to be specially grateful, and which we should earnestly desire may soon be enjoyed by all people.

20. Human and divine agency, in the production of events, often coöperate; and both should be acknowledged. Phil. 2:13.

30. Worldly minds, which relish no enjoyments except those that spring from worldly things, when these are gone will be destitute and wretched.

CHAPTER VI.

1. *Midian*; the Midianites lived east of the south part of Palestine.

delivered them into the hand of ^aMidian seven years.

2 And the hand of Midian ^aprevailed against Israel: and because of the Midianites the children of Israel made them the ^bdens which *are* in the mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed^c the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither [†]sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as ^dgrasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel ^ecried unto the LORD.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent [†]a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and [†]drove them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; [†]fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son [§]Gideon threshed wheat by the wine-press, to *hide it* from the Midianites.

12 And the ^bangel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valor.

13 And Gideon said unto him, O my

Lord, [†]if the LORD be with us, why ^ahath he all this befallen us? and [†]where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy ^kmight, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, O my Lord, wherewith shall I save Israel? behold, my ^{*}family *is* poor in Manasseh, and I *am* the [†]least in my father's house.

16 And the LORD said unto ^mhim, Surely I will be with thee, and ^athou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then ^ashow me a sign that thou talkest with me.

18 Depart ^pnow hence, I pray thee, until I come unto thee, and bring forth my [†]present, and set *it* before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a [‡]kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; [†]and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord God! for [†]because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, Peace *be* unto thee; fear not: ^athou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it [§]Jehovah-shalom:

^a Heb. 3:7. ^b Heb. *meeting*. ^c 1 S. 13:6. ^d Lev. 26:16; Deut. 28:31. ^e Or, *and*. [†] 1 S. 7:12; Jer. 46:23. [†] Heb. *a man a prophet*. [†] Psal. 115:2, 3. [†] 2 Kings, 17:35, 39. [†] Gideon, Hebrew, 11:32. [†] Heb. *cause it to die*. [†] 1 Chron. 23:27. [†] Psal. 77:17, 18; 84:4, 5. [†] Heb. 11:32. [†] Heb. *my thousand is the measure*. Meas. 5:2. 1 S. 13:6.

3. *Amalekites, and the children of the east*; neighboring tribes to the Midianites. *Gaza*; a city of the Philistines in the south-west part of Palestine, on the Mediterranean.

5. *To destroy it*; take away the means of sustenance. Ver. 6.

10. *Fear not the gods*; not worship or serve them.

11. *Angel of the Lord*; this is supposed to have been the Angel of the covenant, who brought Israel out of Egypt, Jehovah-Jesus. Ver. 14, 16, 23. *Oph-*

rah; a city in the tribe of Benjamin. *By the wine-press*; an unusual place for threshing wheat, where the Midianites would not be likely to look for it.

14. *Looked*; looked efficaciously. Luke 22:61.

16. *As one man*; as easily and effectually as if there were but one man.

17. *Show me a sign*; evidence that it is Jehovah who speaks to me, and that his word will be accomplished.

24. *Shalom*; meaning peace.

A. M. 2785.
B. C. 1249.

unto this day it is yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:

26 And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the Lord had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for

himself, because one hath cast down his altar.

32 Therefore on that day he called him Jerubbaal,^b saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the Lord came upon Gideon, and he blew a trumpet: and Abi-ezer was gathered after him.

35 And he sent messengers throughout all Manasseh: who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphthali: and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by my hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

* Or, and. † Deut. 7:5. ‡ Heb. strong place. § Or, an orderly manner. ¶ That is, Let Baal plead. † 1 Samuel, 12:11; 2 Sam. 11:21, Jerubbeseth, That is, Let the shameful thing plead;

Hosea 9:10. e ver. 3. d chap. 3:10. ¶ Heb. clothed. * Num. 10:3. * Heb. called. † Ex. 4:1, etc. g Isa. 35:7. h Gen. 18:32. i Psa. 107:33, 35; Isa. 50:2.

31. Joash said; though he seems to have been a worshipper of Baal, his views may have been changed by what Gideon had told him. Whilst it is yet morning; many suppose the meaning to be, If Baal were a god, he who contended or fought against him, would have died before morning: and the original will bear this construction.

32. Jerubbaal; that is, let Baal plead.

34. Abi-ezer; the family of his father, and his relatives.

INSTRUCTIONS.

1. Unless the grace of God prevent, men naturally incline to sin: showing that in them, without the grace of God, there is no spiritually good thing.

4. Sin tends to misery, and all the calamities which men suffer are tokens of God's displeasure against it.

7. The only hope of deliverance from sin and its consequences is in the Lord; and when men feel this, and cry unto him, he, for Christ's sake, often appears for their help.

10. When God is about to grant deliverance to his people, he first convinces them that sin is the cause of their troubles, and leads them to forsake it.

12. Providence develops human character. Many

who have been buried for a time in obscurity, have afterwards, by peculiar circumstances, been raised to elevated positions of influence, usefulness, and honor.

11. A look from the Lord can nerve the self-diffident for the most perilous services; and fit them, notwithstanding all difficulties, to go on in his name and strength from conquering to conquer.

18. God is ready to give evidence of his truth to all sincere inquirers who wish to understand his will for the purpose of doing it.

24. All the manifestations of God to his believing, obedient people will lead them anew to adore and bless him.

25. Strong faith in God's word will be tried, and thus fit the believer, by patient continuance in well-doing, to be made victorious and perfect.

31. Idolatry so debases men, and renders them so foolish, that they will worship, and sometimes try to help gods that have no power to help themselves.

34. If men are to be fitted for good, great, and noble deeds, it must be through the inducences of the Spirit of God: Wisdom, strength, courage, energy, and perseverance are his gifts, and to him they should, by all who possess them, be heartily devoted.

CHAPTER VII.

1 Gideon's army of two and thirty thousand is brought to three hundred. 9 He is encouraged by the dream and interpretation of the barley-cake. 16 His stratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

THEN ^aJerubbaal, who is Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the Lord said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel ^bvaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, ^cWhosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the Lord said unto Gideon, The people *are* yet too ^dmany; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the Lord said unto ^eGideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand: and let all the *other* people go every man unto his place.

^a chap. 6: 32. ^b Deut. 8: 17; Isa. 10: 13; Rom. 11: 18; 1 Cor. 1: 29; 2 Cor. 4: 7. ^c Deut. 20: 8. ^d Gen. 33: 16. ^e 1 Sam. 14: 6; 1 Gen. 46: 2, 3. ^f Josh. 1: 5, 9. ^g Gen. 24: 11; 1 Sam. 14: 9, 10.

37. Evidence of the presence and favor of God, and a conviction of being engaged in his work, support the soul under trials, arm it for conflicts and prepare it, notwithstanding all difficulties and dangers, in his name to triumph.

CHAPTER VII.

1. *Jerubbaal*; chap. 6: 32. *Harod*; on the borders of Issachar, not far from mount Gilboa. *Moreh*; supposed to be a summit of Gilboa.

2. *Vaunt*; boast.

3. *Mount Gilead*; the range of mountains usually so called was on the east of Jordan, but some have supposed that there might be an eminence called by this name on the west of Jordan, where Gideon was.

5. *Lappeth of the water*; from his hand, having raised it to his mouth. Ver 6.

8 So the people took victuals in ^{A. M. 2755} their hand, and their trumpets: and he ^{B. C. 1219} sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the ^fsame night, that the Lord said unto him, Arise, get thee down unto the host; ^gfor I have delivered it into thy hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host.

11 And ^hthou shalt ⁱhear what they say: and afterward shalt thy hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the ^jarmed men that *were* in the host.

12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like ^kgrasshoppers for multitude; and their camels *were* without number, as the sand by the seaside for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a ^lcake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This is nothing else, save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and the ^minterpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian.

16 And he divided the three hundred men *into* three companies, and he put ⁿa trumpet in every man's hand, with empty pitchers, and ^olamps within the pitchers.

ⁱ ver 13-15. ^k Or, rank by five. Ex 13: 18. ^j chap. 6: 5, 31; 8: 10. ^l Psal. 118: 10-12. ^m 1 Cor. 1: 27. ⁿ Heb. breaking. ^o Heb. trumpets in the hand of all of them. ^p Or, firebrands, or torches.

8. *The valley*; the valley of Jezreel.

12. *As the sand*; very numerous.

13. *Tumbled into the host*; it is represented as rolling down from the hill Moreh, where Gideon was, into the valley where were the Midianites, overturning their tents and prostrating all that was in its way.

11. *This is—the sword of Gideon*; meaning, it represents it, and showing that the literal meaning of words is often not their true meaning. Mat. 26: 26.

15. *Worshipped*; bowed himself in grateful reverence before God for giving him this encouragement to go down against the Midianites.

16. *Lamps*; torches. These were often made of pitch-wood, which was easily kindled, and gave a brilliant light.

A. M. 2756.

B. C. 1249.

17 And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the LORD*, and of Gideon.

19 ¶ So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly ^a set the watch: and they blew the ^b trumpets, and brake the ^c pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

21 And they ^d stood every man in his place round about the camp: ^e and all the host ran, and cried, and fled.

22 And the three hundred ^f blew the trumpets, and the LORD ^g set every man's sword against his ^h fellow, even throughout all the host: and the host fled to Beth-shittah ⁱ in Zererath, and to the ^j border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-

barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto ^j Beth-barah and Jordan.

25 And they ^k took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

CHAPTER VIII.

1 Gideon pacifieth the Ephraimites. 4 Succoth and Penuel refuse to relieve Gideon's army. 10 Zebah and Zalmunna are taken. 13 Succoth and Penuel are destroyed. 15 Gideon revengeth his brethren's death on Zebah and Zalmunna. 22 He refuseth government. 24 His ephod cause of idolatry. 28 Midian subdued. 29 Gideon's children, and death. 33 The Israelites' idolatry and ingratitude.

AND the men of Ephraim said unto him, ^l Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him ^m sharply.

2 And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was ⁿ abated toward him, when he had said that.

4 ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

5 And he said unto the men of ^a Succoth, Give, I pray you, loaves of bread unto the

^a 1 Thess. 5:3. ^b ver. 8. ^c ver. 16. ^d Ex. 14:13, 14; 2 Chr. 20:17. ^e 2 Kings, 7:6, 7. ^f Josh. 6:16, 20. ^g Ps. 83:9; Isa. 9:4. ^h 1 Sam. 14:20; 2 Chron. 20:23. ⁱ Or, toward. ^j Heb. *lip*. ^k chap. 3:27, 28.

^l John 1:28. ^m chap. 8:3; Ps. 83:11, 12. ⁿ ch. 12:1; 2 Sam. 19:41. ^o Heb. *What thing is this thou hast done unto us?* ^p Heb. *strongly*. ^q Heb. *spirit*. ^r Prov. 15:1; 25:15. ^s Gen. 33:17; Ps. 60:6.

19. *The middle watch*: they divide the night into three equal parts, called watches. The Jews afterwards divided it into four.

22. *Beth-shittah—Tabbath*: supposed to be places towards Jordan, which the Midianites must cross to get into their own country. Ver. 24.

24. *Beth-barah*: supposed to be the same as Beth-abara, John 1:28. It means, a house or passage, and lay on the east side of Jordan where they crossed the river. *Took the waters*: guarded the fording-places where they expected the Midianites would cross.

25. *The rock Oreb*: so called, it is supposed, from the fact of his having been killed upon it. So with the wine-press.

INSTRUCTIONS.

1. To obtain the blessings which God has promised, men must not only rely on him, but must employ those means which he has appointed, and in the use of which alone they have reason to expect success.

2. The means by which, and the manner in which God accomplishes the purposes of his grace, are adapted to show men that the glory of their successes belongs not to them, but to him.

7. The power of God's visible people depends not so much on their number as on their character; and sometimes a diminution of their number may give them increased strength.

10. When God has a work for any one to accomplish, he will prepare him to perform it.

15. If by a dream, or any other means, one is encouraged to obey the revealed will of God, and strengthened for the performance of known duty, he has reason to be grateful and anew to acknowledge and adore God.

18. The agency of God and that of men are both employed in the accomplishment of his designs. There is therefore no good reason to imagine that there is any inconsistency between them. Ver. 22.

CHAPTER VIII.

2. *The gleanings*: the little done by the Ephraimites. *Better*: more important and honorable. *Than the vintage*: than all that was done by Gideon and his father's house. This was a soft answer, designed to appease the wrath of the Ephraimites. Prov. 15:1; Eccl. 10:4.

5. *Succoth*: a city in the tribe of Gad, on the east of Jordan, below the sea of Galilee. Gen. 33:17.

people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, ^a*Are* the hands of Zebah and Zalmunna now in thy hand, that we should give bread unto thine army?

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into my hand, ^bthen I will ^ctear your flesh with the thorns of the wilderness and with briars.

8 And he went up thence to ^ePenuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.

9 And he spake also unto the men of Penuel, saying, When I ^dcome again in peace, ^eI will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell ^fa hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them that dwelt in tents on the east of Nobah ^gand Jogbehah, and smote the host: for the host was ^hsecure.

12 And when Zebah and Zalmunna fled, he pursued after them, and ⁱtook the two kings of Midian, Zebah and Zalmunna, and ^jdiscomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up*,

14 And caught a young man of the men of Succoth, and inquired of him: and he described ^kunto him the princes of Succoth, and the elders thereof, *even* three-score and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with ^lwhom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thy hand, that we should give bread unto thy men *that are weary*?

16 And he took the elders of the city,

and thorns of the wilderness, and ^mwith them he ⁿtaught the men of Succoth.

17 And he beat down the ^otower of Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were* they whom ye slew at ^pTabor? And they answered, As thou *art*, so *were* they; each one ^qresembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, Up, and slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, so *is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ^rornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall ^srule over you.

24 ¶ And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey. For they had golden ear-rings, because they *were* ^tIshmaelites.

25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold; besides ornaments, and ^ucollars, and purple raiment that *was* on the kings of Midian, and be-

^a 1 Sam. 25:11; 1 Kings, 20:41. ^b ver. 16. ^c Heb. *thresh*. ^d Gen. 32:30; 1 Kings, 12:25. ^e 1 Kings, 22:27. ^f ver. 17. ^g Or, *one hundred and twenty thousand, every one drawing a sword*. ^h Num. 32:39, 42. ⁱ ch. 18, 27. ^j 1 Thess. 5:3. ^k Psa. 83:11. ^l Heb. *terrified*.

^m Heb. *writ*. ⁿ ver. 6, 7. ^o Heb. *made to know*. ^p ver. 9. ^q chap. 4, 6. ^r Psa. 89:12. ^s Heb. *according to the form*. ^t Or, *ornaments like the moon*. Isa. 3:18. ^u 1 Sam. 8:7; 10:19; 12:12; Isa. 34:22; 64:19. ^v Gen. 25:13; 37:25, 28. ^w Or, *sweet jewels*.

6. *Now in thy hand?* have you already taken them? Ver. 15.

7. *Tear your flesh with the thorns of the wilderness;* a mode of punishment not uncommon in those days.

8. *Penuel;* east of Succoth, and near the river Jabbok. Gen. 32:30.

9. *This tower;* one to which the men of Penuel trusted for their defence.

10. *Karkor;* supposed to have been eastward of Penuel, and near the borders of Gad.

11. *Nobah and Jogbehah;* not far from the line between Gad and Manasseh.

11. *Described unto him;* literally, wrote for him; probably gave him their names.

16. *Taught the men;* showed them the folly of their course by punishing them.

21. *So is his strength;* as his age was mature, so was his strength.

23. *The Lord shall rule;* he was their chief magistrate, and Gideon would not be instrumental in changing that form of government.

24. *Ear-rings of his prey;* those which they had taken from their enemies. *Ishmaelites;* the Midianites are sometimes called Ishmaelites; they lived near, and often mingled together. Gen. 37:28.

^a M. 1255. ^b sides the chains that *were* about their camels' necks.

27 And Gideon ^a made an ephod thereof, and put it in his city, *even* in ^b Ophrah: and all Israel went thither a ^c whoring after it: which thing became a ^d snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And ^e Gideon had threescore and ten sons ^f of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he ^g called Abimelech.

32 ¶ And Gideon the son of Joash died in a good ^h old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass, as ⁱ soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made ^j Baal-berith their god.

34 And the children of Israel remembered ^k not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither ^l showed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had showed unto Israel.

^a chap. 17:5. ^b chap. 6:24. ^c Psa. 106:39. ^d Deut. 7:16. ^e chapter 9:2, 5. ^f Heb. *giving out of his thigh*. ^g Heb. *set*. ^h chap. 9:18. ⁱ Genesis 25:8; Job 5:26. ^j chap. 2:17, 19. ^k chap. 9:4. ^l Psalm 78:11, 42; 106:13, 21. ^m chap. 9:16-19.

27. *An ephod*; a very rich and costly garment, such as was worn by the high-priest. Ex. 28:1. *A whoring after it*; it became a means of superstition and idolatry.

30. *Threescore and ten*; seventy.

33. *Baalim* and—*Baal-berith*; idol-gods.

INSTRUCTIONS.

1. Those who neglect their duty are often disposed to cast the blame on others; and those who refuse to engage in great and important services, are often most anxious to have the credit of them.

2. A command of one's temper, and a disposition to give full credit to the worthy actions of others, are likely means of appeasing envy, abating wrath, and causing contentions to cease.

6. It is unwise to refuse aid to brethren in distress, and foolish as well as wicked to upbraid them.

10. The multitudes who have fallen in wars by the hands of their fellow-men, and in the indulgence of the most hateful passions, present an impressive view of the evil of sin, and of the horrible state of those who are abandoned to its everlasting power.

16. Sin often brings misery in this world of mercy, as it will, to all who continue in it, in the world of retribution.

21. The dread which men have of a lingering and dishonorable temporal death, should prompt them to immediate, earnest, and persevering efforts to

CHAPTER IX.

1 Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 31 Abimelech overcometh them, and soweth the city with salt. 46 He burneth the hold of the god Berith. 50 At Thebez he is slain by a piece of a millstone. 56 Jotham's curse is fulfilled.

AND Abimelech the son of Jerubbaal went to ¹ Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, ² Whether is better for you, either that all the sons of Jerubbaal, *which are* ^m threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone ⁿ and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to ³ follow Abimelech; for they said, He is our brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of ⁴ Baal-berith, wherewith Abimelech ⁵ hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and ⁶ slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and

1 chap. 8:31. ² Heb. *What is good? whether*, etc. ^m chap. 8:20. ⁿ Genesis 29:14. ³ Heb. *after*. ⁴ chap. 8:23. ⁵ chap. 11:34. ⁶ Chronicles, 13:7; Proverbs 12:11; Acts 17:5. ⁷ 2 Kings, 11:1, 2.

avoid the disgrace and torment of that which is eternal.

23. A wise man will not covet an increase of power, care, and responsibility; nor, unless it appears to be manifestly the will of God, will he consent to receive it.

27. The consequences of men's actions may be very different from what they anticipate; they should not, therefore, at any time lean to their own understandings, but should in all their ways acknowledge God, that he may direct their paths.

31. A departure from the design and will of God in the institution of marriage, has in some form ever been the easily besetting sin of men, and the source of innumerable and most distressing calamities.

33. No sooner are restraints removed, than men show their wickedness by voluntarily engaging in known sin, and the manifestation of awful ingratitude towards both God and men.

CHAPTER IX.

1. *Shechem*; a city in the tribe of Ephraim. Chap. 8:31.

2. *Your bone*; a Shechemite, and one of their relatives.

1. *House of Baal-berith*; the place of their idol worship.

6. *House of Millo*; a tower or castle in the city.

went and made Abimelech king, by the plain* of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of ^a mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The ^btrees went forth *on a time* to anoint a king over them; and they said unto the olive-tree, Reign thou over us.

9 But the olive-tree said unto them, Should I leave my ^cfatness, wherewith by me they honor God and man, and go [†]to be promoted over the trees?

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which ^dcheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the [†]bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my ^eshadow; and if not, let ^ffire come out of the bramble, and devour the ^gcedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands:

17 (For my ^hfather fought for you, and adventured ⁱhis life far, and delivered you out of the hand of Midian:

18 And ^jye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one

stone, and have made Abimelech, <sup>A. M. 2785
B. C. 1309</sup> the son of his maid-servant, king over the men of Shechem, because he is your brother:)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* ^krejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let ^lfire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to ^mBeer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God ⁿsent an evil spirit between Abimelech and the men of Shechem; and the men of ^oShechem dealt treacherously with Abimelech:

24 That the ^peruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid, upon Abimelech their brother, which slew them, and upon the men of Shechem, which ^qaided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made ^rmerry, and went into the ^shouse of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son Ebed said, Who is Abimelech, ^t and who is Shechem, that we

* Or, oak. Josh. 24:26. ^a Josh. 8:33; John 4:20. ^b 2 Kings, 14:9. ^c Psa. 104:15. ^d Heb. *up and down for other trees*. ^e Prov. 21:6. ^f Eccl. 10:14. ^g Or, *thistle*. ^h Isa. 20; 2; Dan. 4:12; Hosea 14:7. ⁱ Jer. 20; Num. 21:28; Ezek. 19:14. ^j Isa. 2:13; Ezek. 31:3. ^k Chap. 7. ^l Heb. *cut*. ^m Jer. 5:6; chap. 8:35. ⁿ Chap. 8:31.

7. *Gerizim*; a mountain on the south side of Shechem.

8. *The trees went forth*; this is the commencement of a parable, representing the folly of the Shechemites in making Abimelech king.

9. *Olive-tree*; a tree yielding oil, used not only in food, but also in the worship of God and in the consecration of men to public office.

13. *Wine, which cheereth God*; it was employed in his worship, and thus pleased him.

14. *The bramble*; one of the meanest and most worthless shrubs. Gideon, who like the olive, fig-tree, and vine, was useful, refused; but Abimelech, who like the bramble was worthless, consented to be made king.

15. *Let fire come out*; this expressed the trouble which Abimelech would bring upon the chief men of Shechem, represented as cedars.

16. *Truly*; rightly, in a proper manner.

^k Isa. 8:6; Phil. 3:3; Jas. 4:16. ^l Jer. 15:56, 57. ^m 2 Sam. 20:14. ⁿ 1 Sam. 16:14; 1 Kings, 12:15; 22:22, 23; Isa. 19:14; 2 Thess. 2:11, 12. ^o Isa. 33:1. ^p 1 Kings, 2:32; Esth. 9:25; Psa. 7:16. ^q Heb. *strengthened his hands to kill*. ^r Or, *songs*. Isa. 16:9, 10; Jer. 25:30. ^s ver. 4. ^t 1 Sam. 25:10; 1 Kings, 12:16.

20. *Let fire come out*; fire will come out; expressive of the mutual calamities which Abimelech and the men of Shechem would bring on each other.

21. *Beer*; a place south of Shechem.

23. *God sent*; suffered, through the temptation of Satan, to arise in their own hearts.

25. *Liers in wait*; to kill Abimelech, who was then absent from the city, or to take him prisoner on his return.

26. *Gaal*; supposed to be a Canaanite, pretending to have descended from Hamor the father of Shechem, and former prince of that country. Ver. 28; Gen. 31:2.

27. *Their god*; their idol-god. Chap. 8:33.

28. *Who is Abimelech*; that he should reign over the ancient and renowned city of Shechem. *Zebul*; the governor of Shechem during Abimelech's absence. Ver. 30.

A. M. 2298.
B. C. 1206. should serve him? *is not he* the son of Jerubbaal? and Zebul his officer? serve the men of ^aHamor the father of Shechem: for why should we serve him?

29 And ^bwould to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ^{*}kindled.

31 And he sent messengers unto Abimelech [†]privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them as [‡]thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again and said, See, there come people down by the [§]middle of the land, and another company come along by the plain of ^{||}Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who ^cis Abimelech, that we should serve him? *is not this* the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

^a Gen. 34: 2, 6. ^b 2 Sam. 15: 4; Psa. 10: 3. ^{*} Or, *hot*. [†] Heb. *craftily*, or *to Tormah*. [‡] Heb. *thy hand shall find*. 1 Sam. 10: 7; 25: 8; Eccl. 9: 10. [§] Heb. *navel*. ^{||} Or, *the regards of*

37. *Middle*; height.

41. *Dwelt*; encamped. *Arumah*; a place near Shechem.

43. *He*; Abimelech. *Took*; had taken.

45. *Sowed it with salt*; in token of its desolation.

46. *Tower*; supposed to be the tower or castle of Millo. Ver. 6, 20.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all the people that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and ^dhe took the city, and slew the people that *was* therein, and beat ^edown the city, and sowed it with ^fsalt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into a hold of the house of the god ^gBerith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, ^hhe and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that *were* with him, What ye have seen ^{*}me do, make haste, *and* do as I have done.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a ⁱcertain woman cast a piece of a millstone upon Abimelech's head, and *all* to brake his skull.

the times. Deut. 18: 14. ^e ver. 28: 24. ^d ver. 20. ^c 2 Kings, 3: 25. ^f Deut. 29: 23; Ezek. 47: 11; Zeph. 2: 9. ^g chap. 8: 33. ^h Psa. 68: 14. ^{*} Heb. *I have done*. 1 2 Sam. 11: 21.

48. *Zalmon*; meaning shady; supposed to be so called from its being covered with forests.

50. *Thebez*; a city of Ephraim.

51. *A strong tower*; such towers in or near cities, to which the people fled in time of danger, were common.

53. *A millstone*; the upper stone of a hand-mill,

54 Then he called hastily unto the young man his armor-bearer, and said unto him, Draw^a thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God^b rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren :

57 And all the evil of the men of Shechem did God render upon their heads : and upon them came the^c curse of Jotham the son of Jerubbaal.

CHAPTER X.

1 Tola judgeth Israel in Shamir. 3 Jair, whose thirty sons had thirty cities. 6 The Philistines and Ammonites oppress Israel. 10 In their misery God sendeth them to their false gods. 15 Upon their repentance he pitieth them.

AND after Abimelech there arose to^d defend Israel, Tola the son of Puah, the

^a 18 in. 31:4. ^b ver. 21, Job 31:3; Psa. 94:23; Prov. 5:22; Mt. 7:2; Gal. 6:7. ^c ver. 20, 43. ^d Heb. *there, or deliver*. ^e chap. 5:10;

in which the women ground their grain. Mat. 21:11. *All-to*; an old English term meaning, wholly, entirely.

51. *A woman slew him*; to be slain by a woman was considered disgraceful.

56. *Rendered*; requited or punished. Ver. 5, 18, 24.

57. *The curse of Jotham*; ver. 20.

INSTRUCTIONS.

2. Men who earnestly desire power, and flatter their fellow-men to obtain it, are not worthy to be trusted, and should not be chosen to rule over others.

3. Men are easily flattered, and their judgment, feelings, and conduct often biased towards those who are related to or connected with them.

4. Vain and light persons, the vicious and the worthless of all descriptions, will prostitute their political influence to the support of those flatterers who like themselves are vicious, and who will furnish them with money.

5. Ambitious men, who are given up of God to the gratification of their lusts, will commit any crime to secure their selfish objects.

6. When a people choose immoral men as their rulers, they will generally be made instruments of mutual punishment to each other.

8. Parables may be a most effective and useful method of inculcating divine truth, and he who wisely employs them be an eminent benefactor of mankind.

9. Wise men will not be anxious to leave the safe, quiet, and useful pursuits and enjoyments of private life, for the sake of becoming rulers, especially over the wicked.

15. Those who are most unfaithful and worthless in private life, are often most anxious for promotion to public life; and those who thus promote them, may expect through them to reap the fruit of their folly.

19. Teachers of divine truth in all ages have maintained that godliness is profitable unto all things, and that the way of transgressors is hard; that righteousness tendeth to life, and that those who continue in wickedness do it to their own death.

23. The wicked have no permanent bond of union.

son of Dodo, a man of Issaehar; and^a he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that^b rode on thirty ass colts, and they had thirty cities, which^c are called^d Havoth-jair unto this day, which^e are in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And^f the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of^g Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against Israel, and he^h sold them into the hands of the Philistines, and into the hands of the children of Ammon.

^a 12:14. ^b Deut. 3:14. ^c Or, *the villages of Jair*. Num. 32:41. ^d chap. 2:11-14; 3:7; 4:1; 6:1; 13:1. ^e 1 Kings, 11:33. ^f 1 Sam. 12:9, 10.

safety, or peace; and those who have been treacherous and cruel to others, will ordinarily meet with others who will be treacherous and cruel to them.

26. Men may rebel against one set of wicked rulers, and yet choose another who are no better; and, by so doing, may only increase their distress and hasten their ruin.

27. Dissipation, rioting, and licentiousness are not true liberty, and those who indulge in them can never enjoy it.

28. Boasting, pride, and self-esteem are forerunners of defeat, degradation, and contempt.

38. Those who pretend to despise their enemies when at a distance, are often afraid of them when they come near; and the most reproachful in time of safety, are often most cowardly in time of danger.

45. The men who aid and exalt the wicked, are often the men who are injured and destroyed by them.

46. The courses which wicked men take to secure their safety, not unfrequently accelerate their ruin; and often by those whom they have aided in slaying others, they are themselves slain.

52. Success often renders men reckless, and when they are most confident they are nearest to destruction. They may escape the greatest apparent dangers, and then fall by such as are not thought of.

51. Men, especially warriors, think much about an honorable death, and sometimes are peculiarly sensitive of their reputation when sinking into shame and everlasting contempt.

56. Jehovah is a God that judgeth in the earth, and not infrequently here proclaims the sins of men in their punishment.

CHAPTER X.

1. *He dwelt in Shamir*; after he became judge, as this was a more central part of the country, and a more convenient place for a judge than any in his own tribe.

3. *A Gileadite*; he was the first judge from the east side of Jordan.

4. *Havoth-jair*; the villages of Jair.

7. *Philistines*; they lived on the west of the Israelites, and *the children of Ammon* on the east.

A. M. 5813.
B. C. 1191. 8 And that year they vexed and oppressed^a the children of Israel: eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which is in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore^a distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did not I deliver you* from the Egyptians,^b and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Moabites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forsaken^b me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery^c of Israel.

17 Then the children of Ammon were gathered^d together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people and princes of Gilead

^a Heb. crushed. ^b 1 Sam. 28:15. ^c Ex. 14:30. ^d Num. 21:21-25. ^e chap. 3:12-15, 31. ^f chap. 5:19. ^g chap. 6:3. ^h Psa. 106:42. ⁱ Jer. 2:13. ^j Deut. 32:37, 38; 2 Kings 3:13; Jer. 2:28. ^k 1 Sam. 3:18. ^l 2 Sam. 15:26. ^m Heb. is good in thine eyes. ⁿ 2 Chron. 7:14; 15:8. ^o Heb. gods of strangers. ^p Heb. shortened. ^q 1 Sam. 106:44.

8. *That year*: the oppression of both began about the same time. That of the Ammonites lasted eighteen years, and that of the Philistines forty. Chap. 13:1. *Other*: east.

12. *The Moabites*: supposed to be the Midianites, or a people dwelling in their vicinity.

13. *I will deliver you no more*: he would not, unless they should repent of their sins.

14. *Cry unto the gods*: this was designed to make them feel more deeply the worthlessness of their idols, and their need of help from Jehovah.

17. *In Gilead*: on the east of Jordan. *Mizpeh*: near mount Gilead. Chap. 11:29.

INSTRUCTIONS.

1. Good rulers are the gift of God, and are designed, through the enactment and execution of good laws, to be for the protection and defence of the people.

6. Though a course of sinning has often been tried, and always found to lead in the end to misery,

said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

CHAPTER XI.

1 The covenant between Jephthah and the Gileadites, that he should be their head. 12 The treaty of peace between him and the Ammonites is in vain. 20 Jephthah's vow. 32 His conquest of the Ammonites. 34 He performs his vow on his daughter.

NOW Jephthah the Gileadite was a mighty^a man of valor, and he *was* the son of a harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob; and there were gathered^b vain men to Jephthah, and went out with him.

4 ¶ And it came to pass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

45: 1sa. 63:9. ^g Heb. cried. ^h chap. 11:11, 29; Gen. 31:19. ⁱ Heb. 11:32, called Jephthah. ^j chap. 6:12; 2 Kings, 5:1. ^k Heb. a woman a harlot. ^l Gen. 21:10; Gal. 4:30. ^m Heb. from the face of. ⁿ chap. 9:4; 1 Sam. 22:2. ^o Heb. after dark. ^p Gen. 26:27. ^q Luke 17:1. ^r chap. 10:18.

yet such is the folly and wickedness of men, that they will try it again with as much eagerness and confidence of success as if the experiment had never been made.

10. Men who, in prosperity, cast off the fear of the Lord and openly rebel against him, in adversity, and when suffering the effects of their sins, often feel their need of his help.

15. Though God might justly leave men to the consequences of their transgressions and never again deliver them, yet when they feel and acknowledge his righteousness, and turn heartily to him, he has compassion on them and opens the way for their relief.

CHAPTER XI.

2. *A strange woman*: not the lawful wife of his father.

3. *The land of Tob*: supposed to be in or near Syria.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, ^aThe LORD be ^bwitness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him ^bhead and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.^c

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because ^dIsrael took away my land, when they came up out of Egypt, from Arnon even unto ^eJabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, Israel took ^fnot away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and ^gwalked through the wilderness unto the Red sea, and ^hcame to Kadesh;

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab; but he would not *consent*: and Israel abode in Kadesh.

18 Then they went along through the wilderness, and ⁱcompassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the ^jborder of Moab: for Arnon *was* the border of Moab.

^a Jer. 42:5. ^b Heb. the heaven. ^c verse 8. ^d chap. 20:1; 1 Sam. 10:17. ^e Num. 21:24. ^f Gen. 32:22. ^g Deut. 2:9, 19, 30; Num. 14:25; Deut. 1:40; Josh. 5:6. ^h Num. 20:1, 14, etc. ⁱ Num. 21:4, etc. ^j Num. 22:26. ^k Num. 21:21, etc. ^l Deut. 2:26, etc. ^m Num. 21:29; 1 Kings, 11:7; Jer. 48:7. ⁿ Micah

10. *The Lord be witness*; this was a solemn engagement that they would make Jephthah their ruler.

11. *All his words*; the words of the engagement between him and the elders of Gilead, that the people might all hear, understand, and ratify them.

13. *Israel took away my land*; Num. 21:21-35.

22. *The coasts of the Amorites*; the Amorites had dispossessed the Ammonites and taken their country, from Arnon to Jabbok, before the children of Israel came out of Egypt; and the Israelites took it not from the Ammonites, as they now pretended, ver. 13, but from the Amorites.

21. *Chemosh*; the idol-god of the Ammonites, to whom they ascribed their successes.

19 And Israel ^ksent messengers ^{A. M. 2561. B. C. 1133.} unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldst thou possess it?

24 Wilt not thou possess that which Chemosh ^lthy god giveth thee to possess? So ^mwhomsoever the LORD our God shall drive ⁿout from before us, them will we possess.

25 And now *art* thou any thing better than ^oBalak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them.

26 While Israel dwelt in ^pHeshbon and her towns, and in ^qArroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the ^rJudge be ^sjudge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the ^tSpirit of the LORD came upon ^uJephthah, and he passed over Gil-

4:5. ⁿ Deut. 18:12; Psa. 78:55. ^o Num. 22:2, etc. ^p Num. 21:26. ^q Deut. 2:36. ^r Genesis 18:25; Psalm 75:7; Eccl. 12:14. ^s Genesis 16:5; 31:53; 1 Samuel, 21:12, 15. ^t chap. 3:10. ^u Jephthah seems to have been judge only of North-east Israel.

25. *Better than Balak*; had they any better claim to the lands than had Balak, who was king of Moab when Israel took them? He did not take them back; and as the Ammonites had not attempted it, but suffered the Israelites to possess it unmolested for three hundred years, it was evident that they had lost all title to it, and the Israelites did not wrong them in possessing it.

27. *The Lord—be judge*; decide, by giving the victory to those who were right.

29. *The Spirit—came upon Jephthah*; furnishing him with wisdom, courage, and all needful qualifications to conduct the war. *Over*; through the places mentioned, to collect his army.

A. M. 2961.
B. C. 1133. ead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

30 And Jephthah ^avowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into my hands,

31 Then it shall be, that ^awhatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall ^bsurely be the LORD's, ^cand I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them: and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to ^cMinnith, *even* twenty cities, and unto ^dthe plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to ^dMizpeh unto his house, and behold, his daughter came out to meet him with ^etimbrels and with dances: and she *was his only child*; beside ^fher he had neither son nor daughter.

35 And it came to pass, when he saw her, that he ^frent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that

trouble me: for I have opened my mouth unto the LORD, and I ^gcannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as ^hthe LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may ⁱgo up and down upon the mountains, and bewail my virginity. I and my fellows.

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who ^jdid with her *according* to his vow which he had vowed: and she knew no man. And it was a ^kcustom in Israel.

40 That the daughters of Israel went yearly ^lto ^mlament the daughter of Jephthah the Gileadite four days in a year.

CHAPTER XII.

1 The Ephraimites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites. 7 Jephthah dieth. ⁿ Ibban, who had thirty sons and thirty daughters, 11 and Elon, 13 and Abdon, who had forty sons and thirty nephews, judged Israel.

AND the men of Ephraim ^ogathered themselves together, and went north-

of himself. ^p Gen. 27: 29, 34. ^q Num. 30: 2; Ps. 15: 4. ^r 2 Sam. 18: 19, 31. ^s Heb. go and go down. ^t 1 ver. 31; 1 Sam. 1: 22, 24, 2: 18. ^u Or, ordinance. ^v Heb. from year to year. ^w Or, this with. chap. 5: 11. ^x 1 chap. 8: 1. ^y Heb. were called.

7. In prosperity, men often despise and reject those to whom in adversity they are glad to apply for help.

9. Arrangements in which different parties are concerned should be plainly and correctly stated beforehand, that there may be afterwards no misunderstandings and contests about them.

12. For the wicked courses which wicked men pursue they can give no good reason: and a correct statement of facts shows, that for their pretended reasons there is no just foundation.

21. The agency of God should never be excluded in our contemplations of the affairs of men, and his goodness should always be acknowledged as the source of all the blessings which we enjoy.

27. A disposition in the use of proper means to commit all our concerns to the guidance and disposal of God, is a good preparation for obtaining his favor, and receiving from him all needed aid.

31. We should be careful to promise nothing but what is practicable, lawful, and right, that all we promise may be faithfully performed.

35. This life is a mixed scene of trials and mercies. Great blessings are often followed by great distresses; and if uncalled of God and without good reason we have brought them upon ourselves, the poignancy of them is thereby increased.

CHAPTER XII.

1. Went northward: towards Mizpeh, on the east side of Jordan, where Jephthah lived.

^a Gen. 28: 20; 1 Sam. 1: 11; Eccl. 5: 2, 4, 5. ^b Heb. that which cometh forth, which shall come forth. ^c Lev. 27: 2, 3; 1 Sam. 1: 11, 28; Ps. 66: 13, 14. ^d Or, or. ^e Ezek. 27: 17. ^f Or, *And*. ^g Ex. 15: 20; 1 Sam. 18: 6; Ps. 68: 25; 150: 4; Jer. 31: 4. ^h Or, he had not of his men either son or daughter; Heb.

31. *Be the Lord's*; devoted especially to his service. *And*; some have translated this, *or*; supposing that what should come to meet Jephthah was to be a burnt-offering, if it were an object which the law allowed for that purpose; and if not, that it was to be devoted to God in some other way.

33. *Aroer*; a town near the river Arnon. *Minnith*; a place north of Aroer, in the tribe of Reuben.

35. *Opened my mouth*; made a vow. Ver. 30. *Cannot go back*; he could not without breaking his engagement, and thus, in his view, doing wrong.

37. *My virginity*; that she was to live and die without being married and having children, which Jewish women very much regretted. *Fellows*; companions.

39. *According to his vow*; he devoted her to the Lord, in a manner consistent with his promise, whatever that was. *She knew no man*; was never married, and had no children; a thing bewailed and lamented both by herself and her companions.

40. *Lament*; this word in the original means, to celebrate, or rehearse, and is so translated, chap. 5: 11. The daughters of Israel, from year to year, commemorated the case of Jephthah's daughter.

INSTRUCTIONS.

2. As the sins of parents may greatly injure and distress their children, this should be a motive to induce them to govern all their appetites and passions, and to regulate their whole conduct according to the revealed will of God.

ward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thy house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I ^a put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand; wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites took the ^b passages of Jordan before the Ephraimites: and it was so, when those Ephraimites which were escaped said, Let me go over, that the men of Gilead said unto him, *Art thou an Ephraimite?* If he said, Nay;

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one* of the cities of Gilead.

8 And after him ^c Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons, and thirty daughters,

^a 1 Sam. 19: 5; 28: 21; Job. 13: 14; Psa. 119: 104. ^b chap. 3: 28; 7: 24; Josh. 22: 11. ^c Which signifieth a stream, or flood, Psa. 69: 2, 15; 18: 27; 12. ^d He seems to have been only a civil judge, to do justice in North-east Israel. ^e A civil judge in North-east

2. *Ye delivered me not*; did not attempt it.

3. *Put my life in my hands*; took on myself the work and danger of attempting to obtain deliverance.

6. *Forty and two thousand*; supposed by many to mean two thousand and forty, as the Ephraimites when numbered amounted only to thirty-two thousand five hundred. Num. 26: 37.

10. *Beth-lehem*; there were two places of this name, one in Zebulun, and one in Judah where our Saviour was born.

13. *A Pirathonite*; so called from Pirathon the place where he lived.

14. *Nephews*; in the original, sons' sons, or grandsons.

15. *Mount of the Amalekites*; supposed to be a place in Ephraim called by that name. Chap. 5: 11.

INSTRUCTIONS.

1. Persons who have refused to engage in great and difficult services themselves, often most bitterly envy those who have successfully performed them.

3. Men are sometimes called, instead of depending on others, to take themselves the responsibility, meet the dangers, and perform the labors of great

ters, whom he sent abroad, and took ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him ^a Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in ^b Aijalon in the country of Zebulun.

13 ¶ And after him ^c Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty nephews, ^d that ^e rode on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the ^f mount of the Amalekites.

CHAPTER XIII.

1 Israel is in the hand of the Philistines. 2 An angel appeareth to Manoah's wife. 3 The angel appeareth to Manoah. 4 Manoah's sacrifice, whereby the angel is discovered. 5 Samson is born.

AND the children of Israel ^a did evil ^b again ^c in the sight of the Lord; and the Lord ^d delivered them into the ^e hand of the Philistines forty years.

2 ¶ And there was a certain man of ^b Zorah, of the family of the Danites, whose name was Manoah: and his wife was barren, and bare not.

3 And the ^a angel of the Lord appeared unto the woman, and said unto her, Behold now, thou ^b art barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any ^c unclean thing:

Israel. ^a 1 Chron. 8: 13; 13. ^b A civil judge also in North-east Israel. ^c Heb. sons' sons. ^d chap. 5: 10; 10: 4. ^e chap. 3: 13, 27; 5: 14. ^f Heb. added to commit. Rom. 2: 6. ^g Jer. 43: 23. ^h This seems a partial captivity. ⁱ 1 Sam. 12: 9. ^j Josh. 19: 41. ^k Luke 1: 11, etc.

and trying emergencies. In such cases they should not shrink, but in dependence on God go forward in duty, and leave the result to him.

4. Family contentions are most bitter and disastrous. The beginning of them should be most carefully avoided, for when once begun no one can tell where they will end.

6. Those who wickedly begin a quarrel, would often be struck with horror should they foresee all its consequences.

7. As death is to all persons near, and after death is the judgment, the great object of all should be so to live as to be fitted, through grace, to give up their account with joy, and enter into that rest which remains for the people of God.

CHAPTER XIII.

1. *Forty years*; chap. 10: 7.

2. *Zorah*; a city in the south part of the tribe of Dan.

3. *The angel of the Lord*; supposed to be the Angel-Jehovah, in the form of man, and the same who appeared to Moses, Joshua, and Gideon. Ver. 21-23.

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5 For lo, thou shalt conceive, and bear a son; and no ^arazor shall come on his head: for the child shall be a ^bNazirite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 Then the woman came and told her husband, saying, ^cA man of God came unto me, and his ^dcountenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazirite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, *I am*.

12 And Manoah said, Now let thy words come to pass. ^{*}How shall we order the child, and [†]*how* shall we do unto him?

13 And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware.

14 She ^{*}may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the Lord, I pray thee, let us ^cdetain thee, until we shall have made ready a kid [‡]for thee.

16 And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the Lord. For Manoah knew not that he *was* an angel of the Lord.

17 And Manoah said unto the angel of the Lord, ^{*}What is thy name, that when thy sayings come to pass we may do thee honor?

18 And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is [‡]secret?

19 So Manoah took a kid with a meat-offering, and ^boffered it upon a rock unto the Lord: and the angel did wondrously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar: and Manoah and his wife looked on it, and ⁱfell on their faces to the ground.

21 But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the Lord.

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

23 But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our ^khands, neither would he have showed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name ^lSamson: and ^mthe child grew, and the Lord blessed him.

25 And the ⁿSpirit of the Lord began to move him at times in ^othe camp of Dan between ^pZorah and Eshtaol.

^a 1 Sam. 1:11. ^b Num. 6:2, etc. ^c 1 Kings, 17:24. ^d Mat. 28:3. ^e Ex. 33:15. ^f Heb. *What shalt thou the manner of.* ^g Or, *what shall he do?* Heb. *what shall his work?* ^h ver. 4. ⁱ chap. 6:18, etc. ^j Heb. *before.* ^k Gen. 32:29. ^l Or, *wonderful.* Isa. 9:6. ^m chap. 6:19-27. ⁿ Lev. 9:24; 1 Chron. 21:26, 26; Ezek. 1:28; Mat. 17:6. ^o Ex. 33:20; Deut. 5:26. ^p 1 Sam. 3:19. ^q chap. 3:10. ^r Heb. *Mahaneh-dan*, as ch. 18:12. ^s chap. 18:11; Josh. 15:33.

5. A Nazirite; Num. 6:2-21.

12. *Order the child*; treat, train, or educate him. 18. *Secret*; wonderful; the same in the original as in Isa. 9:6.

25. *Zorah—Eshtaol*; in the south part of Dan. INSTRUCTIONS.

3. Our mercies and our trials are perfectly known to God, and he can so adapt his favors as in the best way and time to supply our wants.

4. Children are the gift of God, and parents should take such a course as is best adapted to fit them for his service.

6. Husbands and wives should avail themselves of each other's counsel, and thus unite their efforts, especially in every thing pertaining to the temporal and eternal welfare of their children.

8. One of the most important and difficult duties of parents is the right education of children, and no one will ever properly perform it, unless in the habit of daily seeking wisdom from God.

9. When parents ask direction from God how to treat their children, in order most to honor him, to benefit them, and make them useful to others, God is ready to hear and to aid them in training their children in the way they should go.

13. To be successful in the right education of children, parents must give heed to the directions of God on this subject; and if they would lead their children to obey him, they must be careful to set them the example.

15. The mercies of God bestowed on our children, should increase our sense of obligation, and lead us

CHAPTER XIV.

1 Samson desireth a wife of the Philistines. 5 In his journey he killeth a lion. 8 In a second journey he findeth honey in the carcass. 10 Samson's marriage-feast. 12 His riddle by his wife is made known. 19 He spoileth thirty Philistines. 20 His wife is married to another.

AND Samson went down to ^aTimnath, and ^bsaw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy ^cbrethren, or among all my people, that thou goest to take a wife of the ^duncircumcised Philistines? And Samson said unto his father, Get her for me; for she ^epleaseth me well.

4 But his father and his mother knew not that *it was* of the LORD, ^fthat he sought an occasion against the Philistines: for at that time the ^gPhilistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared ^hagainst him.

6 And the ⁱSpirit of the LORD came mightily upon him, and ^jhe rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcass of the lion: and behold, *there was* a swarm of bees and honey in the carcass of the lion.

9 And ^khe took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

^a Gen. 38:13; Josh. 15:10. ^b Gen. 24:1, 2. ^c Gen. 24:3, 4. ^d Gen. 24:14, Ex. 34:12, 16; Deut. 7:3. ^e Heb. *is right in mine eye*. ^f Josh. 11:20; 2 Kings 19:31; 2 Chron. 10:15; 22:7; 25:20. ^g chap. 13:1. ^h Heb. *in me roaring*. ⁱ chap. 13:25; 1 Sam. 11:6. ^j 1 Sam. 17:34, 35. ^k 1 Sam. 14:25-30; Prov. 25:16. ^l Esth. 1:5.

to offer to him the sacrifices of praise and thanksgiving.

15. God manifest in the flesh is indeed, The Wonderful; and while we should receive with implicit confidence all that he reveals concerning himself, we should not seek to know what we cannot and do not need to understand.

20. The Lord is wonderful, not only in his nature and perfections, but in his operations; and they should inspire us not only with reverence and awe, but with admiration, confidence, and love.

CHAPTER XIV.

1. *Timnath*; in Judah, near the Philistines.

10 ¶ So his father went down unto ^athe woman: and Samson made there a feast: ^bfor so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a ^criddle unto you: if ye can certainly declare it me within the seven ^ddays of the feast, and find it out, then I will give you thirty ^esheets and thirty ^fchange of garments:

13 But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice ^gthy husband, that he may declare unto us the riddle, lest we ^hburn thee and thy father's house with fire: have ye called us to ⁱtake that we have? *is it not so?*

16 And Samson's wife wept before him, and said, ^jThou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

17 And she wept before him ^kthe seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, ^lbecause she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 ¶ And ^mthe Spirit of the LORD came

2:18; Eccl. 10:19. ^k Prov. 1:6; Ezek. 17:2; Luke 11:7. ^l Gen. 20:27; 2 Chron. 7:8. ^m Or, *shirts*. ⁿ Genesis 45:22. ^o chap. 16:5; Proverbs 1:10. ^p chap. 15:26. ^q Heb. *possess us, or impoverish us*. ^r chap. 16:15. ^s Or, the rest of the. ^t Luke 11:8; 18:7, 8. ^u ver. 6.

4. *Of the Lord*; to overrule this transaction for avenging the wrongs inflicted by the Philistines, and beginning to deliver the Israelites from their power. Chap. 13:5.

11. *They*; the people of Timnath.

12. *Put forth a riddle*; this was a common amusement on such occasions. *Thirty sheets*; shirts or linen, worn next the body. *Garments*; the outer garments, worn over the shirts.

15. *Called us*; invited us to the feast.

18. *Ploughed with my heifer*; persuaded his wife to tell him.

19. *Ashkelon*; a city of the Philistines, south-west of Timnath and north of Gaza.

A. M. 2563.
B. C. 1191. upon him, and he went down to Ashkelon, and slew thirty men of them, and took their *spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was ^agiven to his companion, whom he had used as his friend.^b

CHAPTER XV.

1 Samson is denied his wife. 3 He burneth the Philistines' corn with foxes and firebrands. 6 His wife and her father are burnt by the Philistines. 7 Samson smiteth them hip and thigh. 9 He is bound by the men of Judah, and delivered to the Philistines. 14 He killeth them with a jawbone. 18 God maketh the fountain En-hakkore for him in Lehi.

BUT it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I ^cgave her to thy companion: is not her younger sister fairer than she? ^dtake her, I pray thee, instead of her.

* Or, apparel. a chap. 15:2. b Jer. 9:4; Micah 7:5; John 3:29. c chap. 14:20. d Heb let her be thine. e Or, Now shall

20. *His friend*; the person who had the direction at the marriage-feast; called by way of eminence the friend of the bridegroom. John 3:29.

INSTRUCTIONS.

1. On no subject connected with human welfare does a young man need divine guidance more than in selecting a wife.

2. It is ordinarily wise for a young man, before engaging to marry any one, to consult his parents and avail himself of the benefits of their advice.

3. All wise parents will desire that their children should marry those who are pious and who are connected with religious families.

4. While parents should advise their children and give them good counsel on the subject of marriage, yet after they become of age they should not undertake to control them. They do not know enough about the designs of God with regard to such connections, to render such control either safe or proper.

5. When the course of children with regard to marriage is settled, parents should endeavor to make the best of it, and to render it as useful and comfortable as possible.

6. If a young man is under the direction of the Spirit of God, and is aided by him, though he may meet with great difficulties and dangers, he will be enabled to overcome them.

8. It is often useful to review the scenes in which God has especially favored us and enabled us to overcome the dangers to which we were exposed.

9. A generous mind does not wish to enjoy its blessings alone, and its happiness is increased by imparting them to others, especially to parents, relatives, and friends; but there are some things the knowledge of which a wise man will keep to himself and not impart to any one.

10. Marriage is a joyful occasion, and it is proper gratefully to notice it by feasting. But in feasting there is peculiar danger, not only of being betrayed into excesses, but of forgetting God and sinning against him. All therefore, when so exposed, should seek his protection and guidance.

3 ¶ And Samson said concerning them, Now [†]shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took [‡]firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing ^dcorn of the Philistines, and burnt up both the sheaves, and also the standing corn, with the vineyards *and* olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and ^eburnt her and her father with fire.

7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

The blameless from the. ‡ Or, torches. d 2 Sam. 14:30. e chap. 14:15.

11. Virtuous companions are great blessings, and vicious ones are great curses.

12. When in company with the frivolous and wicked we are tempted, especially after feasting, to become like them, and to engage in their frivolous or even wicked sports. But nothing should receive the sanction of our example, except what is moral in its nature and useful in its effects.

13. The pledging of property on contingencies the results of which we cannot foresee, and which render us liable to give or receive an amount without an equivalent, is wrong. By encouraging idleness, and leading men to the wide extremes of high expectation and sore disappointment, it tends greatly to injure them, and should be conscientiously avoided.

15. The hope of gain without laboring or rendering an equivalent, the fear of loss, and the desire to prevent it, have tempted many to the commission of enormous crimes.

17. We cannot be sure that others will keep a secret which we cannot keep ourselves, as their temptation to divulge it may be greater than ours. If we would therefore not have a thing known, we should not reveal it.

18. Intimate companionship with the wicked exposes to the most disastrous results, and by it, from the highest mirth, men may be plunged into the deepest sorrow.

20. One wrong step opens the way for another, and when a woman betrays her husband, he has no security that she will not forsake him. There is no safety but in avoiding the beginning of evil.

CHAPTER XV.

1. *The time of wheat-harvest*: in May. *A kid*; as a present, and in token of reconciliation.

1. *Caught*; either he or those whom he employed.

5. *Corn*; grain. Ver. 1.

8. *Top*; fissure, cleft, or cavern. *Etam*; supposed to be south of Timnath, in the tribe of Judah.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in ^aLehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went ^a to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines ^b are ^c rulers over us? what is this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ And when he came unto Lehi, the Philistines shouted against him: and the Spirit ^d of the Lord came mightily upon him, and the ^e cords that *were* upon his arms became as flax that was burnt with fire, and his bands ^f loosed from off his hands.

15 And he found a ^g new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, ^h heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had

made an end of speaking, that he ^a cast away the jawbone out of his hand, and called that place ^b Ramath-lehi.

18 ¶ And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave a hollow place that *was* in ^c the jaw, and there came ^d water thereout; and when he had drunk, his spirit came ^e again, and he revived: wherefore he called the name thereof ^f En-hakkore, which *is* in Lehi unto this day.

20 And he ^g judged Israel in the days of the Philistines twenty years.

CHAPTER XVI.

¹ Samson at Gaza escapeth, and carrieth away the gates of the city. ⁴ Delilah, corrupted by the Philistines, enticeth Samson. ⁶ Three she is deceived. ¹⁵ At last she overcometh him. ²¹ The Philistines take him, and put out his eyes. ²² His strength renewing, he pulleth down the house upon the Philistines, and dieth.

THEN went Samson to Gaza, and saw ^a there ^b a harlot, and went in unto her.

2 And *it was told* the Gazites, saying, Samson is come hither. And they ^c compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet ^d all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, ^e bar and all, and put *them* upon his shoulders, and carried them up to the top of a hill that *is* before Hebron.

him that called, or cried. Psa. 34: 6. ^f He seems to have judged South-west Israel during twenty years of their servitude of the Philistines. chap. 13: 1. ^g Heb. a woman a harlot. ¹ 1 Sam. 28: 25. Psalm 118: 10. 12. ² Heb. silent. ³ Heb. with the bar.

11. The professed friends of God may be so besotted and debased by sin as to join with his enemies, and oppose those who would save them and their children from degradation and ruin.

11. The triumph of the wicked is short, and when they are most confident of success they are often nearest to destruction.

16. The weakest and most contemptible instruments may become mighty through God to the destruction of the most powerful of his foes.

18. Great successes are often, in the course of providence, followed by great trials, that all who have been favored may feel their dependence on God and their constant need of his help.

19. When men are sensible of their insufficiency, and look up with a humble, believing, and affectionate heart to God, he is able and willing to help them and cause them to raise a permanent memorial to his praise.

CHAPTER XVI.

1. *Gaza*; the capital of the southern district of the Philistines.

3. *Before*; towards.

^a Ver. 19. ^b Heb. went down. ^c chap. 14: 4. ^d Psa. 106: 41. ^e chap. 14: 6. ^f Psalm 18: 24. ^g Heb. were melted. ^h Heb. *mount*. ⁱ Heb. a heap, two heaps. ^j That is, the lifting up of the jawbone, or the casting away of the jawbone. ^k Psalm 3: 7. ^l Or, Lehi. ^m Isa. 44: 3. ⁿ Isa. 40: 29. ^o That is, the well of

9. *Lehi*; the place where Samson with a jawbone smote the Philistines, and on that account called Lehi, which means in Hebrew, jawbone. Ver. 15-17.

17. *Ramath-lehi*; the hill of the jawbone.

19. *In the jaw*; in Lehi; the meaning is supposed to be, that in the place where Samson was, God made a hollow, from which came out water. Ver. 9. *En-hakkore*; meaning, the fountain of him that prayed.

INSTRUCTIONS.

1. Those who have been wronged or offended, should ever be ready to forgive, and take all suitable measures for reconciliation with those who have wronged or offended them. Mat. 6: 12-15.

2. The friendship of the wicked is sometimes more hazardous than their enmity, and the course they propose to remove one difficulty, often plunges those who follow it into a greater.

3. If there must be a contest, we should be careful not ourselves to be the sinful cause of it.

6. By doing wrong to avoid an evil, we take a course which will bring upon us either that or something worse.

A. M. 2864. 4 ¶ And it came to pass afterward, that he loved a woman *in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, ^bEntice him, and see wherein his great strength *lieth*, and by what means we may prevail against him, that we may bind him to afflict [†] him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven [‡]green withs that were never dried, then shall I be weak, and be as [§]another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it ^{||}toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes *that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liars in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me where with thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his

sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, ^cHow canst thou say, I love thee, when thy heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was [†]vexed unto death:

17 That he ^dtold her all his heart, and said unto her, There hath not come a razor upon my head; for *I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And ^eshe made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, [§]I will go out as at other times before, and shake myself. And he wist not that the LORD was ^bdeparted from him.

21 ¶ But the Philistines took him, and put [‡]out his eyes, and brought him down to Gaza, and [†]bound him with fetters of brass; and he did grind in the prison-house.

22 Howbeit the hair of his head began to grow again [§]after he was shaven.

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto [‡]Dagon their god, and to [‡]rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised [†]their god: for they said, Our god hath delivered into our hands our enemy,

* 1 Kings, 11:1. ^a Or, by the brook. ^b chap. 14:15; Prov. 2:16-19; 5:3-11; 6:24-26; 7:21-27; 1 Cor. 6:15-18. ^c Or, humbled. ^d Heb. moist, or new cord. ^e Heb. one. [†] Heb. afflicted. [‡] Heb. wherewith work hath not been done. [§] chap. 14:16. ^{||} Heb. shortened. [¶] Prov. 12:23; Mech. 7:5. ^{||} chap.

4. *Sorek*; a brook between the Philistines and the tribe of Dan.

5. *Eleven hundred pieces of silver*; more than two thousand dollars.

9. *In the chamber*; in another apartment of the chamber.

10. *Mocked*; deceived.

13. *Seven locks*; braids or plaits in which his hair may have been arranged. *Web*; the cloth in the loom which Delilah was perhaps weaving.

14. *Pin*; the same word in the original which is translated nail, chap. 4:21.

16. *Vexed unto death*; greatly vexed.

17. *If I be shaven*; in losing his hair, he would lose the badge of his Nazariteship and the strength connected with it.

19. *Her knees*; as his pillow.

21. *Did grind*; this was done by turning round a stone with the hands, and was, for a man, a degrading employment.

and the destroyer of our country, which slew many of us.

25 And it came to pass, when their hearts were ^amerry, that they said, Call for Samson, that he may make us ^bsport. And they called for Samson out of the prison-house; and he made ^cthem sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson ^acalled unto the LORD, and said, O Lord God, ^dremember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and ^eon which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let ^fme die with the Philistines. And he bowed himself with *all his might*; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him be-

tween Zorah and Eshtaol in the ^{A M 221}burying-place of Manoah his father. And he judged Israel twenty years.

CHAPTER XVII.

1 Of the money that Micah first stole, then restored, his mother maketh images. 5 and he ornaments for them. 7 He hireth a Levite to be his priest.

AND there was a man of mount Ephraim, whose name was Micah.

2 And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, ^bBlessed be thou of the LORD, my son.

3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to ^cmake a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and ^dgave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had a house of gods, and made an ^eephod, and ^fteraphim, and ^gconsecrated one of his sons, who became his priest.

6 In those days there was no ^hking in Israel, but every man did ⁱthat which was right in his own eyes.

^a Heb. and who multiplied our slain. ^b chap. 9: 27. ^c Heb. 11: 36. ^d Heb. before them. ^e Ps dm 91: 15; Lam. 3: 31, 32; Josh. 2: 1, 2, 7. ^f Ps. 74: 18, 23; Jer. 15: 15. ^g Or, he leaned on them. ^h Heb. my soul. ⁱ Job 29: 5; Ps. 62: 33; Eccl. 9: 12; chap. 13: 25. ^j Joshua 17: 14-18. ^k Genesis 14: 19; Ruth

3: 10; Neh. 13: 25; 2 John, 11. ^l Exodus 20: 4, 23; Lev. 19: 4. ^m Isaiah 46: 6. ⁿ chap. 8: 27. ^o Genesis 31: 19, 30; Hosea 3: 4. ^p Heb. filled the hand. Exodus 29: 9. ^q Kings, 13: 33. ^r chap. 18: 1, 7; 19: 1; 21: 23, 25. ^s Deut. 12: 8; Proverbs 16: 2; Eccl. 11: 9.

25. *Made them sport*; was the subject of their sports. *The pillars*; two pillars on which the building mainly rested.

INSTRUCTIONS.

1. Many men distinguished by special favors have fallen victims to the blandishments of vicious women, and from their wives none, without the keeping of God, can be safe.

2. No one, when tempted to the commission of sin, can yield to the temptation without exposing himself to be destroyed.

3. The punishment of sin is often delayed for a season; but in due time, if men repent not, it will come upon them, and there will be no escape.

4. Yielding to temptation increases its power.

5. Tempters to sin often become tormentors; and those who yield to their enticements, may expect to partake of their plagues.

6. The farther men go in transgression the greater the difficulties of escaping from it; and those who try to deceive others, tempt others to deceive them.

7. God is long-suffering, and often continues his favors to the guilty, not willing that they should perish, but that they should come to repentance.

8. Though lying may relieve a man for a moment, yet instead of getting him out of trouble, or in the end benefiting him, it will only plunge him into deeper sorrows.

16. Importunity has great influence both with man and with God, and much depends upon resolute, earnest, untiring perseverance. Luke 11: 8.

17. Those who persist in a course of sinning, will soon find themselves weak, helpless, and undone.

18. Men without the aid of God, are not aware of their helpless condition till they learn it by experience.

19. Those senses which have been the inlets of iniquity often become the organs of punishment.

20. The fall of the professed friends of God greatly dishonors him, injures his cause, and gives the wicked occasion to reproach and triumph.

21. The triumph of the wicked is short, and the height of their joys is the prelude of their ruin. Ps. 73: 18-20.

22. Even the loss of eyesight, great as is the calamity, may be to a man the means of unspeakable good. If it lead him to repentance of his sins and faith in Jesus Christ, though his grave be with the wicked, his resurrection will be with the just.

CHAPTER XVII.

The events recorded in this and the four following chapters, are supposed to have taken place a considerable time before those recorded in the previous chapters, and soon after the death of the elders who outlived Joshua. Chap. 20: 28; Josh. 24: 31.

5. *Teraphim*; household images, or idol-gods.

A. M. 2298. B. C. 1406. 7 ¶ And there was a young man out of Beth-lehem-judah^a of the family of Judah, who was a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as^{*} he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place.

10 And Micah said unto him, Dwell with me, and be unto me a^b father and a priest, and I will give thee ten *shekels* of silver by the year, and ^ta suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah^c consecrated the Levite; and the young man^d became his priest, and was in the house of Micah.

13 Then said Micah, ^eNow know I that the LORD will do me good, seeing I have a Levite to my priest.

CHAPTER XVIII.

1 The Danites send five men to seek out an inheritance.

3 At the house of Micah they consult with Jonathan, and are encouraged in their way. 7 They search Laish, and bring back news of good hope. 11 Six hundred men are sent to surprise it. 14 In the way they rob Micah of his priest and his consecrated things. 27 They win Laish, and call it Dan. 30 They set up idolatry, wherein Jonathan inherited the priesthood.

IN^f those days *there* was no king in Israel: and in those days the tribe of the Danites^g sought them an inheritance to dwell in; for unto that day *all their inher-*

itance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, ^hmen of valor, from ^bZorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place*? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the LORD is your way where-in ye go.

7 ¶ Then the five men departed, and came to ⁱLaish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was no* magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to Zorah^k and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, ^lArise, that we may go up against them: for we have seen the

^a Ruth 1:1, 2. ^b Heb. in making his way. ^c chap. 18:19. ^d Or, a double suit; Heb. an order of garments. ^e ver. 5. ^f chap. 18:30. ^g Prov. 14:12. ^h chap. 17:6. ⁱ Josh. 19:47. ^j Heb. sons. ^k chap. 18:25.

7. *Beth-lehem-judah*; so called to distinguish it from Bethlehem in Zebulun. *Of the family*; the city was in the tribe of Judah.

10. *A father*; a guardian, guide, and director in spiritual things.

12. *Consecrated the Levite*; set him apart to the office of a priest.

INSTRUCTIONS.

2. Covetousness often increases with age, so that the less a man has to hope for from the world, the more he cleaves to it.

3. What some people call dedication to Jehovah, may be a violation of his law and an utter abomination in his sight.

5. The wickedness of parents is often aided and imitated by their children, and thus those who should seek each other's salvation, promote each other's destruction.

6. The want of wise, efficient, and good civil government is a great calamity to a people, and that may seem right to ignorant, wicked men, which is a palpable and open violation of the law of God.

7. Men may have an outward consecration to the service of God, and yet in heart and in practice be ready to unite with his enemies.

9. Men who rove about without any regular and

18:25; 16:31; Gen. 12:9; Num. 13:17; Josh. 2:1. ^l Hos. 4:12. ^m 1 Kings, 22:6. ⁿ Josh. 19:47, called *Leshem*. ^o Heb. possessor, or heir of restraint. ^p ver. 2. ^q Num. 13:30; 1 Kings, 22:3.

stated employment are generally worthless, and ready, for money, to unite with others in open wickedness.

12. Many choose both gods and ministers of their own making, and depend for acceptance with Jehovah upon a religion which he abhors.

CHAPTER XVIII.

1. *Those days*; the times referred to in the preceding chapter. *Had not fallen unto them*; it had been allotted to them, but they had not gotten possession of all of it. Chap. 1:31; Josh. 19:10, 47.

2. *Zorah, and—Eshtaol*; towns or districts in the tribe of Dan. Chap. 13:2. *Search the land*; for a place to which a portion of the tribe might emigrate.

3. *Knew the voice*; they were before acquainted with him, or knew from his speech who he was. *Makest*; doest.

6. *Before the Lord is your way*; he will prosper you.

7. *Laish*; a town or district in the north of Palestine, at the foot of mount Lebanon, and near the source of the Jordan; called also Leshem, Josh. 19:47. *No business*; no public connection or treaty with any people from whom they could expect protection and defence.

land, and behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people ^asecure, and to a large land: for God^b hath given it into your hands; a place^c where *there is* no want of any thing that is in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men ^aappointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim,^d in Judah: wherefore they called that place^e Mahaneh-dan unto this day: behold, it is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these ^fhouses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and saluted ^ghim.

16 And ^hthe six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the ^bfive men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that *were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, layⁱ thy hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and

he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the earriage before them.

22 ¶ And when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, ^kWhat aileth thee, that thou ^lcomest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest ^mangry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took the *things* which Micah had made, and the priest which he had, and came unto Laish, unto a people that *were* at quiet and ⁿsecure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no ^odeliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that *lieth* by ^pBeth-rehob. And they built a city, and dwelt therein.

29 And ^qthey called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the ^rday of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of ^sGod was in Shiloh.

18. 22: 1. ⁴ Heb. *art gathered together.* ⁵ Heb. *bitter of soul.* 2 Sam. 17: 5. ⁶ 1 ver. 7, 10. Deut. 34: 22. ⁷ ver. 1, 7. ⁸ Num. 13: 21. ⁹ 2 Sam. 10: 6. ¹⁰ Genes. 11: 34. Josh. 19: 47. ¹¹ 1 Kings, 12: 24, 30. ¹² 15: 20. ¹³ 1 Samuel, 4: 2, etc.; Psa. 78: 60. ¹⁴ chap. 19: 18; Josh. 18: 1.

30. *Set up the graven image:* thus idolatry was first publicly established in Israel.

INSTRUCTIONS.

2. If men were as sensible of their spiritual wants as they are of their temporal, and as earnest and persevering in providing for them, they might all be made rich for eternity. Prov. 2: 3-5.

5. Wicked men often have some conviction of

^a ver. 7, 27. ^b Josh. 24: 23, 24. ^c Deut. 8: 14. ^d Heb. *girded.* ^e 1 Chron. 13: 7, 8. ^f 2 Chron. 1: 4. ^g chap. 13: 25. ^h chap. 17: 5. ⁱ Heb. *asked him of peace.* Gen. 43: 27; 1 Sam. 17: 22. ^j ver. 11. ^k ver. 2, 14. ^l Job 21: 5; 29: 9. ^m 19: 4. ⁿ Proverbs 30: 32. ^o Micah, 7: 16. ^p chap. 17: 10. ^q Gen. 21: 17; 2 Kings, 6: 28; Psa. 114: 5.

12. *In:* near. *Mahaneh-dan:* the camp of Dan. *Behind:* on the west side.

11. *Consider:* whether it is not best for you to rob Micah of his images.

19. *Lay thy hand upon thy mouth:* say nothing.

28. *Zidon:* a populous city on the Mediterranean. *Beth-rehob:* a place west of Laish.

A. M. 2598.
D. C. 1406.

CHAPTER XIX.

1 A Levite goeth to Beth-lehem to fetch home his wife.
16 An old man entertaineth him at Gibeah. 22 The
Gibonites abuse his concubine to death. 29 He di-
videth her into twelve pieces, to send them to the
twelve tribes.

AND it came to pass in those days, when
there was no king in Israel, that there
was a certain Levite sojourning on the
side of mount Ephraim, who took to him
a concubine out of Beth-lehem-judah.

2 And his concubine played the whore
against him, and went away from him
unto her father's house to Beth-lehem-ju-
dah, and was there [†]four whole months.

3 And her husband arose, and went after
her, to speak [‡]friendly unto her, and to
bring her [§]again, having his servant with
him, and a couple of asses: and she
brought him into her father's house; and
when the father of the damsel saw him,
he rejoiced to meet him.

4 And his father-in-law, the damsel's
father, retained him; and he abode with
him three days: so they did eat and drink,
and lodged there.

5 ¶ And it came to pass on the fourth
day, when they arose early in the morn-
ing, that he rose up to depart: and the
damsel's father said unto his son-in-law,
Comfort [¶]thy [‡]heart with a morsel of
bread,^c and afterward go your way.

6 And they sat down, and did eat and
drink both of them together: for the dam-
sel's father had said unto the man, Be con-
tent, I pray thee, and tarry all night, and
let thy [¶]heart be merry.

7 And when the man rose up to depart,
his father-in-law urged him: therefore he
lodged there again.

8 And he arose early in the morning on
the fifth day to depart: and the damsel's

father said, Comfort thy heart, I pray thee.
And they tarried [¶]until afternoon, and
they did eat both of them.

9 And when the man rose up to depart,
he, and his concubine, and his servant,
his father-in-law, the damsel's father, said
unto him, Behold, now the day [¶]draweth
toward evening, I pray you tarry all
night: behold, [¶]the [¶]day groweth to an
end, lodge here, that thy heart may be
merry: and to-morrow get you early on
your way, that thou mayest go [¶]home.

10 But the man would not tarry that
night, but he rose up and departed, and
came [¶]over against [¶]Jebus, which is Jeru-
salem; and there were with him two asses
saddled, his concubine also was with him.

11 And when they were by Jebus, the
day was far spent; and the servant said
unto his master, Come, I pray thee, and
let us turn in into this city of the Jebu-
sites, and lodge in it.

12 And his master said unto him, We
will not turn aside hither into the city of
a stranger, that is not of the children of
Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come,
and let us draw near to one of these places
to lodge all night, in Gibeah, or in [¶]Ramah.

14 And they passed on and went their
way; and the sun went down upon them
when they were by Gibeah, which *belong-*
eth to Benjamin.

15 And they turned aside thither, to go
in and to lodge in Gibeah: and when he
went in, he sat him down in a street of
the city: for there was no man that took
them into his house to [¶]lodging.

16 ¶ And behold, there came an old man
from his [¶]work out of the field at even,
which was also of mount Ephraim: and

* Heb. a woman a concubine, or a wife a concubine. † Or, a year and four months; Heb. days four months. ‡ Heb. to her heart. Gen. 34:3. a Jer. 3:1. § Heb. strengthen. ver. 8; Gen. 18:5. b Psa. 104:15. c ver. 22. d Psa. 104:15. || Heb. till the day declined.

their dependence on God, and ask others to seek for them his blessing.

7. Those who are without civil government are destitute of the means which God has appointed to restrain the wicked and encourage the good, and to protect the one from the aggressions of the other.

9. Power to take possession of a good land does not give men a right to it, nor is their success any evidence that God approves of their conduct. He may in wrath suffer them to rob others, and that robbery may prepare the way for their own ruin.

11. Consideration, and cool, deliberate calculation in iniquity, increase its guilt, and manifest great hardness of heart.

17. Rebellion against God and injustice towards men go together, and no ties of relationship or experience of kindness will lead the wicked ever to make it their object to do to others as they would that others should do to them.

20. The great object of false teachers is worldly good; the prospect of this, though by conniving at and sharing in flagrant wickedness, makes them glad.

* Heb. is weak. † Luke 24:29. ‡ Heb. it is the pitching time of the day. § Jer. 6:4. ¶ Heb. to the tent. § Heb. to over against. g Josh. 15:8, 63; 18:28; 2 Sam. 5:6. h Josh. 18:25; 1 Sam. 7:17. i Mat. 25:43; Heb. 13:2. j Psa. 104:23.

21. Idols can afford their worshippers no help; and were not the human mind awfully blinded, and the heart besotted by sin, no one would expect it from them.

25. Robbery prepares men for murder, and those who feel and act as if might gave right, will commit any enormity.

30. Satan, in his worship, is willing men should use robbery for burnt-offerings, but Jehovah in his worship abhors it. Idolatry begun by few may spread to many, and ultimately prove the ruin of all.

CHAPTER XIX.

12. A stranger; the city was then inhabited to a considerable extent by Jebusites, one of the nations of Canaan that had not been driven out. *Gibeah*; this was a few miles north of Jerusalem, and on the way towards mount Ephraim.

13. *Ramah*; a place near Gibeah.

15. *To lodge*; there were then no taverns, and travellers were dependent for lodging on private hospitality.

he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim: from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the ^ahouse of the LORD; and there is no man that ^breceiveth me to house.

19 Yet there is both straw and provender for our asses: and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, ^bPeace *be* with thee; howsoever, *let* all thy wants *lie* upon me: only lodge not in the ^cstreet.

21 So ^dhe brought him into his house, and gave provender unto the asses: and they washed their ^efeet, and did eat and drink.

22 ^fNow as they were making their hearts ^gmerry, behold, the men of the city, certain ^hsons of Belial, ⁱbeset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring ^jforth the man that came into thy house, that we may know him.

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not so wickedly: seeing that this man is come into my house, do not this ^jfolly.

24 Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and ^klaumbe ye them, and do with them what seemeth good unto you: but unto this man do not ^lso vile a thing.

^a Josh. 18: 1; 1 Sam. 1: 3, 7. ^b Heb. *gathered*, ver. 15; John 15: 6. ^c chap. 6: 21; Gen. 43: 23, 24. ^d Gen. 19: 2. ^e Gen. 24: 32. ^f Gen. 18: 4; John 13: 5, 14; 1 Tim. 5: 10. ^g ver. 6, 9; 21 up. 16: 25. ^h Deut. 13: 13; 2 Sam. 24: 6, 7. ⁱ chap. 20: 7; Gen. 19: 4, etc.

18. *The house of the Lord*: this was in Shiloh, and probably not far from the place where the Levite dwelt.

19. *No want*: except for lodging.

20. *Peace be with thee*: the usual salutation of kindness.

22. *Sons of Belial*: wicked, abandoned men.

23. *None answered*: she was dead.

INSTRUCTIONS.

1. When there is no regular, efficient civil government, such is human nature, that crimes of all descriptions will abound and the wicked triumph.

6. Hospitality and kindness to friends are highly commendable, but we should not urge them against their convenience and to the neglect of their duties.

7. We should never let kindness and importunity overcome our judgment. If we do, by the evils which spring from it we may, when too late, be taught our folly. Multitudes have suffered for want of the habit of saying to all undue solicitations, promptly, firmly, perseveringly, No.

8. Nothing should be delayed till afternoon that ought to be done in the morning.

12. It is a great comfort and blessing to travellers

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them: and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going: but none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and ⁱdivided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: ^mconsider of it, take ⁿadvice, and speak *your minds*.

CHAPTER XX.

1 The Levite in a general assembly declareth his wrong. ^s The decree of the assembly. 12 The Benjamites, being cited, make head against the Israelites. 18 The Israelites in two battles lose forty thousand. 26 They destroy by a stratagem all the Benjamites, except six hundred.

THEN ^aall the children of Israel went out, and the congregation was gathered

^a Hosea 9: 9; 10: 9. ^b Rom. 1: 26, 27. ^c 2 Sam. 13: 12. ^d Gen. 31: 2; Deut. 21: 14. ^e Heb. *the matter of this folly*. ^f chap. 20: 6, 7; 1 Samuel, 11: 7. ^g chap. 20: 7. ^h Prov. 11: 14; 24: 6. ⁱ ver. 11; chap. 21: 35; Josh. 22: 12; 1 Sam. 11: 7.

to find good lodging-places where they can rest in quietness, and not be disturbed by the wicked.

16. Diligence in business is conducive to excellence of character, and promotive of all those virtues which secure the welfare and comfort of both citizens and strangers.

20. Hospitality, especially to the needy, is a great blessing to the giver and to the receiver. It is well-pleasing to God, and when exercised from love to him will receive a gracious and an abundant reward. Rom. 12: 13; 1 Tim. 3: 2; Tit. 1: 8; 1 Pet. 1: 9.

22. The greater the light which men resist, the more wicked they will be; and apostate professors of religion, who become openly vicious, are among the worst of mankind.

25. Habitual wickedness makes men inexpressibly cruel, and none are so dead to pity and compassion as those who are given up to its power. It is the spirit of hell, and those who pursue it are ripening for that place of torment. Psal. 26: 9.

CHAPTER XX.

1. *Dan*: the north part of the land. *Biersheba*: the south part. *Gilead*: on the east side

A. M. 2508.
B. C. 1306. ered together as one man, from Dan^a even to Beer-sheba, with the land of Gilead, unto the LORD in ^bMizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that ^cdrew sword.

3 Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh. Then said the children of Israel, Tell us, how was this ^dwickedness?

4 And ^ethe Levite, the husband of the woman that was slain, answered and said, I ^fcame into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they ^gforced, that she is dead.

6 And ^hI took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and follyⁱ in Israel.

7 Behold, ye *are* all children of Israel; give^j here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;

10 And we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to fetch victuals for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, ^kknit together as one man.

12 ¶ And the tribes of Israel ^lsent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the ^mmen, the children of Belial, which *are* in Gibeah, that we may put them to death, and put awayⁿ evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen^o men left-handed; every one could sling stones at a hair-breadth, and not miss.

17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and ^pwent up to the house of God, and asked^q counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and ^rdestroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 And ^sthe children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed^t down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

^a 1 Sam. 2: 20; 2 Sam. 3: 10; 21: 2. ^b chap. 11: 11; 1 Sam. 7: 5, 10; 17. ^c chap. 8: 10. ^d chap. 19: 22-27. ^e Heb. *the man the Levite*. ^f chap. 19: 15, etc. ^g Heb. *humbled*. ^h chap. 19: 29. ⁱ Josh. 7: 15. ^j chap. 19: 30. ^k Heb. *fellows*. ^l Deut. 13: 14; Josh. 22: 13, etc. ^m chap. 19: 22. ⁿ Deut. 17: 12. ^o chap. 3: 15; 1 Chron. 12: 2. ^p ver. 23, 26; Joel 1: 14. ^q chap. 1: 1. Num. 27: 21. ^r Gen. 49: 27; Hosea 10: 9. ^s ver. 26, 27; Psa. 78: 34; Hosea 5: 15. ^t ver. 21.

of Jordan. *Mizpeh*; a place south-west of Gibeah, and near the border of Judah and Benjamin.

11. *Knit*; united.

18. *Which of us shall go up first?* they did not ask, as they should have done, whether they should go up. This, in reliance on their own wisdom and strength, they had resolved to do, and they

only asked who should go first. The Lord told them, but did not by this insure their success.

25. *Destroyed—of the children of Israel—eighteen thousand*; the Israelites had themselves been guilty of various crimes, and God saw fit thus to punish them before he used them as instruments of punishing Benjamin.

26 ¶ Then ^aall the children of Israel, and all the people, went up, and came unto the house of God, and ^bwept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel inquired of the LORD, (for the ^cark of the covenant of God *was* there in those days.)

28 And ^dPhinehas, the son of Eleazar, the son of Aaron, ^estood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for ^fto-morrow I will deliver them into thy hand.

29 And Israel set ^gliers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, ^hand kill, as at other times, in the highways, of which one goeth up to ⁱthe house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but ^jthey knew not that evil *was* near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and a hundred men: all these drew the sword.

36 So the children of Benjamin saw that

they were smitten: for the men of ^kIsrael gave ^lplace to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hastened, and rushed upon Gibeah; and the liers in wait drew ^mthemselves along, and smote all the city with the edge of the sword.

38 Now there was an appointed ⁿsign between the men of Israel ^oand the liers in wait, that they should make a great flame ^pwith smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began to smite ^qand kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of ^rsmoke, the Benjamites looked behind them, and behold, the ^sflame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were ^tamazed: for they saw that evil ^uwas come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the ^vbattle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, and chased them, and trode them ^wdown with ease ^xover against Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valor.

45 And they turned and fled toward the wilderness unto the rock of ^yRimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valor.

47 But ^zsix hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

^a Jer. 18: 23. ^b Joel 2: 12. ^c 18. ^d Josh. 18: 1; 1 Sam. 4: 3, 4. ^e Num. 25: 7, 13; Josh. 24: 28. ^f Deut. 10: 8; 18: 5. ^g 2 Chron. 20: 17. ^h Josh. 8: 24; 28: 20; 5: 23. ⁱ Heb. *recounted*. ^j Or, *Beth el*. ^k Josh. 8: 14; Eccl. 9: 12; 1sa. 47: 11; 1 Thess. 5: 3. ^l Josh. 8: 15, etc. ^m Or, *made a long sound with the trumpets*. Josh. 6: 5. ⁿ Or, *time*.

28. *Phinehas—stood before it in those days*; this shows that these transactions took place not long after the death of Joshua or the elders that outlived him. Chap. 17: 1. *Or shall I cease?* this shows that they were now in some measure humbled, ready to commit themselves to the guidance and disposal of God, and thus were better prepared for success. *I will deliver them*; not without their use of means, but by such means.

33. *Baal-tamar*; a place near Gibeah.

^o Heb. *with*. ^p Heb. *consumption*. ^q Heb. *the wounded*. ^r Gen. 19: 28; Joel 2: 30. ^s Heb. *whole consumption*. ^t 1sa. 13: 8. ^u 31: 14. ^v Heb. *troughed*. ^w Lam. 1: 3. ^x Or, *from Menchah*. ^y Heb. *unto over against*. ^z Josh. 15: 32; 1 Chron. 6: 77. ^{aa} Zech. 14: 10. ^{ab} chap. 21: 13.

45. *Rock of Rimmon*; supposed to be a place north of Gibeah.

47. *In the rock*; in its openings, clefts, or caves.

INSTRUCTIONS.

1. The sins of others, especially when great and aggravated, may be condemned; but without divine grace men will not abhor and forsake their own.

3. Men should carefully inquire into the facts, and obtain full proof of guilt, before they undertake to punish.

A. M. 2598.
B. C. 1406.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that ^acame to hand: also they set on fire all the cities that [†]they came to.

CHAPTER XXI.

¹ The people bewail the desolation of Benjamin. ⁸ By the destruction of Jabesh-gilead they provide them four hundred wives. ¹⁶ They advise them to surprise the virgins that danced at Shiloh.

NOW ^athe men of Israel had ^bsworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

² And the people ^ccame to the house of God, and abode there till even before God, and ^dlifted up their voices, and wept sore;

³ And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

⁴ And it came to pass on the morrow, that the people rose early, and ^ebuilt there an altar, and offered burnt-offerings and peace-offerings.

⁵ And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

⁶ And the children of Israel ^frepented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

⁷ How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

⁸ ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And behold, there came none to the camp from ^gJabesh-gilead to the assembly.

⁹ For the people were numbered, and

behold, *there were* none of the inhabitants of Jabesh-gilead there.

¹⁰ And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, ^hGo and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

¹¹ And this *is* the thing that ye shall do, ⁱYe shall utterly destroy every male, and every woman that [‡]hath lain by man.

¹² And they found among the inhabitants of Jabesh-gilead four hundred ^jyoung virgins, that had known no man by lying with any male: and they brought them unto the camp to ^kShiloh, which *is* in the land of Canaan.

¹³ And the whole congregation sent *some* ^lto speak to the children of Benjamin that [‡]were in the rock Rimmon, and to ^mcall peaceably unto them.

¹⁴ And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

¹⁵ And the people ⁿrepented them for Benjamin, because that the LORD had made a ^obreach in the tribes of Israel.

¹⁶ ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

¹⁷ And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

¹⁸ Howbeit we may not give them wives of our daughters: for the ^pchildren of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

¹⁹ Then they said, Behold, *there is* a feast of the LORD in Shiloh ^qyearly, *in a place which is* on the north side of Beth-el, ^ron the east side ^sof the highway that

^{*} Heb. was found. [†] Heb. were found. ^a ch. 20: 1, 10. ^b 1 Sam. 14: 25, 26; Rom. 10: 2. ^c clasp. 20: 18, 26. ^d Gen. 27: 34; 1 Sam. 30: 4. ^e 2 Sam. 24: 25. ^f chap. 11: 35. ^g 1 Sam. 11: 1; 31: 11. ^h ver. 5; chap. 5: 23; 1 Sam. 11: 7. ⁱ 1 Sam. 31: 17. [‡] Heb. knoweth the lying

with man. [§] Heb. women virgins. ^j Josh. 18: 1. ^l Heb. and spoke and called. ^m ch. 20: 47. ⁿ Or, proclaim peace. ^o ver. 6. ^p 1 Chr. 13: 11; 15: 13; 1 Sa. 50: 13; 58: 12. ^q ver. 1. ^r Heb. from year to year. ^s Or, toward the sunrise. ^t Or, on.

^S. When men, in reliance on their own wisdom and strength, determine what they will do without asking direction of God or seeking his blessing, they should not think it strange if he does not give them success.

¹². Men who protect criminals and screen them from punishment, become partakers of their guilt, and often of their woes.

¹⁷. The race is not always to the swift, nor the battle to the strong. Men are dependent on God, and numbers merely can never insure success.

²³. Men may externally seek the Lord without forsaking their sins, and in righteous judgment he may suffer them to take a course which shall end in their ruin.

²⁸. A disposition to be governed in all things, not by our own will, but by the will of God, is a good preparation for sure, ultimate, and complete success.

²⁹. The promise of divine aid, rightly understood, leads men not to neglect means, but diligently and perseveringly to use them.

³⁵. However numerous or efficacious the means which men use, their success comes from God, and in the Bible is ascribed to him as really as if no means had been employed.

⁴⁶. The wicked in this world are often the means of punishing themselves and one another; and this, in the future world, may continue to be the case for ever.

CHAPTER XXI.

⁶. Repented them; were grieved.

⁸. Jabesh-gilead; a city in the half-tribe of Manasseh, on the east of Jordan.

¹². In the land of Canaan; on the west side of Jordan.

goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and behold, if the daughters of Shiloh come out to ^adance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, ^aBe favorable unto them for our sakes: because we reserved not to each man his ^bwife in the

war: for ye did not give unto them ^aat this time, ^bthat ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the ^ccities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 In those ^ddays *there was* no king in Israel: every man did *that which was* right in his ^eown eyes.

THE BOOK OF RUTH.

CHAPTER I.

1 Elimelech driven by famine into Moab, dieth there. 4 Mahlon and Chilion, having married wives of Moab, die also. 6 Naomi returning homeward, 8 dissuadeth her two daughters-in-law from going with her. 11 Orpah leaveth her, but Ruth with great constancy accompanieth her. 19 They two come to Beth-lehem, where they are gladly received.

NOW it came to pass in the ^fdays when the judges ^gruled, that there was a famine in the land. And a certain man of ^hBeth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, ⁱEphrathites of Beth-lehem-judah. And they came into the country of Moab, and ^jcontinued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

^a chap. 11:34. ^b Eccl. 3:4. ^c Or, *Gratify us in them.* ^d 1 Cor. 7:2. ^e chap. 20:18. ^f chap. 17:6. ^g 18:1. ^h 19:1. ⁱ Deut. 12:8. ^j Judg. 2:16. ^k Heb. *judged.* ^l Judg. 17:8. ^m Genesis 33:19.

22. *Ye did not give unto them;* by this they imply that they did not violate the oath spoken of, ver. 1, 7, 18, as the women were not taken by their consent.

INSTRUCTIONS.

1. Engagements made in the heat of passion often end in bitter repentance.

5. Civil wars, and those waged among brethren, are often most cruel, and lead on from one degree of enormity to another, till multitudes of both parties are overwhelmed in common woe.

10. Men may be very scrupulous about moral obligation in some things, and most regardless of it in others.

11. Conscience unenlightened and blinded by sin, is a very unsafe guide. What it forbids men to do directly, it often suffers them to do indirectly, and under circumstances which greatly increase their guilt.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelt there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ^kThen she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited ^lhis people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the Lord ^mdeal kindly with you, as ye have dealt with the dead, and with me.

^k Heb. *more.* ^l Genesis 50:25; Ex. 4:31; Luke 1:68. ^m Psal. 132:15; Mat. 6:31-34. ⁿ 2 Tim. 1:16-18.

18. Men may be so blinded by sin as to think that the giving of one wife, with her own consent and that of her parents, to one man, is a crime; and that being accessory by robbery and violence to the giving, without their consent or that of their parents, two hundred wives to two hundred men, is a worthy deed. Surely, he that trusteth in his own heart is a fool. Prov. 28:26.

23. Persons may sometimes be married very improperly, and without the consent of friends, yet after their marriage has occurred, and cannot be revoked, it is usually wise for friends cheerfully to acquiesce, and strive to make the connection as useful as possible.

CHAPTER I.

1. *The land;* Palestine. *Moab;* a country south-east of Palestine.

2. *Ephrathites;* Bethlehem was called Ephrath, and its inhabitants Ephrathites.

A. M. 2092.
B. C. 1392. 9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they^a may be your husbands?

12 Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should have a husband also to-night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it^g grieveth me much for your sakes that the^b hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth^c clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her^d gods: return^e thou after thy sister-in-law.

16 And Ruth said, f Entreat me not to leave^f thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy^g people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the^h LORD do so to me, and more also, ifⁱ aught butⁱ death part thee and me.

18 When^j she saw that she^k was stead-

^a Gen. 38: 11; Deut. 25: 5. ^b Or, were with. ^c Heb. hope. ^d Heb. Thine much better. ^e Judg. 2: 15; Job 19: 21; Psa. 32: 4; 38: 22; 39: 9, 10. ^f Prov. 17: 17. ^g Judg. 11: 24. ^h Josh. 24: 15. ⁱ Heb. Be not against me. ^j 2 Kings, 2: 2-6; Luke 24: 28, 29. ^k chap.

15. *Her gods*; the Moabites were worshippers of idols.

16. *Thy God my God*; in this she expressed her determination to embrace and adhere to the Jewish religion.

20. *Naomi*; meaning pleasant. *Mara*; bitter.

22. *Beginning of barley-harvest*; in April.

INSTRUCTIONS.

1. Men are dependent on God for the comforts of this life, as well as the life to come; and without his blessing, notwithstanding all human efforts, the earth would never yield a harvest.

2. To remove, from a regard to worldly circumstances merely, out of a land of religious light and privileges to a land of darkness and idolatry, is a course full of danger, and likely to terminate in distress.

5. A state of widowhood is one of peculiar trials, which calls for, and should receive, peculiar sympathy and aid.

6. All our blessings are the gift of God; they should be sought from him, and in the reception of them his goodness should be daily acknowledged. Mat. 6: 11.

9. The marriage of daughters with husbands who will give them a peaceful, pleasant, and useful home, is desired by wise and pious parents, not

fastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this^k Naomi?

20 And she said unto them, Call me not Naomi,^l call me^m Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and theⁿ LORD hath brought me home again empty: why^o then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley-harvest.

CHAPTER II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking knowledge of her, s showeth her great favor. 15 That which she got, she carrieth to Naomi

AND Naomi had a^m kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name wasⁿ Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean^a ears of corn after^b him in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her^c hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

4 ¶ And behold, Boaz came from Beth-

2: 11, 12. ^h 1 Sam. 3: 17. ⁱ Acts 20: 24. ^j Acts 21: 14. ^k Heb. strength, not herself. ^l Isa. 23: 7; Lam. 2: 15. ^m That is, pleasant. ⁿ That is, bitter. ^o Job 1: 21. ^p chap. 3: 2, 12. ^q Called Boaz, Mat. 1: 5. ^r Lev. 19: 9; Deut. 24: 19. ^s Heb. happened.

only for the good of their daughters, but of all who may feel their influence.

11. Pious relatives may conduct with such wisdom and kindness as, with the blessing of God, to endear themselves to those who have no religion; and this they should desire, for the purpose of doing them good.

16. Fixed and strong resolution is necessary in order truly to serve God, and those who love him will, when called to it, give up all for his sake.

20. True piety will lead men to see and acknowledge the hand of God in their mercies and in their trials; to be thankful for the one and submissive under the other, and to endeavor in both to honor him.

CHAPTER II.

1. *Kinsman*; relative.

2. *Glean ears*; pick up what was scattered and left in the field by the reapers. *Grace*; favor.

3. *A part of the field*; the cultivated fields were not then ordinarily divided by fences, but by a stone or landmark. Without her knowing whose it was, God so ordered that she went into that part which belonged to Boaz.

lehem, and said unto the ^areapers, The LORD *be* with you. And they ^banswered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, *It is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Heardest thou not, my daughter? Go not to glean in another field, ^cneither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not ^dtouch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she ^efell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing *I am* a stranger?

11 And Boaz answered and said unto her, *It* hath fully been ^fshowed me, all that thou hast done unto thy mother-in-law since the death of thy husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD ^grecompense thy work, and a full reward be given thee of the LORD God of Israel, under whose ^hwings thou art come to ⁱtrust.

13 Then she said, ^jLet me find ^kfavor in thy sight, my lord: for that thou hast comforted me, and for that thou hast spoken ^lfriendly unto thy handmaid, though I be not like unto one of thy handmaidens.

^a Psa. 129:7, 8; Luke 1:28, 2 Thos. 3:16. ^b 1 Tim. 6:2. ^c Cant. 1:7, 8. ^d Gen. 20:9; Prov. 6:24. ^e 1 Sam. 25:23. ^f Chap. 1:14, 17. ^g 1 Sam. 21:19; Prov. 11:18. ^h Psa. 17:8, 36:17; 57:1; 63:7. ⁱ Chap. 1:16. ^j Or, *find*. ^k Gen. 35:15; 1 Sam. 1:18. ^l Heb. *to the heart*. Gen. 34:3; Judg. 19:3. ^m Psa. 23:6. ⁿ Heb. *thine*. 1 Jsa. 1:5. ^o Psa. 41:1. ^p Chap. 3:10; 2 Sam. 2:5; Job 29:13. ^q 2 Sam. 9:1. ^r Or, *that hath right to redeem*. Lev. 25:25. ^s Cant. 1:7, 8. ^t Or, *fall not upon*. ^u Prov. 13:20; 1 Cor. 15:33.

8. *Hearst thou not*; hearken. *My daughter*; an expression of kindness.

10. *She fell on her face*; a common mode in those days of expressing reverence and gratitude.

11. *Vinegar*; a kind of sour wine or sauce used in those days.

17. *An ephah*; nearly a bushel.

20. *One of our next kinsmen*; one who according to the law had a right to redeem. Lev. 25:25.

23. *Wheat-harvest*; in May.

INSTRUCTIONS.

2. True piety will lead those who have it to be industrious, and to engage in any honest, useful employment to which they may in the providence of God be called.

14 And Boaz said unto her, At ^ameal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and ^bleft.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and ^creproach ^dher not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took it up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be ^ehe that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* Boaz.

20 And Naomi said unto her daughter-in-law, ^fBlessed *be* he of the LORD, who hath not left ^goff his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one of ^hour next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, ⁱThou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, *It is* good, my daughter, that thou go out with his maidens, that they meet ^jthee not in any other field.

23 So she ^kkept fast by the maidens of Boaz to glean unto the end of barley-harvest and of wheat-harvest; and dwelt with her mother-in-law.

3. With a fatherly kindness God watches over and directs the concerns of the poorest, most obscure, and defenceless of his people, and directs them in such a manner as to promote their highest good.

4. Love to God inspires good-will to men, and promotes kind affection and true politeness in all conditions and relations of life.

5. Kindness to the destitute, especially to the stranger, the widow, the fatherless, and those who have no earthly helper, is peculiarly pleasing to God and endearing to men.

11. Affectionate regard to parents and other relatives, and sacrifices for their benefit from love to God and his cause, are always remembered by him, and of an even in this life receive a great reward.

A. M. 2992.
B. C. 1312.

CHAPTER III.

1 By Naomi's instruction, 5 Ruth lieth at Boaz's feet.
8 Boaz acknowledgeth the right of a kinsman. 11
He sendeth her away with six measures of barley.

THEN Naomi her mother-in-law said unto her, My daughter, shall ^aI not seek ^brest for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whose maidens thou ^cwast? Behold, he winnoweth barley to-night in the threshing-floor.

3 Wash thyself therefore, and ^danoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and ^euncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was ^fmerry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and ^gturned himself: and behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thy handmaid: spread ^htherefore thy skirt over thy handmaid: for thou *art* ⁱa near kinsman.

^a 1 Cor. 7:36; 1 Tim. 5:8. ^b chap. 2:8, 23. ^c 2 Sam. 14:2; Eccl. 9:8. ^d Or, *lift up the clothes that are on.* ^e Judges 19:6, 9, 22; 2 Sam. 13:28; Esther 1:10; Eccl. 8:15; 9:7; 10:19. ^f Or, *took hold on.* ^g Ezek. 16:8. ^h Or, *one that*

15. A generous mind will avoid reproaches and every thing calculated to wound the feelings of the poor, and will delight to aid them in their efforts, by industry and economy, to provide for themselves and those dependent upon them.

19. In answer to the prayers of the pious poor for blessings on those who supply their wants, the rich often receive treasures better and more abundant than all which they bestow.

22. When in a course which we find by experience to be safe and useful, and in which the Lord blesses us, it is ordinarily wise to persevere and not be disposed to change. This the aged and experienced feel more deeply than the inexperienced and young.

CHAPTER III.

1. *Seek rest*; by procuring a husband and a home for her.

9. *Spread—thy skirt*; this was a request to him to redeem her husband's property and marry her, according to the directions, Deut. 25:5-10.

13. *The part of a kinsman*; redeem the property and marry her.

14. *Let it be known*; lest false reports should be raised.

10 And he said, Blessed *be* thou of the Lord, my daughter: for thou hast showed more kindness in the latter end than at the beginning,^g inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the ^hcity of my people doth know that thou *art* a ⁱvirtuous woman.

12 And now it is true that I *am thy* near kinsman: ^jhowbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the ^kpart of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* ^lthe Lord liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, ^mLet it not be known that a woman came into the floor.

15 Also he said, Bring the ⁿveil that thou *hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid it on her: and he went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, ^oSit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

^a hath a right to redeem, chap. 2:20. ^b chap. 1:8. ^c Heb. gate. ^d Prov. 12:4; 31:10. ^e chap. 4:1. ^f chap. 4:5; Deut. 25:5; Mat. 22:24, 25. ^g Jer. 4:2. ^h Rom. 14:16; 1 Cor. 10:32. ⁱ Or, *sheet, or apron.* ^j Ps. 37:3, 5.

15. *Veil*: this was made of strong coarse cloth, and often used as a sack or bag in which things were carried.

INSTRUCTIONS.

1. Wise and pious parents will desire that their children should, if the Lord open the way for it, be well settled in married life, as most conducive to their usefulness and comfort, and that of those around them.

5. The directions of parents should be followed by children, even when they have arrived to mature years, so far as they accord with the will of God.

11. A readiness promptly to comply with the known will of God, and to promote the highest good of men, especially of the poor and needy, is peculiarly pleasing in his sight, and prepares us for the reception of his choicest blessings.

14. Many things may be proper in one country or generation which would not be proper in another, and while our great object should be in all things to do right, we should also, as far as consistent, avoid all appearance of doing wrong, all occasions of misapprehension, and of having our good evil spoken of. Rom. 14:16; 1 Thess. 5:22.

CHAPTER IV.

1 Boaz calleth into judgment the next kinsman. 6 He refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the inheritance. 11 He marryeth Ruth. 13 She beareth Obed the grandfather of David. 15 The generation of Pharez.

WHEN went Boaz up to the gate, and sat him down there: and behold, the kinsman of whom Boaz ^aspake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the ^belders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And ^cI thought to advertise thee, saying, ^cBuy *it* before the ^dinhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, then tell me, that I may know: for *there* is none to redeem *it* besides thee; and *I am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to ^eraise up the name of the dead upon his inheritance.

6 And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 Now ^fthis *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbor: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ^g¶ And Boaz said unto the elders, and unto all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

CHAPTER IV.

1. *The gate*; to which men resorted to transact business.

2. *He took ten men*; to witness the transactions. Ver. 9-11.

5. *To raise up the name of the dead*; he must marry Ruth, as well as redeem or buy the land.

7. *A testimony*; that the man who gave the shoe transferred his right to the one who received it.

10. *Raise up the name of the dead*: the eldest son would inherit the estate, and thus the name and inheritance of the family would be preserved.

11. *Build the house*; had a numerous posterity.

10 Moreover Ruth the Moabitess, ^athe wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The Lord ^bmake the woman that is come into thy house like Rachel and like Leah, which ^btwo did build the house of Israel: and ^cthou worthily in Ephratah, and be ^cfamous in Beth-lehem:

12 And let thy house be like the house of Pharez, whom ^dTamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

13 ^e¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her ^econception, and she bare a son.

14 And ^fthe women said unto Naomi, Blessed *be* the Lord, which hath not ^fleft thee this day without a ^fkinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and ^ga nourisher of ^gthine old age: for thy daughter-in-law, which loveth thee, which is ^hbetter to thee than seven sons, hath borne him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the ⁱwomen her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed; he is the father of Jesse, the father of David.

18 ^j¶ Now these *are* the generations of Pharez: ^jPharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat ^kNahshon, and Nahshon begat ^kSalmon.

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat ^lDavid.

^a chap. 3:12. ^b 1 Kings, 21:8. ^c Heb. *I said I will reveal in time* ear. ^d Jer. 32:8, 25. ^e Gen. 23:15. ^f chap. 3:13. ^g Deut. 25:7-9. ^h Ps. 127:3; 128:3. ⁱ Gen. ch. 34, 30. ^j Or, *get thee riches, or power*. ^k Micah 5:2. ^l Heb. *proclaim thy name*. ^m Gen.

28:20. ^k Gen. 30:17, 18; 33:5. ^l Rom. 12:15. ^m Heb. *conceal to cease unto*. ⁿ Or, *redeemer*. ^o Heb. *to nourish*. Gen. 45:11. ^p Ps. 55:22. ^q Heb. *thy gray hairs*. ^r 1 Sam. 1:8. ^s Luke 1:58. ^t M. 3, 1:3, etc. ^u Num. 1:7. ^v Or, *Salmon*. ^w 1 Chron. 2:15.

Ephratah—Beth-lehem; different names of the place in which they lived.

12. *Pharez*; from whom Boaz and the Bethlehemites descended.

14. *A kinsman*; one who should perpetuate the name and inheritance of her family.

17. *Obed*; meaning, a servant, or one who would be serviceable. From him descended David and Christ.

INSTRUCTIONS.

1. Punctuality in the transaction of business, and a habit of having every thing done at the right time and in the right way, are highly conducive to prosperity, usefulness, and enjoyment.

THE FIRST BOOK OF SAMUEL,

OTHEWISE CALLED,

THE FIRST BOOK OF THE KINGS.

A. M. 2933.
B. C. 1171.

CHAPTER I.

1 Elkanah a Levite, having two wives, worshippeth yearly at Shiloh. 4 He cherisheth Hannah, though barren, and provoked by Peninnah. 9 Hannah in grief prayeth for a child. 12 Eli first rebuking her, afterwards blesseth her. 19 Hannah having borne Samuel, stayeth at home till he be weaned. 21 She presenteth him, according to her vow, to the Lord.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was ^aElkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite:

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly ^{*} to ^bworship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.

4 ¶ And when the time was that Elkanah ^coffered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a ^dworthy portion; for he loved Hannah: but ^dthe Lord had shut up her womb.

6 And her adversary also ^eprovoked her sore, ^efor to make her fret, because the Lord had shut up her womb.

7 And as he did so year by year, ^fwhen

she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I ^gbetter to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.

10 And she was ^hin bitterness of soul, and prayed unto the Lord, and wept sore.

11 And she ⁱvowed a vow, and said, O Lord of hosts, if thou wilt ^bindeed look on the affliction of thy handmaid, and ⁱremember me, and not forget thy handmaid, but wilt give unto thy handmaid ^aa man-child; then I will give him unto the Lord all the days of his life, and there shall no razor ^jcome upon his head.

12 And it came to pass, as she ^kcontinued praying before the Lord, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

^a 1 Chron. 6: 27, 34. ^b Heb. from year to year. ^c Ex. 23: 14; Luke 2: 41. ^d Deut. 12: 5-7. ^e Or, double. ^f Genes. 30: 22. ^g Heb. angered. ^h Job 21: 21. ⁱ Or, from the time that she

went; Heb. from her going up. ^j Ruth 4: 15. ^k Heb. bitter of. ^l Judg. 11: 50. ^m 2 Sam. 16: 12. ⁿ Gen. 30: 22. ^o Heb. seed of men. ^p Num. 6: 5. ^q Heb. multiplied to pray.

2. In the sale and conveyance of property, great care should be taken that the case be fairly stated and correctly understood by all concerned, that it be duly witnessed, and so conducted in all respects as to cut off all occasion of future misunderstanding and contention.

6. It is not wise for a man to purchase more property than he can pay for. Nor, if he has one wife, is it right for him to take another. If he does, he violates the original law of marriage, and will find the way of transgressors to be hard.

11. Marriage is an ordinance of God, which should be entered into in his fear, be solemnized before witnesses, and its duties so discharged that it may be a blessing to all concerned.

11. The birth of a child is a just cause of rejoicing, and all interested should unite in supplication to God that it may live, be sanctified, and made a blessing to itself and its friends, to the church of God and the world.

17. Those who honor God, he will honor; and make them blessings to all generations, even to the

end of time and onward to eternity. Blessed, supremely, for ever blessed, are all who trust in and obey him.

CHAPTER I.

1. An Ephraimite; so called from his having lived in Ephraim, or Bethlehem.

3. The Lord of hosts; this is the first mention in the Bible of Jehovah under this title. See verse 11. It means, God of armies, or of the multitudes of heaven, and of the universe. Eli; he was then high-priest.

4. Portions; of the offering on which they were to feast. Lev. 7: 15.

5. A worthy portion; larger and better.

6. Her adversary; supposed to be Peninnah. Ver. 7.

9. The temple; the tabernacle; the temple was not then built.

11. Give him unto the Lord; to be employed all his life in the special service of Jehovah. No razor come upon his head; he should be a Nazirite. Num. 6: 2-5.

15 And Hannah answered and said, No, my lord, I *am* a woman ^aof a sorrowful spirit: I have drunk neither wine nor strong drink, but have ^apoured out my soul before the Lord.

16 Count not thy handmaid for a daughter of Belial: for out of the abundance of my ^tcomplaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel ^bgrant thee thy petition that thou hast asked of him.

18 And she said, Let thy handmaid find grace in thy sight. So the woman went her way, and did ^ceat, and her countenance was no more *sad*.

19 ¶ And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord ^dremembered her.

20 Wherefore it came to pass, [‡]when the time was come about after Hannah had conceived, that she bare a son, and called his name [‡]Samuel, *saying*, Because I have asked him of the Lord.

21 And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up until the child be weaned, and then I will bring him, that he may ^aappear before the Lord, and there abide for ever.*

23 And Elkanah her husband said unto her, *Do what seemeth thee good; tarry until thou have weaned him; only the*

Lord ^aestablish his word. So the ^awoman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, O my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the Lord.

27 For this child I ^bprayed; and the Lord hath ^cgiven me my petition which I asked of him:

28 Therefore also I have ^dlent him to the Lord; as long as he liveth ^ehe shall be lent to the Lord. And he worshipped the Lord there.

CHAPTER II.

ⁱ Hannah's song in thankfulness. ¹² The sin of Eli's sons. ¹³ Samuel's ministry. ²⁰ By Eli's blessing Hannah is more fruitful. ²² Eli reproveth his sons. ²⁷ A prophecy against Eli's house.

AND Hannah prayed, and said, ^jMy heart rejoiceth in the Lord, my horn is ^kexalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice ^lin thy salvation.

2 *There ^mis none holy as the Lord: for there is none besides thee: neither is there any ⁿrock like our God.*

3 Talk no more so exceeding proudly; ^olet not ^parrogancy come out of your mouth: for the ^qLord is a God of knowledge, and by him actions are weighed.

him, whom I have obtained by petition, to the Lord. ^rOr, *he whom I have obtained by petition, shall be returned.* ^j Luke 1:46, etc. ^k Psa. 112:8, 9. ^l Psa. 135:5. ^m Ex. 15:11. ⁿ Deut. 32:31. ^o Psa. 91:4. ^p Jer. 17:10.

in the worshippers of Jehovah which prepare them for the mutual reception of his blessings.

18. Prayer often brings sweet peace to the soul, before the particular blessings prayed for are received.

20. Blessings obtained of God in answer to prayer should be promptly and gratefully acknowledged, and measures be taken to keep his goodness in perpetual remembrance. Psa. 116:1, 2.

23. A wise woman will, if consistent, nurse and train her own children. Even if it keep her for a time from public worship, and occasion many privations and cares, yet, in the health, character, and conduct of her well-trained children, she may expect, with the blessing of God, whose wise and good arrangement she has in this respect followed, a gracious and abundant reward.

28. No blessings are more dear, and none give greater comfort, than those which are gratefully received from, and heartily devoted to the Lord.

CHAPTER II.

1. *My horn is exalted;* the horn was an emblem of power: the Lord would cause her to triumph over all her foes.

2. *None besides thee;* no other living and true God. *Rock;* support, refuge, source of good.

3. *Actions are weighed;* God perfectly understands their nature, character, and deserts.

^a Heb. *hard of spirit*. ^b Psalm 62:8. ^c Heb. *meditation*. ^d Psa. 20:3, 5. ^e Eccl. 9:7. ^f ver. 11. ^g Heb. *invention of days*. ^h That is, *asked of God*. ⁱ Luke 2:22. ^j Num. 30:7. ^k 2 Sam. 7:25. ^l Phil. 4:6. ^m Psa. 145:18, 19. ⁿ Or, *returned*

16. *Daughter of Belial;* an abandoned, wicked woman. *Spoken;* prayed to the Lord.

18. *Grace;* favor. *No more sad;* she cheerfully committed her case to the Lord, and expected that he would answer her prayers.

20. *Samuel;* meaning, *asked of God*.

21. *His vow;* to do as he had engaged.

22. *For ever;* as long as he lives.

24. *One ephah;* about thirty quarts.

INSTRUCTIONS.

2. When a man so far departs from the original law of marriage as to have two wives, he may expect to have peculiar trials.

6. Designed and needless provocations increase the wickedness of the giver and the unhappiness of the receiver.

8. A just sense of our unworthiness as sinners, and of the numerous mercies which God bestows upon us, would cure us of discontent.

10. The best way to obtain relief from trouble is to go to God in humble, affectionate, believing prayer, spread out before him our wants, and beseech him for Christ's sake to bestow the blessings we need.

17. Fidelity in giving reproof, meekness in receiving it, and readiness to correct mistakes, and also to receive correction, are traits of character

A. M. 2680.
B. C. 1165. 4 The ^abows of the mighty men are broken, and they that stumbled are girded with strength.

5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the ^bbarren hath borne seven: and she that hath many children is waxed feeble.

6 The Lord ^ckilleth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The Lord ^dmaketh poor, and maketh rich: he ^ebringeth low, and lifteth up.

8 He ^fraiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath ^gset the world upon them.

9 He will keep the ^hfeet of his saints, and the wicked shall be silent in darkness; for by ⁱstrength shall no man prevail.

10 The adversaries of the Lord shall be broken^j to pieces; out of heaven shall he thunder^k upon them: the Lord shall judge^l the ends of the earth; and he shall give strength unto his king, and ^mexalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.

12 ¶ Now the sons of Eli were sons of Belial; they knew ⁿnot the Lord.

13 And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck ^oit into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the ^pfat, the

priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And if any man said unto him, Let them not fail to burn the fat ^qpresently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give ^rit me now: and if not, I will take ^sit by force.

17 Wherefore the sin of the young men was very great^t before the Lord: for men abhorred^u the offering of the Lord.

18 ¶ But Samuel ministered before the Lord, being a child, ^vgirded with a linen ephod.

19 Moreover his mother made him a little coat, and brought ^wit to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman for the ^xloan which is lent to the Lord. And they went unto their own home.

21 And the Lord ^yvisited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that ^zassembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear^{aa} of your evil dealings by all this people.

24 Nay, my sons; for ^{ab}it is no good report that I hear: ye make the Lord's people to ^{ac}transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against^{ad} the Lord, who shall ^{ae}entreat for him? Notwithstanding, they hearkened

^a Psalm 37:15, 17. ^b Psalm 113:9. ^c Deuteronomy 32:39. ^d Job 1:21. ^e Psa. 75:7. ^f Psa. 113:7, 8. ^g Dan. 4:17. ^h Psa. 102:25. ⁱ Psa. 121:3. ^j Eccl. 9:11. ^k Exodus 15:26. ^l Psalm 2:9. ^m Psa. 18:13, 14. ⁿ Psa. 96:13. ^o Psa. 80:24. ^p Jer. 22:16. ^q Romans 1:24, 28. ^r Leviticus 3:3-5, 16. ^s Heb. as on

the day. ^t Gen. 13:13. ^u Mal. 2:8. ^v Exodus 28:4. ^w chap. 1:3. ^x Or, petition which she asked. ^y Genesis 21:1. ^z Heb. assembled by troops. ^{aa} Exodus 38:8. ^{ab} Or, evil words of you. ^{ac} Or, cry out. ^{ad} Num. 15:30. ^{ae} Psalm 51:4, 16. ^{af} 1 Tim. 2:5. ^{ag} Heb. 7:25.

4. The mighty; who trust in their own strength. They that stumbled; the feeble who trust in God.

5. Ceased; ceased to be hungry, from the abundance that God gave them. Borne seven; had many children.

8. The pillars of the earth are the Lord's; he made and sustains it, and he overrules and disposes of all its concerns.

9. Keep the feet of his saints; preserve them. By strength; of any created arm.

10. His king—his anointed; this is the first time the word Messiah, or the Anointed, is mentioned in the Bible. It is applied to David and to Christ.

11. Ramah; the same as Ramathaim-zophim. Chap. 1:1. Minister unto the Lord; perform such services about the sanctuary as were suited to his age.

12. Sons of Eli; Hophni and Phinehas. Ver. 31.

Sons of Belial; exceedingly wicked. Knew not the Lord; not in such a manner as to love and serve him.

13. Seething; boiling.

14. The priest took; this was robbing the offerer.

15. Solden; boiled.

16. I will take it; this was an additional robbery.

17. Men abhorred the offering of the Lord; on account of the wickedness of the priests.

18. A linen ephod; a garment like that which was worn by the priests.

20. The loan; chap. 1:28.

24. Ye make the Lord's people to transgress; by tempting them to sin.

25. The judge shall judge him; if it were an offence of a man against his fellow-man, he might be punished according to the law; or by offering the appointed sacrifice, he might through faith in Christ be forgiven. But this was a sin not only against men,

not unto the voice of their father, ^a because the LORD would slay them.

26 And the child Samuel grew on, and was in favor ^b both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly ^c appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose ^d him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I ^e give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore ^f kick ye at my sacrifice and at mine offering, which I have commanded *in my habitation*; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I ^g said indeed *that* thy house, and the house of thy father, should walk before me for ever: but ^h now the LORD saith, Be it far from me; for ⁱ them that honor me I will honor, and they that ^j despise me shall be lightly esteemed.

^a Josh. 11:20. ^b Proverbs 3:4; Luke 2:52. ^c Ex. 1:14, 27; 4:28; 1:14. ^d Leviticus 7:7, 8, 31. Num. 5:9, 10; 18:8-19; Deut. 32:15. ^e Exodus 28:30. ^f Jeremiah 18:9, 10. ^g Ps. 91:14; Prov. 3:9, 10. ^h Malachi 2:8, 9. ⁱ 1 Kings, 2:27, 35.

but against God; it profaned the sacrifice which typified the sacrifice of Christ, and there remained no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation. Such was probably the meaning of Eli, but he did not convey it with clearness and power to the minds of his profligate sons. Nor did he, as he should have done, act it out, by not only reproving them, but expelling them from their office and visiting them with condign punishment, as a warning to all of the guilt and danger of such wickedness. He was a judge as well as a father, and should have been a terror to those evil-doers. But he regarded his sons in this matter more than he did the honor of God. *Because*; on account of their sins.

26. *In favor—with the Lord*; God may have given him renewing grace in his infant years, in answer to the prayers of his mother.

27. *Appear unto the house of thy father*; Eli descended from Aaron. Ex. 1:11, 27; 28:1-11; Lev. 7:7-15.

29. *Kick*; dishonor, by profaning them or suffering them to be profaned.

30. *Walk before me*; Ex. 28:13; 29:9; Num. 25:10-13. *For ever*; to the end of the Jewish dispensation. *Lightly esteemed*; be rejected and punished.

31. *Cut off thine arm*; cause his power and authority to cease.

32. *An enemy in my habitation*; great affliction in the tabernacle on account of the ark being taken by the Philistines, and other calamities.

33. *A sign*; an evidence that all which he had foretold would be accomplished. Chap. 1:11.

35. *A faithful priest*; Zadok, a descendant not of Eli, but of Eleazar. 1 Kings, 2:27, 35; 1 Chron. 29:22. *Build him a sure house*; continue his posterity in the priesthood. *Mine anointed*; the kings

31 Behold, the ^k days come, that ^{A. M. 2800} I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thy house.

32 And thou shalt see ^{an enemy in my habitation}, in all the *wealth* which God shall give Israel: and there shall not be an old man in thy house for ever.

33 And the man of thine, *whom* I shall not eat off from mine altar, *shall be* to consume thine eyes, and to grieve thy heart: and all the increase of thy house shall die ^{in the flower of their age}.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall ^{die} both of them.

35 And ^I will raise me up a faithful priest, *that shall do according to that which is in my heart and in my mind*: and I will build him a sure house; and he shall walk before mine anointed for ever.

36 And it shall come to pass, *that every one that is left in thy house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put ^{me} me, I pray thee, into ^{one of the priests' offices}, that I may eat a piece of bread.*

^k Or, the affliction of the tabernacle, for all the wealth which God would have given Israel. ^l Heb. men. ^m Chapter 4:11. ⁿ Ezekiel 44:15, 16. ^o Heb. join. ^p Or, somewhat about the priesthood.

of David's line who would be anointed by him to their office, and from whom Christ would come. *For ever*; as long as the kings of Israel should continue.

35. *In thy house*; of Eli's descendants. *Shall say*; on account of their great poverty and degradation.

INSTRUCTIONS.

1. Whenever we receive new mercies, let who will be the instrument, we should feel that they come from God, and give him the praise.

3. A conviction of the constant, all-pervading presence of God tends to keep us from sin, excite us to duty, and make us humble, grateful, and better fitted for every good work.

6. Changes in the condition of individuals, families, and nations, though brought about by human instrumentality, are ordered by the Lord, and his agency in them should always be acknowledged.

9. However great the opposition of the wicked, the righteous shall finally overcome, and the temporary successes of the wicked will end in their final and everlasting defeat.

11. God is greatly pleased when little children devote themselves to his service; and the smallest child who loves him, has more true spiritual knowledge than the greatest and most learned man who neglects his service.

12. Men may be called priests, or ministers of religion, may conduct the forms of public worship, and have the best opportunities of knowing God, and yet hate him and be guilty of the most enormous wickedness.

17. A covetous, self-indulgent, and licentious ministry is one of the greatest curses to the souls of men. It leads multitudes to despise the ordinances of religion and sink into the darkness and pollution of infidelity.

A. M. 2960.
B. C. 1141.

CHAPTER III.

1 How the word of the Lord was first revealed to Samuel. 11 God telleth Samuel the destruction of Eli's house. 15 Samuel, though loath, telleth Eli the vision. 19 Samuel groweth in credit.

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was no open vision.*

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, *that he could not see;*

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep:

4 That the LORD called Samuel: and he answered, Here *am I.*

5 And he ran unto Eli, and said, Here *am I;* for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel: and Samuel arose and went to Eli, and said, Here *am I;* for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now* Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am I;* for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, *Speak, LORD;* for thy servant heareth. So Samuel went and lay down in his place.

a Psa. 74: 9. b Ex. 27: 20, 21. * Or, *Thus did Samuel before he knew the Lord, and before the word of the Lord was revealed unto him.* c ver. 4, 5, 6, 8. d 2 Kings, 21: 12; Jer. 19: 3. e chap. 2: 29, etc. f Heb. *beginning and ending.* † Or, *And he will tell.* ‡ Ezek. 7: 3.

20. A freewill-offering to the Lord, even of that which is his, he receives with delight, and bestows upon the offerer an abundant reward.

22. When those who have the right and the power to put licentious men out of the ministry, neglect to do it, they become partakers in their sins, and will share their woes.

26. Parents who receive their children as the gift of God, and train them up in the way they should go, may hope that, through the renewing and sanctifying influences of the Holy Spirit, they will early devote themselves to the service of Christ, and continue in it to the end of life. Prov. 22: 6; Acts 2: 17; Eph. 6: 4.

27. Great favors shown to any one lay him under great obligations to be faithful in the discharge of his appropriate duties, and will aggravate his guilt if he neglect them.

29. It is a great sin for parents to regard their children more than they do God, and the continued indulgence of this sin will bring upon them fearful punishment.

31. The sins of parents may deeply affect not

10 And the LORD came, and stood, and called *as at other times, Samuel, Samuel.* Then Samuel answered, *Speak;* for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both^d the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* which I have spoken *concerning* his house: *† when I begin, I will also make an end.*

13 For[‡] I have told him that I will *judge* his house for ever for the iniquity which he knoweth; because his *sons* made themselves *‡ vile*, and he *‡ restrained* them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be *‡ purged* with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son: and he answered, Here *am I.*

17 And he said, What *is* the thing that the LORD hath said unto thee? I pray thee hide *it* not from me: *‡ God do so to thee, and *more also, if thou hide any thing† from me of all the things that he said unto thee.*

18 And Samuel told him *‡ every whit*, and hid nothing from him. And he said, *It† is the LORD:* let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and *‡ did* let none of his words fall to the ground.

g chap. 2: 12, 23, etc. h Or, *accused.* † Heb. *frowned not upon them.* b Num. 15: 30; Psalms 51: 16; Isa. 22: 14; Heb. 10: 4-10. i Ruth 1: 17. * Heb. *so said.* ‡ Or, *word.* † Heb. *all the things, or words.* ‡ Job 1: 21; Psa. 33: 9; Isa. 39: 8. c chap. 2: 6.

only their children, but their distant posterity, even to the end of time and onward to eternity.

31. When God makes declarations with regard to the future, he furnishes such evidence of the certainty of their accomplishment as ought to produce universal conviction.

35. The providence of God is a commentary on his word, and the more we see of the operations of the one, the more we shall see of the truth of the other.

CHAPTER III.

1. *Precious;* rare, uncommon. *No open vision;* no public prophet making known to the people the will of God.

7. *Did not yet know the Lord;* did not know that it was the Lord who spoke, nor had any thing yet been revealed to him.

11. *Not be purged;* not so done away as to prevent the threatened punishment.

17. *Do so to thee;* punish thee.

19. *Let none of his words fall;* let none of his predictions fail of their accomplishment.

20 And all Israel from Dan even to Beer-sheba knew that Samuel *was* [†]established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

CHAPTER IV.

¹ The Israelites are overcome by the Philistines at Eben-ezer. ³ They fetch the ark to the terror of the Philistines. ¹⁰ They are smitten again, the ark taken, Hophni and Phinehas are slain. ¹² Eli at the news, falling backward, breaketh his neck. ¹⁹ Phinehas' wife, discouraged in her travail with Ichabod, dieth.

AND the word of Samuel [†]came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when [‡]they joined battle, Israel was smitten before the Philistines: and they slew of [§]the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines? Let us ^{||}fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which

dwelleth ^a between the ^bcherubim: ^{A. M. 2963. B. C. 1311.} and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid: for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing ^{*}heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be ^cstrong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as ^dthey have been to you: [†]quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel ^ewas smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

them from exercising the authority and power which God has given them for this purpose.

17. Parents should encourage their children freely and fully to communicate with them on all things in which they are interested, especially on the subject of religion and whatever pertains to the performance of duty.

18. When the will of God is made known, true piety in vigorous exercise will lead the soul to acquiesce in it, feeling that what God says must be true, and what he does must be right and good.

19. When men follow the directions of God so far as they know them, he will communicate to them an increasing knowledge of his will, and by experience they will acquire the habit of readily understanding and promptly obeying it.

CHAPTER IV.

1. *The word of Samuel*: that which God revealed to him. *Eben-ezer*—*Aphek*: places not far from Mizpeh, and near the border between Judah and Benjamin. Chap. 7: 12; Judges 20: 1.

3. *Let us fetch the ark*: the emblem of the divine presence. They hoped to receive from the emblem what could come only from God; as many now hope from the image or figure of the cross, to receive what can come only from him who died upon it.

1. *Between the cherubim*: on the mercy-seat. *S. Gods*: God. Though this word in the original is in the plural number, yet when applied to Jehovah it should be, as it usually is, translated in the singular.

9. *Quit yourselves*: do your duty.

^{*} Or, faithful. [†] Or, come to pass; Heb. was. [‡] Heb. the battle was spread. [§] Heb. the array. ^{||} Heb. take out. ^a 2 Sam. 6: 2;

Psa. 80: 1. ^b Ex. 25: 18, 22. ^c Heb. yesterday, or the third day. ^d 1 Cor. 16: 13. ^e Judg. 13: 1. [†] Heb. he men. ^{*} Psa. 78: 9, 64.

20. *From Dan even to Beer-sheba*: from one end of the land to the other.

INSTRUCTIONS.

1. Those who are blessed with a fulness of divine instruction and with all the means of grace, but very faintly realize the sad condition of such as are without them, wandering in darkness and the shadow of death.

2. Eyesight is a great blessing, which should be carefully preserved and wisely employed; that in case of its loss, the mind, in rich stores of knowledge, may have materials for useful and happy contemplation.

5. Cheerful readiness in children to comply with the wishes of parents and teachers, is an indication of great excellence of character, and of eminent usefulness in future life.

7. God by his Spirit, in his word and his providence, sometimes repeatedly speaks to men before they are aware of it, especially if they are young and have not been accustomed to distinguish his voice from that of others.

10. When men, and even children, manifest a readiness to be instructed by God, he will communicate to them a knowledge of his will; and though it may be trying, yet in doing it they will be accepted of him and receive a great reward.

13. Parents, to please God and escape his indignation, must not only pray with and for their children, and counsel and advise them, but must also govern them; and if they are disposed to be openly vicious, must inflict such punishment as will effectually restrain them. Nor must fear or favor hinder

A. M. 5963.
B. C. 1111.

11 And the ark of God was ^ataken; and the two sons of Eli, Hophni and Phinehas, were ^aslain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth ^bupon his head.

13 And when he came, lo, Eli sat upon a seat by the way-side watching: for ^chis heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes ^dwere dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, What is ^ethere done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark ^fof God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he ^ghad judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, *near* to ^hbe delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains ⁱcame upon her.

^a chap. 2: 34. ^b Heb. *died*. ^c Josh. 7: 6; 2 Sam. 15: 32; Job 2: 12. ^d Psa. 26: 8. ^e Heb. *stood*. ^f Heb. *the thing*. ^g chap. 2: 32. ^h He seems to have been a judge to do justice only, and that in South-west Israel. ⁱ Or, *even out*. ^j Heb. *were turned*. ^k Gen. 35: 17. ^l Heb. *set not her heart*. ^m That is, *where is the*

12. *His clothes rent*; in token of great mourning.

18. *That he fell*; Eli.

21. *Ichabod*; without glory, or no glory.

INSTRUCTIONS.

1. The declarations of God in his word are often shown to be true by his providence, and those who had disbelieved them are thus made to see their truth.

3. Men often expect from the mere forms of religion what can come only from its power: from senseless wood or stone they expect what can come only from the one living and true God.

5. Ignorant and false zeal in immoral and wicked teachers is apt to be noisy and vain-glorious, to be fond of show, and to abound in appeals to the senses and passions of men.

7. All men who are in any measure enlightened have a conviction of a power which is above them, and which, on account of their sins, they have reason to fear.

10. Under wicked religious teachers the people also

20 And about the time of her death the women that stood by her said unto her, Fear ⁿnot; for thou hast borne a son. But she answered not, ^oneither did she regard it.

21 And she named the child ^pIchabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father-in-law and her husband.

22 And she said, The ^qglory is departed from ^rIsrael: for the ark of God is taken.

CHAPTER V.

1 The Philistines having brought the ark to Ashdod, set it in the house of Dagon. 3 Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods. 8 So God dealt with them of Gath, when it was brought thither: 10 and so with them of Ekron, when it was brought thither.

AND the Philistines took the ark of God, and brought it from ^bEben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, ^cand set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and ^dset him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the Lord: and the ^ehead of Dagon and both the palms of his hands *were* cut off upon the threshold; only the ^fstump of Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 But the hand of the Lord was heavy upon them of Ashdod, and he destroyed

glory; or, there is no glory. ¹ Psa. 78: 61; 106: 20; Jer. 2: 11. ² Hosea 9: 12. ³ chap. 7: 12. ⁴ Judge. 16: 23; 1 Chron. 10: 10. ⁵ Jer. 19: 1; 46: 1, 2, 7. ⁶ Jer. 50: 2; Ezek. 6: 4, 6; Micah 1: 7. ⁷ Or, *fishy part*. ⁸ ver. 7, 11; Exodus 9: 3; Psalm 32: 4; Acts 13: 11.

become exceedingly wicked, and thus ripen for divine judgments; and when ripe, others who are wicked, are often suffered to bring those judgments upon them.

13. The place where God dwells is precious to good men, and they fear the loss of his presence more than that of any worldly good.

18. The dishonor of God, and his frown upon the people, are more distressing to good men than the death even of their nearest earthly friends.

21. The chief glory of a nation is the presence and favor of God, for the loss of which no earthly good can be an adequate compensation.

CHAPTER V.

1. *Ashdod*; one of the cities of the Philistines.

2. *Dagon*; from dag, signifyng a fish. It was the name of an idol, the upper part of which was in the form of a man, and the lower part in that of a fish.

4. *Only the stump*; in the original, the dagon, that is the fishy part of the idol.

them, and smote them with ^aemerods, *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was so*, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, the ^bhand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to ^cEkron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to ^dus, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us ^enot, and our people: for there was a deadly destruction throughout all the city; the hand of God was very ^dheavy there.

12 And the men that died not were smitten with the emerods: and the ^ecry of the city went up to heaven.

CHAPTER VI.

1 After seven months the Philistines take counsel how to send back the ark. 10 They bring it on a new cart with an offering unto Beth-shemesh. 19 The people are smitten for looking into the ark. 21 They send to them of Kirjath-jearim to fetch it.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the

^a Deut. 28: 27; Psa. 78: 46. ^b chap. 7: 13; 12: 15; Deut. 2: 15. ^c 2 Kings, 1: 2. ^d Heb. *me, to slay me and my*. ^e Heb. *me not, and me*. ^f ver. 6, 9. ^g chap. 9: 10; Jer. 14: 2. ^h Gen. 41: 8; Ex. 7: 11; Lev. 17: 13; Dan. 2: 2; 5: 7; Mat. 24: 4. ⁱ Micah 6: 6-9. ^j Deut. 16: 16. ^k Lev. 5: 15, 16. ^l Job 10: 12; 31: 31, 32. ^m ver.

8. *Lords*; rulers. *Gath*; another city of the Philistines.

9. *Emerods*; hemorrhoids, or a species of the piles.

10. *Ekron*; the northernmost city of the Philistines.

11. *Very heavy*; God smote them with sore judgments.

INSTRUCTIONS.

1. As a punishment to his people, God often suffers the wicked for a time to triumph over them, and to take from them many precious blessings.

4. All the efforts of the wicked to perpetuate their triumphs, and ultimately to prevail over the people of God, will be unavailing.

7. God will finally convince all that they cannot continue to oppose him and prosper, and that those

priests and the ^ddiviners, saying, ^{A. M. 2864.} What shall we do to the ark of the LORD? ^{B. C. 1110.} tell us ^ewherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not ^bempty; but in any wise return him a ⁱtrespass-offering: then ye shall be healed, and it shall be known to you ^jwhy his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mices, *according to* the ^knumber of the lords of the Philistines: for one plague *was on* ^lyou all, and on ^lyour lords.

5 Wherefore ye shall make images of your emerods, and images of your mices that mar the land; and ye shall give ^mglory unto the God of Israel: peradventure he will ⁿlighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the ^oEgyptians and Pharaoh hardened their hearts? when he had wrought ^hwonderfully among them, did they not let ^hthe people go, and they ^pdeparted?

7 Now therefore make a ^qnew cart, and take two muleh kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the ^rjewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to ^sBeth-shemesh, *then* ^the hath ^tdone us this great evil: but if not, then ^uwe shall know that *it is not* his hand that smote us; *it was a chance that* happened to us.

17, 18; Joshua 13: 3; Judges 3: 3. [†] Heb. *them*. ¹ Rom. 2: 11. ^m Josh. 7: 19; Mal. 2: 2. ⁿ chap. 5: 6, 11. ^o Ex. 7: 11; 8: 15; 14: 17, 23. ^q Or, *reproachfully*. ^{††} Heb. *them*. ^p Ex. 12: 31. ^q 2 Sam. 6: 3. ^r ver. 4, 5. ^s Josh. 15: 10. ^t Or, *it*. ^u Amos 3: 6. ^v ver. 3; Isa. 26: 11.

things which they have idolized, and from which they expected help, have proved their ruin.

10. All expedients of men to save themselves from the wrath of God, without returning in penitence and faith to him, are vain.

12. Diseases are God's servants; they go and come at his bidding, and all things in heaven, earth, and hell, are subject to his control.

CHAPTER VII.

2. *Priests—diviners*: their religious guides.

5. *Mice*; these are supposed to have destroyed their crops.

8. *Coffer*; a small chest or box for money and precious treasures.

9. *Beth-shemesh*; a city of priests in the tribe of Judah and on the border of the Philistines.

A. M. 2904.
B. C. 1140.
10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they* of Beth-shemesh were reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there* was a great stone: and ^athey clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the ^bfive lords of the Philistines had seen *it*, they returned to ^cEkron the same day.

17 And these *are* the golden emerods which the Philistines returned for a trespass-offering unto the LORD; for ^dAshdod one, for ^eGaza one, for ^fAshkelon one, for ^gGath ^hone, for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging to* the five lords, *both of* fenced cities, and of country villages, even unto the ⁱgreat stone of Abel, whercon they set down the ark of the LORD: *which stone re-*

maineth unto this day in the field of Joshua, the Beth-shemite.

19 ¶ And he smote the men of Beth-shemesh, ^hbecause they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who ⁱis able to stand before this holy LORD God? and to whom shall he go up from ^jJus?

21 ¶ And they sent messengers to the inhabitants of ^kKirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

CHAPTER VII.

1 They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it.
2 After twenty years ^lthe Israelites, by Samuel's means, solemnly repent at Mizpeh. 7 While Samuel prayeth and sacrificeth, the Lord discomfith the Philistines by thunder at Eben-ezer. 13 The Philistines are subdued. 15 Samuel peaceably and religiously judgeth Israel.

AND the men of Kirjath-jearim came, and brought it into the house of ^mAbinadab in the hill, and ⁿsanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel ^olamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do ^preturn unto the LORD with all your hearts, *then* ^qput away the strange gods and Ashtaroth from among you, and ^rprepare your hearts unto the LORD, and serve ^shim only: and ^the will deliver you out of the hand of the Philistines.

^a Judges 6: 26; ^b 2 Samuel, 24: 22, 25. ^c ver. 4. ^d chap. 5: 10. ^e 2 Chron. 26: 6; ^f Jer. 25: 20; ^g Zech. 9: 5, 6. ^h Judges 16: 1, 21; ⁱ Amos 1: 6, 7. ^j 2 Samuel, 1: 20. ^k 2 Samuel, 21: 22; ^l Amos 6: 2. ^m Or, great stone. ⁿ Ex. 19: 21; ^o Numbers 4: 15, 20; ^p 1 Chron. 13: 9, 10. ^q 2 Sam. 6: 7, 9; ^r Psal. 76: 7; ^s Mal. 3: 2. ^t Luke 5: 8; ^u 8: 37.

13. *Their wheat-harvest*: in May.

18. *Abel*: the stone on which they offered the sacrifice. Ver. 15.

19. *Fifty thousand and threescore and ten men*: literally, threescore and ten men, fifty a thousand; supposed by some to mean, fifty out of a thousand, or seventy out of fourteen hundred inhabitants. *A great slaughter*; for such a place.

21. *Kirjath-jearim*: north-east of Beth-shemesh, and on the border between Judah and Benjamin.

INSTRUCTIONS.

1. So long as men continue in wickedness, it is vain to expect permanent deliverance from trouble.

4. Sinners who are ignorant of, or who reject the way of acceptance which God has provided through Jesus Christ, devise various methods of their own, and are often willing to make great sacrifices and be at much expense to appease his wrath and purchase his favor.

^k Josh. 18: 14; ^l Judg. 18: 12; ^m 1 Chron. 13: 5, 6. ⁿ chap. 6: 21; ^o Psal. 132: 6. ^p 2 Samuel, 6: 3, 4. ^q Isa. 52: 11. ^r Zech. 12: 10, 11. ^s Deut. 20: 2, 10; ^t 1 Kings, 8: 48; ^u Joel 2: 13. ^v Gen. 35: 2; ^w Josh. 24: 14, 23. ^x 2 Chron. 30: 19; ^y Job 11: 13, 14; ^z John 4: 24. ^{aa} Deut. 13: 4. ^{ab} Isa. 55: 7; ^{ac} Hosea 6: 1.

9. Men had rather feel that their sufferings come by chance, than see in them the hand of God and feel that they are manifestations of his displeasure against their sins.

12. God has perfect control over the animal as well as the rational creation, can use the instincts of nature or counteract them as he pleases, and will eventually convince all that nothing comes by chance throughout his dominion.

18. An unhallowed desire to see what God has hidden, to pry into what he has not revealed, and do what he forbids, is a sin, the indulgence of which has involved multitudes in ruin.

CHAPTER VII.

2. *It was twenty years*: after the ark was brought to Kirjath-jearim, before the Israelites humbled themselves and turned to the Lord as related in the following verses.

4 Then the children of Israel did put away ^a Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured ^b it out before the LORD, and fasted on that day, and said there, ^c We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, *Cease not to cry unto the LORD our God for ^d us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard ^e him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and ^f discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a ^g stone, and set it between Mizpeh and Shen, and called the name of it ^h Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines

had taken from Israel were restored ^{A. M. 2884. B. C. 1120.} to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year ⁱ in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return was to ^h Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD.

CHAPTER VIII.

1 By occasion of the ill government of Samuel's sons, the Israelites ask a king. 6 Samuel praying in grief, is comforted by God: 10 He telleth the manner of a king. 19 God willetli Samuel to yield unto the importunity of the people.

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his first-born was Joel; ^j and the name of his second, Abiah: they were judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after ^k Luere, and took bribes, ^l and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a ^k king to judge us like all the nations.

6 ¶ But the thing ^m displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for ⁿ they have not rejected thee, but they have rejected me, that I should not reign over them.

^g Heb. and he circuited. ^h chap. 8: 4. ⁱ *Vashti*, 1 Chron. 6: 28. ^j Exodus 18: 21; 1 Tim. 3: 2. ^k Prov. 29: 1. ^l Deut. 17: 14. ^m Hosas 1: 10. ⁿ Heb. was evil in the eyes of. ^o Exodus 16: 8; Mat. 10: 40.

8. All who have right views of God and of themselves, will place a high value on the prayers of his people, and will earnestly desire them. Esth. 4: 16; Job 42: 8, 9; Jas. 5: 16.

10. Humble, believing, earnest, persevering prayer has great influence with God, and is instrumental of unspeakable good to men.

15. Rulers who are men of prayer, and who transact their civil duties in the fear and love of God, are great blessings to the people.

CHAPTER VIII.

3. *Luere*; gain. *Bribes*; gifts to induce one wrongly to favor those who offer them.

6. *Displeased Samuel*; appeared to him to be wrong. *Samuel prayed*; to be rightly directed with regard to the matter in question.

7. *Not rejected thee*; not him only.

^a Judg. 2: 11. ^b Job 16: 20; Jeremiah 9: 1. ^c Judg. 10: 10; Psalm 106: 3; Jer. 4: 13, 14. ^d Heb. Be not silent from us from crying. ^e Isa. 37: 4. ^f Or, answered. ^g Psal. 91: 6; Jas. 5: 16. ^h Psal. 118: 14. ⁱ Gen. 28: 18, 19. ^j That is, The stone of help.

4. *Baalim and Ashtaroth*; idols that they had worshipped.

12. *Eben-ezer*; meaning, the stone of help, or the help-stone.

16. *Beth-el-Gilgal-Mizpeh*; places within the tribe of Benjamin.

17. *Ramah*; in Benjamin, supposed to be the same as Ramathaim-zophim. Chap. 1: 1.

INSTRUCTIONS.

1. The ordinances of God will benefit all who rightly observe them, but none who continue to neglect them.

3. By the right use of means which God has provided, men are bound to prepare their hearts for his service.

5. Penitent confession of sin, and humble prayer for divine mercy, are essential to forgiveness, and are a sure preparation for the reception of divine favors.

A. M. 2909.
B. C. 1043. 8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore ^ahearken unto their voice: ^bhowbeit yet protest solemnly unto them, and ^cshow them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and will *set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your ^bfields, and your vineyards, and your olive-yards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his ^dofficers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

^a Or, obey. ^b Or, notwithstanding when thou hast solemnly protested against them, then thou shalt done. ^c chap. 10: 25; 14: 52. ^d 1 Kings, 21: 7; Ezek. 46: 18. ^e Heb, eunuchs, Gen. 37: 36. ^f Prov.

9. *Hearken*; give them a king, if after showing how he will treat them, they continue to insist upon it. Ver. 19-22. *The manner of the king*; how he would treat them. Ver. 11.

11. *Run before*; as waiters. 2 Sam. 15: 1.

12. *To ear*; to till. Gen. 45: 7.

13. *Confectionaries*; persons who prepared perfumes and spices.

19. *The voice of Samuel*; in dissuading them from having a king. *Nay*; we will not hearken to thee.

INSTRUCTIONS.

3. When men appoint their own rulers, if they do not have such, and such only, as are wise and good, it is their own fault; but when the government is hereditary, and descends from parents to children, whether good or bad, wise or foolish, it is often unjust and cruel, for wise and good parents may be followed by foolish and wicked children.

5. When men in trouble follow their own judgment merely, as to the way of getting out of it, they often take a course which tends only to increase it; and if they will not be dissuaded from such a course, God in righteous judgment sometimes suffers them to pursue it, and thus dreadfully to punish themselves. Jer. 2: 19.

6. When in new and difficult circumstances men

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not ^ehear you in that day.

19 ¶ Nevertheless the people ^drefused to obey the voice of Samuel: and they said, *Nay*; but we will have a king over us;

20 That we also may be ^elike all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, ^fHearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAPTER IX.

1 Saul despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel, 19 Samuel entertaineth Saul at the feast, 25 Samuel, after secret communication, bringeth Saul on his way.

NOW there was a man of Benjamin, whose name was ^aKish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, ^ba Benjamite, a mighty man of ^cpower.

2 And he had a son, whose name was ^dNahash, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* ^ehigher than any of the people.

3 And the asses of Kish Saul's father

1: 25-28; 14: 1; 15; Mesh. 3: 4. ^d Jer. 44: 18. ^e ver. 5. ^f ver. 7. Hosea 13: 11. ^g chap. 14: 51. ^h Or, the son of a man of Jemim. ⁱ Or, substance. ^j chap. 10: 25.

go to God for direction, choosing rather to be governed by his will than their own, he will guide them, and in the proper use of their own faculties will lead them to right decisions.

9. God delights to communicate to men all needed information, so that if they will follow his directions, they may be saved from suffering the fruits of their folly.

18. When men with their eyes open go on in wickedness, regarding their feelings more than the testimony of Jehovah, and thus bring themselves into trouble, God leaves them to endure it till they are convinced of their sin and turn to him, or sink into utter ruin.

19. When men by word or deed say to God, Not thy will but mine be done, let them prepare for trouble. If in that way they should succeed and be finally blessed, it would show that their will was wiser and better than his, as Satan tempts them to believe. Hence God, in vindication of his own character, disappoints them.

20. Men who are enchanted with the trappings of royalty, and carried away by a thirst for military glory, are not safe guides for themselves nor their fellow-men.

CHAPTER IX.

2. *A choice young man*; of fine appearance.

were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of ^aShalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 And when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city a ^bman of God, and *he is* an honorable man; all ^cthat he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go.

7 Then said Saul to his servant, But behold, *if* we go, what ^dshall we bring the man? for the bread is ^espent in our vessels, and *there is* not a present to bring to the man of God: what ^fhave we?

8 And the servant answered Saul again, and said, Behold, ^gI have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now called a Prophet was beforetime called a "Seer.")

10 Then said Saul to his servant, ^hWell said; come, let us go. So they went unto the city where the man of God was.

11 ¶ And as they went up ⁱthe hill to the city, they found young ^jmaidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is* a ^ksacrifice of the ^lpeople to-day in the ^mhigh place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth ⁿbless the sacrifice; and afterwards they eat that be bidden. Now therefore

get you up; for about ^othis time ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ Now the Lord ^phad told ^qSamuel in his ear a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt ^ranoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have ^slooked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this ^tsame shall ^ureign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will ^vtell thee all that *is* in thy heart.

20 And as for thine ^wasses that were lost three ^xdays ago, set not thy mind on them; for they are found. And on whom is all the ^ydesire of Israel? *Is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I a Benjamite, of the ^zsmallest of the tribes of Israel? and my ^{aa}family the least of all the families of the tribe of Benjamin? wherefore then speakest thou ^{ab}so to me?

22 And Samuel took Saul and his servant, and brought them into the parlor, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the ^{ac}shoulder, and *that* which was upon it, and set *it* before Saul. And Samuel said, Behold that which is ^{ad}left! set *it* before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come ^{ae}down

^a 2 Kings, 4:12. ^b Dent, 33:1; 1 Kings, 13:1. ^c Job, 3:19. ^d Gen, 43:11; Judg, 6:18. ^e 1 Kings, 14:3; 2 Kings, 8:8. ^f Heb, *gone out of*. ^g Heb, *is with us*. ^h Heb, *there is found in my hand*. ⁱ 2 Sam, 21:11; 2 Kings, 17:13; 2 Chron, 16:7, 10; Isa, 30:10; Amos, 7:12. ^j Heb, *Thy word is good*. ^k Heb, *in the ascent of the city*. ^l Gen, 24:11. ^m Or, *feast*. ⁿ chap, 16:2; Gen, 31:54. ^o 1 Kings, 3:2.

4. Mount Ephraim; the hill country in the tribe of Ephraim.

7. A present; such as it was then, and in the East, is now, customary to offer.

8. A shekel; about fifty cents.

12. Before you; in the city to which they were

^p Mark 6:41. ^q Luke 21:30. ^r Heb, *to-day*. ^s Heb, *revealed the ear of Samuel*, chap, 20:2. ^t Amos 3:7; Acts 27:23. ^u Job, 10:1. ^v Ex, 2:23-25; Psal, 106:34. ^w Acts 13:21. ^x Heb, *restrain*, in John 4:24. ^y ver, 3. ^z Heb, *Today I will let thee go*, Job, 12:13. ^{aa} Judg, 20:46-48; Psal, 68:27. ^{ab} Judg, 6:15. ^{ac} Heb, *according to this word*. ^{ad} Lev, 7:32, 33; Ezek, 24:4. ^{ae} Heb, *reserved*. ^{af} ver, 13.

going. The high place; the eminence on which they offered sacrifices.

13. They eat; that portion of the offering which was allowed them in the Levitical law.

25. The top of the house; a retired place, to which they often went for consultation.

A. M. 2098.
B. C. 1095. from the high place into the city, *Samuel* communed with Saul upon the ^atop of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still ^aa while, that I may show thee the word of God.

CHAPTER X.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three signs. 3 Saul's heart is changed, and he prophesieth. 4 He concealeth the matter of the kingdom from his uncle. 5 Saul is chosen at Mizpeh by lot. 26 The different affections of his subjects.

THEN ^bSamuel took a vial of oil, and poured it upon his head, and ^ckissed him, and said, *Is it not because the LORD hath anointed thee to be ^dcaptain over his inheritance?*"

2 When thou art departed from me to-day, then thou shalt find two men by Rachel's ^esepulchre in the border of Benjamin at ^fZelzah; and they will say unto thee, The asses which thou wentest to seek are found: and lo, thy father hath left the care ^gof the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from

* Acts 10:9. * Heb. to-day. b chap. 9:16; 15:13; 2 Kings, 9:3, 6. c 2 Sam. 19:39; 1 Thess. 5:26. d 2 Sam. 5:2. e Psa. 78:71. f Gen. 35:19, 20. g Josh. 18:28. h Heb. business. i Gen. 28:19. j Heb. ask thee of peace. Judg. 18:15. k ver. 10. l chap. 13:3.

26. *The spring of the day*; as it began to be light.

INSTRUCTIONS.

2. A sound mind and a well-formed, healthy, and vigorous body are rich gifts of God, which lay those who possess them under peculiar obligations of distinguished usefulness in his service.

3. All earthly possessions are liable to be lost, and this should lead us to seek those treasures which will be secure, and which when obtained will be enjoyed for ever.

5. As property is of little value compared with life, it is foolish, as well as wicked, for the sake of obtaining the one to sacrifice the other.

6. If men were as anxious to be saved from sin as they are to find lost property, they would seek all needful information, and when they learned the way would let nothing hinder them from walking in it. Prov. 2:1, 5.

13. Those who eat, drink, and enjoy the good things of life without thanking God or imploring his blessing, act in this respect like atheists, and the language of their practice is, No God. Psa. 11:1; 59:1.

15. The Lord makes known to those who do his will many things of which others are ignorant, and which no one without obeying him will ever know.

20. While men in their actions seek one object, God often by them accomplishes another; and no one, when he performs any act, can tell what great results may be connected with it.

thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to ^hBeth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will ⁱsalute thee, and give thee two ^jloaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the ^khill of God, where *is* the ^lgarrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the ^mhigh place with a ⁿpsaltery, and a tabret, and a pipe, and a harp, before them; and they shall ^oprophesy:

6 And the ^pSpirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And ^qlet it be, when these signs are come unto thee, ^rthat thou do as occasion serve thee; for God *is* with thee.

8 And thou shalt go down before me to Gilgal;^a and behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings; ^bseven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.

9 ¶ And it was so, that, when he had turned his ^cback to go from Samuel, God gave ^dhim another heart: and all those signs came to pass that day.

10 And when they came thither to the

k chap. 9:12. l Ex. 15:20. m 1 Cor. 14:1. n chap. 16:14; Num. 11:35, 36. o Heb. thou shalt come to pass thee. p Heb. as for thee as thy hand shall find. Judg. 9:33. q chap. 13:11, 14; 15:4, 8. r chap. 13:8. s Heb. shoulder. t Heb. turned.

22. Those who are selected by God as rulers should, for their office' sake, receive all due honors, and when the will of God with regard to them is known, all should acquiesce in it.

27. Ministers should make known to rulers as well as others the will of God, and none are ever so exalted as not to be under sacred obligations in all things to obey it.

CHAPTER X.

1. *Poured it upon his head*; in token of his being set apart and furnished by God to be king of Israel.

2. *Rachel's sepulchre*; Gen. 35:19, 20.

3. *Tabor*; not mount Tabor, but a place in the tribe of Benjamin. *Men going up to God*; to worship God.

5. *The hill of God*; an eminence on which he worshipped, and on which was a school of the prophets. *They shall prophesy*; praise God with the voice and instruments of music.

6. *Thou shalt prophesy*; unite with them in praising God. Ex. 15:21; 1 Chron. 25:3. *Turned into another man*; so changed as to be fitted to become king.

7. *As occasion serve*; as he should judge best; or as circumstances might require.

8. *Gilgal*; in the tribe of Benjamin, near Jericho. Josh. 1:19.

9. *Another heart*; one that fitted him to govern the people.

hill, behold, a company of prophets met him; and the Spirit of God ^acame upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said ^cone to another, What is this that is come unto the son of Kish? ^bIs Saul also among the prophets?

12 And one ^dof the same place answered and said, But who is ^etheir father? Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ^fAnd Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that ^gthey were no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ^hAnd Samuel called the people together unto the LORD to ⁱMizpeh;

18 And said unto the children of Israel, Thus ^jsaieth the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

19 And ^kye have this day rejected your God, who himself ^lsaved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your ^mtribes, and by your thousands.

^a Ver. 6; chap. 11:6. ^b Heb. a man to his neighbor. ^c 4 chap. 19:20, 21; John 7:15, 16. ^d Heb. from thence. ^e 4 chap. 7:5, 6. ^f 4 Judges 2:24; 6:8, 9; Neh. 9:9, etc. ^g 4 chap. 8:7, 10; 12:12. ^h Psa. 106:8, 10; Isa. 63:9; Jer. 3:23. ⁱ Josh. 7:14, etc. ^j 4 chap.

11. *Is Saul also among the prophets?* they were surprised that, without having been instructed, he should be able thus to join with them.

12. *Their father;* teacher and guide.

17. *Mizpeh;* near the confines of Judah and Benjamin. Judg. 20:1.

19. *Rejected your God;* by insisting on a change in the government which he had established.

20. *Benjamin was taken;* they cast lots, and the lot fell upon the tribe of Benjamin.

22. *Stuff;* furniture, baggage.

25. *The manner of the kingdom;* the regulations which God had prescribed for its government. Gen. 17:11-20.

26. *He touched;* inclined to follow Saul and support his authority.

INSTRUCTIONS.

2. If men wait upon God and follow his directions, he will show them what he would have them do, and furnish them for the duties to which he calls them.

7. If men are under the guidance of God and seek his glory, they will be able to judge, in view of all

20 And when Samuel had caused ^{A. M. 2292 B. C. 1035.} all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was ^bhigher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that ^cthere is none like him among all the people? And all the people shouted, and said, ^dGod save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote ^eit in a book, and laid ^fit up before the LORD. And Samuel sent all the people away, every man to his house.

26 ^gAnd Saul also went home to ^hGibeah; and there went with him a band of men, whose hearts God had touched.

27 But the ⁱchildren of Belial said, How shall this man save us? And they despised him, and brought him no ^kpresents. But he ^lheld his peace.

CHAPTER XI.

1 Nahash offereth them of Jabesh-gilead a reproachful condition. 1 They send messengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdom renewed.

THEN ¹Nahash the Ammonite came up, and encamped against ^mJabesh-gilead.

² 2. ³ Heb. Let the king live. 1 Kings, 14:25, 30; 2 Kings, 11:12. 4 chap. 11:4. 3 Doubt. 13:14; 2 Chron. 13:7. 4 2 Sam. 8:2; 1 Kings, 14:21, 10:25; 2 Chron. 17:5; Psa. 72:10. 5 Or, was as though he had been deaf. 4 chap. 12:12. 6 Judg. 21:8, etc.

circumstances, what should be done to render themselves most useful.

9. All the qualifications of men for the formation and accomplishment of great and useful plans come from God, and lay them under increased obligations of devotion to his service; but enlarged views and great talents may be given, and men may join externally in the worship of God, without the renewing and sanctifying influences of his Spirit.

19. The reception from God of an object which is sought, is no certain evidence of his approbation. He may give it in wrath. Chap. 12:12, 13, 19. We should therefore rely upon his wisdom rather than our own, saying, Not my will, but thine be done.

25. Kings, and men in authority, as well as in all other conditions of life, are bound to be acquainted with, and to be governed by the revealed will of God.

27. The best way to treat difficulties often is, for a time at least, to say and do nothing about them.

CHAPTER XI.

1. *Jabesh-gilead;* a city in the tribe of Manasseh, on the east side of Jordan.

A. M. 2909
B. C. 1055. ad : and all the men of Jabesh said unto Nahash, ^aMake a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On ^bthis condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for ^ca reproach upon all Israel.

3 And the elders of Jabesh said unto him, ^dGive us seven days' respite, that we may send messengers unto all the coasts of Israel : and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers to ^dGibeah of Saul, and told the tidings in the ears of the people : and all the people lifted up their voices, and wept.

5 And behold, Saul came after the herd out of the field : and Saul said, What *aileth* the people that they weep ? And they told him the tidings of the men of Jabesh.

6 And the ^eSpirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in ^fpieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, ^gWhosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out ^hwith one consent.

8 And when he numbered them in ^bBezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have help.[†] And the messengers came and showed *it* to the men of Jabesh ; and they ⁱwere glad.

10 Therefore the men of Jabesh said, To-morrow we will ^jcome out unto you,

and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that Saul put the people in three ^kcompanies ; and they came into the midst of the host in the morning-watch, and slew the Ammonites until the heat of the day : and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who is he that ^lsaid, Shall Saul reign over us ? ^mbring the men, that we may put them to death.

13 And Saul said, ⁿThere shall not a man be put to death this day : for to-day the LORD hath wrought ^osalvation in Israel.

14 Then said Samuel to the people, Come, and let us go to ^pGilgal, and renew the kingdom there.

15 And all the people went to Gilgal : and there they made Saul king before the LORD in Gilgal ; and there they sacrificed sacrifices of peace-offerings before the LORD ; and there Saul and all the men of Israel rejoiced greatly.

CHAPTER XII.

1 Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harvest-time. 20 He comforteth them in God's mercy.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye ^qsaid unto me, and have ^rmade a king over you.

2 And now, behold, the king walketh before you : and I am old and gray-headed : and behold, my sons *are* with you : and I have walked before you from my childhood unto this day.

3 Behold, here I *am* ; witness against me before the LORD, and before his anointed : ^swhose ox have I taken ? or whose ass have I taken ? or whom have I defrauded ? whom have I oppressed ? or

^a Isa. 36 : 16 ; Ezekiel 17 : 13. ^b Prov. 12 : 10. ^c chap. 17 : 26. ^d Heb. *Forbear us*. ^e chap. 15 : 34 ; 2 Samuel, 21 : 6. ^f chap. 10 : 10. ^g Judg. 19 : 29. ^h Judg. 21 : 5-10. ⁱ Heb. *as one man*. Judges 20 : 1. ^j Judges 1 : 5. ^k Or, *deliverance*. ^l chap. 31 : 11.

4. *Gibeah* ; in Benjamin, where Saul lived.
5. *The Spirit of God* ; awakened Saul's indignation and inspired him with wisdom, courage, and all needful qualities to collect an army and lead them forth to victory.

7. *The fear of the Lord* ; that he would in his providence bring dreadful judgments upon them, if they should not go forth to protect their brethren.

8. *Bezek* ; a place between Shechem and Jabesh-gilead.

11. *The morning-watch* ; between two o'clock and sunrise.

12. *Who is he ?* chap. 10 : 27.

14. *Renew the kingdom* ; publicly acknowledge Saul as king.

INSTRUCTIONS.

1. If it is wise in men to make great sacrifices and

1 ver. 3. ^k Judg. 7 : 16. ^l chap. 10 : 27. ^m Luke 19 : 27. ⁿ chap. 14 : 45 ; 2 Sam. 19 : 22. ^o chap. 19 : 5 ; Isa. 59 : 16. ^p chap. 10 : 8. ^q chap. 8 : 5, 19, 20. ^r chap. 10 : 24 ; 11 : 14, 15. ^s Num. 16 : 15 ; Acts 20 : 33 ; 2 Cor. 12 : 14.

submit to many hardships to save their lives, how much more wise is it to sacrifice and suffer whatever may be needful to save their souls. Mat. 5 : 29, 30.

2. Great cruelty and bitter opposition to the people and cause of God generally go together.

4. It is right that one portion of the human family should deeply sympathize with the sufferings of another, and do whatever may be consistent with truth and duty to afford them relief.

9. If gladness and joy are occasioned by deliverance from temporal calamities, much more should they be by deliverance from those which are eternal.

13. True courage and real greatness are manifested in forgiving personal injuries, not in avenging them.

CHAPTER XII.

3. *His anointed* ; Saul. Chap. 10 : 1.

whose hand have I received *any* ^a bribe ^b to blind mine ^a eyes therewith? and I will restore ^b it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ^c ye have not found aught in my hand. And they answered, *He is witness.*

6 ^c And Samuel said unto the people, It is the LORD that ^d advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason ^d with you before the LORD of all the ^e righteous acts of the LORD, which he did ^f to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD ^g sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the LORD their God, he sold them into the hand of ^h Sisera, captain of the host of Hazor, and into the hand of the ⁱ Philistines, and into the hand of the king of ^j Moab, and they fought against them.

10 And they ^k cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have ^l served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent ^k Jerubbaal, and Bedan, and ^l Jephthah, and ^m Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelt safe.

12 And when ye saw that ⁿ Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a

king shall reign over us: when the LORD your God *was* your king.

13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and behold, the ^o LORD hath set a king over you.

14 If ^p ye will fear the LORD, and serve him, and obey his voice, and not rebel against the ^q commandment of the LORD; then shall both ye and also the king that reigneth over you ^r continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD; then ^s shall the hand of the LORD be against you, as it was against ^t your fathers.

16 ^u Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 Is it not wheat-harvest to-day? I will ^v call unto the LORD, and he shall send thunder and rain: that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and ^w all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray ^x for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ^y And Samuel said unto the people, Fear not: ye have done all this wickedness: yet ^z turn not aside from following the LORD, but serve the LORD with all your heart:

21 And turn ye not aside: for *then should ye go after vain things*, which ^{aa} cannot profit nor deliver: for they are ^{ab} vain.

22 For the LORD will not ^{ac} forsake his people for ^{ad} his great name's sake: because

^a Heb. ransom. ^b Or, that I should hide mine eyes at him. ^c Deut. 16:19. ^d Exod. 22:1. ^e Acts 21:16, 20. ^f Or, middle. ^g Isa. 1:18. ^h Meah 6:2, 3. ⁱ Heb. righteousness, or benefits. ^j Judg. 3:1. ^k Heb. with. ^l Ex. 3:10. ^m Judg. 4:2. ⁿ Judg. 10:7, 13:1. ^o Judg. 3:12. ^p Judg. 10:10, etc. ^q Judg. 2:13. ^r Judges 6:14, 32. ^s Judg. 11:1, etc. ^t m chap. 7:13. ^u chap.

1. Taken aught: any thing wrongfully.

11. Jerubbaal; Gideon. Judg. 6:11, 32. Bedan; supposed to be Barak. Heb. 11:32.

18. The Lord sent thunder and rain: an uncommon thing, as it ordinarily never rained in Palestine during the season of wheat-harvest.

INSTRUCTIONS.

2. Those who serve God from their childhood are often made distinguished benefactors to mankind.

1. Men who have long been in public life, and have been governed by the fear and love of God, may expect when they retire to leave a conviction of their fidelity in the hearts of others, which shall tend greatly to promote his glory, and the good of their fellow-men.

6. Aged men after retiring from more laborious and active duties, may still be useful by communicating to the young a knowledge of facts in the

11:2. ^o Hosea 13:11. ^p Joshua 24:14, 20. ^q Psalm 81:12-15.

^r Heb. mouth. ^s Heb. be after. ^t Lev. 26:14, etc. ^u ver. 9. ^v Jos. 5:16-18. ^w Ex. 14:31. ^x Ezra 10:9. ^y Ex. 9:28; 10:17. ^{aa} Isaah 26:16. ^{ab} 1 John, 5:16. ^{ac} Deut. 11:16; Jer. 3:1. ^{ad} Jer. 16:19; Jonah 2:8. ^{ae} Heb. 2:18. ^{af} Lam. 3:31, 32. ^{ag} Ezek. 20:9, 14.

history of their fathers, and of the instructions which those facts afford.

10. A just review of the past will impress the conviction that sin leads to misery, and that there is no escaping it, except in repentance and hearty devotion to the service of God.

15. However great the blessings which God bestows upon a people, they cannot long preserve them unless they hearken to his voice, and walk in his ways.

19. The true friends of God can greatly benefit their fellow-men; and often the wicked in their distress feel this, and apply to them for help.

23. However ungratefully pious men may have been treated, they will labor to do good even to those who have done them evil; while they maintain that there can be no real blessedness but in hearty obedience to the commands of God.

A. M. 2099.
B. C. 1095. it hath pleased the LORD to make you his people.

23 Moreover as for me, God forbid that I should sin against the LORD in ceasing to ^apray for you: but I will teach you the good and the right way:

24 Only ^bfear the LORD, and serve him in truth with all your heart: for consider how [†]great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ^cye and your king.

CHAPTER XIII.

1 Saul's selected band. 3 He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten. 5 The Philistines' great host. 6 The distress of the Israelites. 8 Saul, weary of staying for Samuel, sacrificeth. 11 Samuel reproveth him. 17 The three spoiling bands of the Philistines. 19 The policy of the Philistines, to suffer no smith in Israel.

Saul [‡]reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah ^dof Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote the ^egarrison of the Philistines that *was* in [§]Geba, and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also ^{||}was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea-shore in multitude: and they came up, and pitched in Michmash, eastward from [¶]Beth-aven.

6 When the men of Israel saw that they were in a [§]strait, (for the people were distressed,) then the people did ^{||}hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people [¶]followed him trembling.

CHAPTER XIII.

2. In Michmash and in mount Beth-el; in the tribe of Benjamin.

3. Geba; supposed to be Gibeah, or a place near it.

7. Went over Jordan; to escape from the Philistines.

8 ¶ And he tarried seven days, according to the set [†]time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might [†]salute him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash:

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not [‡]made supplication unto the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, [¶]Thou hast done foolishly: thou ^ahast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a ^bman after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* present [§]with him, about [¶]six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in [¶]Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth* to [¶]Ophrah, unto the land of Shual:

18 And another company turned the way to [¶]Beth-horon: and another company turned to the way of the border that looketh to the valley of [¶]Zeboim toward the wilderness.

¶ Heb. trembled after him. 1 chap. 10: 8. 1 Heb. bless. 1 Heb. entreated the face. 2 Chron. 16: 9. 1 ch. 15: 11, 28. 1 Psa. 99: 20; Acts 13: 22. 2 Heb. found. 4 chap. 14: 2. 1 Heb. Geba. ver. 3. 2 Josh. 18: 23. 3 Josh. 16: 3. 4 Gen. 14: 2. Neh. 11: 34; Hos. 11: 8.

13. Thou hast done foolishly; in offering sacrifices which he had no right to offer, and in not waiting for Samuel, as God had commanded.

14. A man after his own heart; David.

17. Ophrah—Shual; places north of Gibeah.

18. The way to Beth-horon; toward the west. Toward the wilderness; on the east.

19 ¶ Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a ^{an}file for the mattocks, and for the coulter, and for the forks, and for the axes, and to ^{to}sharpen the goads.

22 So it ^bcame to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the †garrison of the Philistines
went out to the passage of ^cMichmash.

CHAPTER XIV.

1 Jonathan, whittowing to his father, the priest, or the people, goeth and miraculously smiteth the Philistines' garrison. 15 A wave of terror maketh them beat themselves. 17 And, by saying, 'I have no answer, setteth on them.' 21 The captivated Hebrews, and the hidden Israelites, join against them. 24 Saul's unadvised adjuration hindereth the victory. 32 He restraineth the people from eating blood. 35 He buildeth an altar. 36 Jonathan, taken by lot, is saved by the people. 47 Saul's strength and family.

NOW¹¹ it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeai under a pomegranate-tree which *is* in Migron: and the people that *were* with him *were* about ^dsix hundred men:

3 And **Abiah**, the son of **Ahitub**, **Iechabod**'s brother, the son of **Phinehas**, the son of **Eli**, the Lord's priest in **Shiloh**, wearing an **ephod**. And the people knew not that **Jonathan** was gone.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5 The *forefront of the one *was* ^{A. M. 2017}
situate northward over against Michmash, ^{B. C. 1087}
and the other southward over against
Gibeah.

6 And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD to ^hsave by many or by few.

7 And his armor-bearer said unto him, Do all that *is* in thy heart: turn thee; behold, *I am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass 'over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, †Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the ^k holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armor-bearer, and said, Come¹ up to us, and we will show you a thing. And Jonathan said unto his armor-bearer, Come up after me : for^m the Lord hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armor-bearer after him: and ²they fell before Jonathan; and his armor-bearer slew after him.

14 And that first slaughter, which Jonathan and his armor-bearer made, was about twenty men, within as it were a half acre of land, *which a yoke of oxen might plough.*

15 And there was "trembling in the host, in the field, and among all the people : the garrison, and the ^pspoilers, they also trembled, and the earth quaked : so it was a very ^s great trembling.

a 2 Kings 21:14; Isa 54:16; Jer 21:1. * Heb. *file with mouth*.
† Heb. *set*. b Judg 5:8. † Or, *standing camp*. c Isa 10:28. ‡ Or,
there was a day. d ch 13:15. || Called *thimeteck*, ch. 22:39, 41, 20.
e chap. 4:21. f chap. 4:28. g chap 13:23. Heb. *tooth*. h Deut

19. *There was no smith*; the Philistines had removed them to prevent the Israelites from being furnished with weapons of war.

20. *To the Philistines*; to the different garrisons of the Philistines. *Mattock*; a kind of pickaxe.

INSTRUCTIONS

6. Those who rely on their own wisdom, trusting to man not to God, and expect to prosper, will be disappointed, and troubles will come upon them, from which, without returning to him, they cannot escape.

9. The expedients which men adopt to deliver themselves from calamities, often only increase them.

13. No one can tell the evils which may result from a single act of known disobedience to God.

19. For their sins, a people are often brought into oppressive and degrading bondage, when, had they obeyed God, they might have enjoyed liberty, peace, and prosperity.

CHAPTER XIV.

1. *On the other side* ; of the valley which lay between the Israelites and the Philistines.

10. *A sign*; that God called them to go up to the Philistines, and would give them success

A. M. 2917.
B. C. 1087. 16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and ^athey went on beating down *one another*.

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armor-bearer *were* not *there*.

18 And Saul said unto Ahiah, ^bBring hither the ark of God: for the ark of God was at that time with the children of Israel.

19 ¶ And it came to pass, while Saul talked ^cunto the priest, that the ^enoise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thy hand.

20 And Saul and all the people that *were* with him ^dassembled themselves, and they came to the battle: and behold, every man's ^dsword was against his fellow, and *there was* a very great discomfiture.

21 Moreover, the Hebrews *that were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had ^ehid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So ^fthe LORD saved Israel that day: and the battle passed ^gover unto Bethaven.

24 ¶ And the men of Israel were distressed that day: for Saul had ^hadjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And all *they of* the land came to a wood: and there was ⁱhoney upon the ground.

26 And when the people were come into the wood, behold, the honey dropped: but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath:

wherefore he put forth the end of the rod that *was* in his hand, and dipped it in a honey-comb, and put his hand to his mouth; and ^jhis eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were ^kfaint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Ajalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* with the blood.

33 ¶ Then they told Saul, saying, Behold, the people ^lsin against the LORD, in that they eat with the blood. And he said, Ye have ^mtransgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox ⁿwith him that night, and slew *them* there.

35 And ^oSaul built an altar unto the LORD: ^pthe same was the first altar that he built unto the LORD.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he ^qanswered him not that day.

^a ver. 20. ^b 2 Sam. 15:24, 26. ^c Num. 27:21. ^d Or, tumult. ^e Heb. *were cried together*. ^f Judg. 7:22; 2 Chron. 20:25; Isa. 19:2; e chap. 13:6. ^g Ex. 14:70; Psa. 44:6, 7; Hosea 1:7. ^h chap. 13:26. ⁱ Josh. 10:26. ^j Ex. 1:8; Num. 13:27; Mat. 3:4. ^k chap.

30:12; Prov. 25:16. ^l Or, weary. ^m Lev. 3:17; 17:10; Dent. 12:23, 24; Ezek. 33:25. ⁿ Or, dealt treacherously. ^o Heb. *in his hand*. ^p Hosea 8:14. ^q Heb. *that altar he began to build unto the LORD*. ^r chap. 28:6.

16. *The multitude*; of the Philistines.

19. *Withdraw thy hand*; he need not proceed any further in his inquiry as to what Israel should do.

20. *Against his fellow*; the Philistines destroyed one another.

21. *Cursed*; devoted to destruction.

27. *His eyes were enlightened*; he was invigorated and refreshed.

29. *Troubled the land*; been instrumental of great evil.

31. *Ajalon*; in the tribe of Dan, towards the land of the Philistines.

32. *Did eat them with the blood*; in a manner forbidden by their law.

36. *Draw near—unto God*; inquire of him whether they should go after the Philistines or not.

38 And Saul said, ^a Draw ye near hither, ^b all the ^c chief of the people; and know and see wherein this sin hath been this day:

39 For, ^d as ^e the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the Lord God of Israel, ^f Give a perfect ^g lot. And Saul and Jonathan were taken: but the people ^h escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, ⁱ Tell me what thou hast done. And Jonathan told him, and said, ^j I did but taste a little honey with the end of the rod that *was* in my hand, *and* lo, I must die.

44 And Saul answered, ^k God do so and more also: for ^l thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the Lord liveth, there shall not one ^m hair of his head fall to the ground; for he hath wrought with God ⁿ this day. So the ^o people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

^a chap. 10:19; Josh. 7:14, etc. ^b Heb. *corner*. Judg. 20:2, 2 Sam. 12:5. ^c Or, *Show the innocent*. e Prov. 16:33; Acts 1:24. ^d Heb. *went forth*. e Josh. 1:7-10. ^e ver. 27. ^f Ruth 1:17. ^g ver. 30. ^h 2 Sam. 14:11; 1 Kings, 1:52; Luke 21:18.

38. *This sin*: the sin which prevented the answer to his inquiry.

41. *God do so*: cause Saul to die, if he did not put Jonathan to death according to his oath. Ver. 24.

47. *Zobah*: a part of Syria north-east of Canaan.

48. *Amalekites*: a people south of Canaan.

INSTRUCTIONS.

6. When men in the fear and love of God engage in duties to which he calls them, they may safely trust in him, and expect, in following his directions, to meet with success.

12. Right views of dependence on God will lead men to use means to obtain his blessing, and when it is obtained, to acknowledge his goodness and give him the glory.

20. When God sets himself against a people, he can cause them to fall, not only before their enemies, but by the hands of one another.

24. There is neither wisdom nor piety in forbidding men to partake of those bounties of providence, the proper use of which is conducive to their comfort, and to the best discharge of their appropriate duties.

32. Forbidding men to do what God allows, increases their temptations to do what he forbids, and thus to bring trouble not only on themselves, but upon all with whom they are connected.

47 ^a So Saul took the kingdom ^b over Israel, and fought against all his enemies on every side, against Moab, and against the children of ^c Ammon, and against Edom, and against the kings of Zobah, ^d and against the Philistines: and whithersoever he turned himself, he vexed them.

48 And he ^e gathered a host, and smote the ^f Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now the ^g sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these*: the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, ^h the son of Ner, Saul's uncle.

51 And ⁱ Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he ^j took him unto him.

CHAPTER XV.

1 Samuel sendeth Saul to destroy Amalek. 6 Saul favoureth the Kenites. 8 He spareth Agag and the best of the spoil. 10 Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience. 21 Saul's humiliation. 32 Samuel killeth Agag. 31 Samuel and Saul part.

SAMUEL also said unto Saul, ^a The Lord ^b sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord.

1 2 Chron. 19:11; Isa. 13:3; 2 Cor. 6:1; Phil. 2:12, 13. ² 1 Es. 20:20, 21. ³ chap. 11:11. ⁴ 2 Sam. 10:6. ⁵ Or, *wrought mightily*. ⁶ chap. 15:3, 7. ⁷ chap. 31:2; 1 Chron. 8:33. ⁸ Heb. *Abner*. ⁹ chap. 9:1, 2. ¹⁰ chap. 8:11. ¹¹ chap. 9:10.

35. Education, the goadings of conscience, the hope of gain, and many other motives may lead men to attend to some of the externals of religion, who never make it their great object in all things to obey God, and who have no real love to his character or ways.

39. Those who are least sensible of their own sins are often most ready to denounce the sins of others, and while they openly disobey God's commands, to kill those who disobey theirs.

41. Reckless zeal, profane swearing, and great cruelty may all be united, and under cover of regard for truth and duty, stifle even natural affection and lead to the commission of the most abominable crimes.

45. The most solemn engagements to commit sin can never be binding on the conscience, and should never in any case be fulfilled. The guilt in such cases is not in breaking the engagement, but in making it, and the fulfilment of it would only increase the sin.

48. Civil government, though administered by wicked men, may be the means of protecting God's people, and procuring for them blessings which lay them under new obligations to honor him, and to do good, as they have opportunity, to their fellow-men.

A. M. 2225.
B. C. 1619.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he ^alaid wait for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and ^butterly destroy ^call that they have, and spare them not: but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and ^dlaid wait in the valley.

6 ¶ And Saul said unto the ^eKenites, "Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed ^fkindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah ^guntil thou comest to ^hShur, that is over against Egypt.

8 And he ⁱtook Agag the king of the Amalekites alive, and utterly ^jdestroyed all the people with the edge of the sword.

9 But Saul and the people spared ^kAgag, and the best of the sheep, and of the oxen, and of the ^lfatlings, and the lambs, and all *that was good*, and would not utterly destroy them: but every thing *that was vile* and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It ^mrepenteth me that I have set up Saul to be king: for he is ⁿturned back from following me, and hath ^onot performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to ^pCarmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, ^qBlessed be thou of the LORD: I have ^rperformed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the ^speople spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God: and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little ^tin thine own sight, *wast* thou not ^umade the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they ^vbe consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the ^wpeople took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, ^xHath the LORD as great delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to ^yobey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion *is as the sin of* ^zwitchcraft, and ^{aa}stubbornness *is as* iniquity and idolatry. ^{ab}Because thou hast rejected the word of the LORD, ^{ac}he hath also rejected thee from being king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I ^{ad}feared the people, and obeyed their voice.

^{ae} Judg. 17:2. ^{af} Prov. 28:13; 30:13. ^{ag} ver. 9, 21. ^{ah} chap. 9:21. ^{ai} Heb. consume. ^{aj} ver. 15. ^{ak} Ps. 50: 8, 9; 51:16, 17; Prov. 21:3. ^{al} Isa. 1:11-17; Jer. 7:22, 23; Micah 6: 6-8; Heb. 10:1-10. ^{am} Eccl. 5:1. ^{an} Hosea 6:6; Mark 12:33. ^{ao} Heb. domination. ^{ap} Deut. 18:10. ^{aq} Rev. 22:15. ^{ar} 2 Cor. 6:16; Gal. 5:20; Rev. 21:8. ^{as} ch. 13:14. ^{at} Ex. 23:24; Prov. 20:25; Isa. 51:12; Gal. 1:10.

their country. To *Shur*; in the south-west part.

^{au} All the people; all who fell into his hands.

11. It *repenteth me*; he would change his conduct towards Saul on account of his sins, and would reject him from being king. Ver. 23-28.

12. To *Carmel*; a city in the south part of Judah. A *place*; a monument of his victory.

23. *As the sin of witchcraft*; in its guilt.

CHAPTER XV.

2. *That which Amalek did*; Ex. 17: 8-16.

4. *Telaim*; supposed to be a place in the south-east part of Judah.

6. *Kenites*; supposed to have been descendants of Jethro. Ye *showed kindness*; Ex. 18: 9-19; Num. 10: 29-32.

7. *From Havilah*; in the north-east part of

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, ^aI will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, ^bhe laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, *that is better than thou.*

29 And also the ^cStrength of Israel will not ^clie nor repent: for he is not a man, that he should repent.

30 Then he said, I have sinned: yet honor ^dme now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy ^esword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more ^{A. M. 2725. B. C. 1053.} to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

CHAPTER XVI.

1 Samuel sent by God, under pretence of a sacrifice, cometh to Beth-lehem. 6 His human judgment is reprov'd. 11 He anointeth David. 15 Saul sendeth for David to quiet his evil spirit.

AND the LORD said unto Samuel, ^eHow long wilt thou mourn for Saul, ^bseeing I have rejected him from reigning over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take a heifer ^fwith thee, and say, I am come to ^ksacrifice to the LORD.

3 And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me ^hhim whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his ^gcoming, and said, Comest thou ^mpeaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: ⁿsanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on ⁱEliab, and said, Surely the LORD's anointed is before him.

7 But the LORD said unto Samuel, Look

^a 2 John. 11. ^b 1 Kings. 11:30, 31. ^c Or, eternity, or victory. ^d Num. 23:19; Ezek. 34:14; 2 Tim. 2:13; Tit. 1:2. ^e 1 John 5:14; 12:43. ^f Judg. 1:7. ^g Ver. 11; Psa. 119:130; Jer. 13:17. ^h chap. 15:33; Jer. 7:16; 11:14; 14:11. ⁱ chap. 15:23. ^j 2 Kings,

9:1. ^k Psa. 78:70; 89:19, 20; Isa. 55:4. ^l Heb. in thy hand. ^m chap. 9:12; 20:29. ⁿ Deut. 17:15. ^o Heb. meeting. ^p 1 Kings, 2:13. ^q Ex. 19:10; Num. 11:18; Josh. 3:5; Job 1:5; 1 Cor. 11:28. ^r chap. 17:13; called *Eliab*, 1 Chron. 27:18.

28. *To a neighbor*; David.

29. *The Strength*; Jehovah, who had given Israel the victory. *Nor repent*; he would not reverse the sentence he had pronounced against Saul.

32. *Bitterness—is past*; he thought that as Saul had spared his life, he should not now be slain.

INSTRUCTIONS.

1. The reception of special favors lays men under special obligations to hearken attentively to the directions of God and in all things to follow them.

2. Though God may delay for a time to punish the wicked, yet he does not forget their sins, and unless they repent, he will in due time punish them according to their deserts.

6. Intimate associations with the wicked are dangerous, and we must separate ourselves from their sins, or we shall share in their punishment.

9. God requires that some men should be put to death; and in sparing them we may as really rebel against him, and expose ourselves to his wrath, as in taking the life of those whom he requires to be preserved. Ver. 18.

13. Men often imagine that they have obeyed God and are entitled to his favor, when their obedience has been only external, and has extended only to a part of his commands. Ver. 20.

14. Facts often show the falsehood of men's professions, and that however high they may stand in their own estimation, they are rebels in the sight of God.

16. The Lord's messengers must point out and condemn the sins of rulers as well as of people; and let nothing hinder them from declaring with plainness and fidelity the whole revealed will of God.

21. Wicked men when convicted of sin often try hard to throw the blame of it on others.

22. No external attention, even to things which God has commanded, can be accepted as a substitute for an obedient heart. He is a Spirit, and to be accepted men must obey him in spirit and in truth.

25. Multitudes are more anxious to stand well with their fellow-men than with God, and often look for pardon to them rather than to him.

32. When wicked men most confidently imagine that they have escaped all danger, they may be the nearest to ruin. There is and can be no security except in the friendship and protection of Jehovah.

CHAPTER XVI.

1. *The Beth-lehemite*; so called from his residing in Bethlehem.

5. *Sanctify yourselves*; Ex. 19:10–15.

A. M. 2911.
B. C. 1063. not^a on his countenance, or on the height of his stature; because I have refused him: for ^bthe LORD seeth not as man seeth; for man looketh on the ^coutward appearance, but the LORD looketh on the heart.^d

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made ^eShammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all ^fthy children? And he said, There remaineth yet the youngest, and behold, he keepeth^g the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit ^hdown till he come hither.

12 And he sent, and brought him in. Now he was ⁱruddy, and withal ^jof a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the ^kSpirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the LORD ^ldeparted from Saul, and an evil ^mspirit from the LORD ⁿtroubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, ^owhich are before thee, to seek out a man, ^pwho is a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play ^qwith his hand, and thou shalt be well.

^a Psal. 117: 10. ^b Isa. 55: 8, 9. ^c Heb. eyes. ^d 2 Cor. 10: 7. ^e 1 Kings, 8: 39; 1 Chron. 28: 19; Psal. 7: 9. ^f Jer. 17: 10; Rev. 2: 23. ^g *Shimech*, 2 Sam. 13: 3; *Shamma*, 1 Chron. 2: 13; ^h 2 Sam. 7: 8; Psal. 78: 72. ⁱ Heb. round. ^j chap. 17: 12; Cant. 5: 10. ^k Heb. fair of eyes. ^l chap. 10: 6, 9, 10; Judg. 11: 29; 14: 6. ^m Judg. 16: 20;

11. *Sit down*: to feast on the sacrifice.

13. *The Spirit of the Lord came upon David*: to fit him to become king of Israel.

14. *Departed from Saul*: he lost the qualifications which God had before given him for the successful discharge of public business. *Troubled*: terrified; he became melancholy, suspicious, and cruel.

16. *Thou shalt be well*: they hoped that music would cheer up his spirits, and remove his difficulties.

INSTRUCTIONS.

1. No sorrows should ever lead us to murmur at the dealings of God, or to neglect the duties to which he calls us.

2. When God requires men to engage in perilous services, they need not fear; if they trust in him and follow his directions, he will protect them and give them all desirable success.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is cunning in playing, and a mighty valiant man, and a man of* ¹war, and ^mprudent in ²matters, and a ^acomely person, and the ^eLORD is with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and stood before^p him: and he loved him greatly; and he became his armor-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my sight.

23 And it came to pass, when the evil spirit^q from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAPTER XVII.

1 The armies of the Israelites and the Philistines being ready to battle, 4 Goliath cometh proudly forth to challenge a combat. 12 David, sent by his father to visit his brethren, taketh the challenge. 25 Eliab chideth him. 30 He is brought to Saul. 32 He sheweth the reason of his confidence. 35 Without armor, armed by faith, he slayeth the giant. 55 Saul taketh notice of David.

NOW the Philistines gathered together their armies to battle, and were gathered together at ¹Shochoh, which ²belongeth to Judah, and pitched between Shochoh and Azekah, in ³Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and ⁴set the battle in array against the Philistines.

^a Psal. 51: 11. ^b chap. 18: 10; 19: 9. ^c Or, terrified. ^d ver. 23. ^e chap. 17: 32-35. ^f 2 Sam. 17: 8, 10. ^g 2 Sam. 14: 20. ^h Or, speech. ⁱ ver. 12. ^j chap. 18: 12-14. ^k Prov. 22: 29. ^l ver. 14, 16. ^m 2 Chron. 24: 18. ⁿ Josh. 15: 35. ^o Or, the east of Dammim; called *Pas dammim*, 1 Chron. 11: 13. ^p Heb. ranged the battle.

7. As God looks upon the heart, and judges of men according to their real character, the great object of all should be, not outward appearance or external accomplishments merely, but internal purity and the exercise of such feelings as are pleasing to God.

11. Those who are faithful in the duties of private life, will be most likely to be so in the duties of public life.

17. Human expedients may for a time lessen one's sorrow; yet there is no permanent relief from the sad effects of sin but in heartily forsaking it, and believing in Jesus Christ, who died, the just for the unjust, that he might bring us unto God.

CHAPTER XVII.

1. *Shochoh* — *Azekah* — *Ephes-dammim*; places in Judah.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there* was a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

5 And *he had* a helmet of brass upon his head, and he *was* armed with a coat of mail: and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day: give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son,

H. Heb. clothed. I Or, gorged. 2 2 Sam. 21: 19. 3 chap. 8: 17. 4 ver. 36: 2 Sam. 21: 21. 5 Ruth 4: 22. 6 chap. 16: 10, 11. 7 chap. 16: 11, 19. 8 Heb. cherries of milk. 9 Heb. a thousand. 10 Gen. 37: 14. 11 Or, place of the carriage. chap. 20: 26. 12 Or, battle array.

1. Whose height *was* six cubits and a span; a cubit *was* about eighteen inches, and a span about nine inches.

5. Five thousand shekels; nearly two hundred pounds.

Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host *was* going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men: and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art

run, or place of fight. 1 Heb. the vessels from upon him. 2 Heb. asked his brethren of peace, as Judg. 18: 15. 3 ver. 8. 4 Heb. his face. 5 Josh. 15: 16. 6 chap. 14: 16. 7 Dent 32: 36. 8 Gen. 37: 4, 8, 11.

7. Six hundred shekels; about twenty-five pounds.

12. That Ephrathite; so called from Ephrathah, one of the names of Bethlehem.

25. Free; free from liability to pay taxes.

A. M. 2041.
B. C. 1093. come down that thou mightest see the battle.

29 And David said, ^aWhat have I now done? *Is there not a cause?*

30 ¶ And he turned from him toward another, and spake after the same ^amanner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he [†]sent for him.

32 ¶ And David said to Saul, Let no man's heart ^bfail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a [‡]lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, ^cThe Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the ^dLord be with thee.

38 ¶ And Saul [‡]armed David with his

^a Prov. 15:1. ^b Heb. word. [†] Heb. took him. ^c Deut. 20:2, 3. ^d Or, God. ^e Psal. 11:1. ^f 18:17. ^g 27:11. ^h 2 Cor. 1:10. ⁱ 2 Tim. 4:17. ^j 18:18. ^k 1 chap. 20:13. ^l 1 Chron. 22:11, 16. ^m Heb. clothed David with his clothes. ⁿ Or, vessel. ^o Psal. 124:4. ^p 1

29. *A cause*: good reason.

30. *Assayed*: attempted. *Not proved them*: not been accustomed to them, and could not readily use them.

45. *In the name of the Lord*: by his direction, with confidence in him, and for the purpose of promoting his cause.

INSTRUCTIONS.

10. When distinguished strength and courage make men proud, and lead them to trust in themselves and despise others, they often become the occasion of their ruin.

17. Men in executing their projects often have no idea of the ends which God by them will accomplish.

25. Men are induced to perform much labor, and make many sacrifices, by the hope of reward: and God graciously points us to the joy set before us, as a motive to deny ourselves, take up the cross, and follow Christ. Rom. 8:21.

28. Men naturally envy those who do better and are more honored than themselves, and no ties of relationship are any certain security against the effects of this evil and malignant passion. James 1:5.

32. Confidence in God is a source of the highest and noblest courage, the most self-sacrificing devotion to duty, and the most exalted virtue.

armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armor, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's [†]bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he ^cdespised him: for he was *but* a youth, and ^fruddy, and of a fair countenance.

43 And the Philistine said unto David, Am I a ^edog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine ^bsaid to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but [†]I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast [‡]defied.

46 This day will the Lord [†]deliver thee into my hand: and I will smite thee, and

Cor. 1:27, 28. ^f 1 chap. 16:42. ^g 2 Sam. 3:8. ^h 2 Kings, 8:13. ⁱ 1 Kings, 20:10, 11. ^j 2 Samuel, 22:43, 45. ^k Psalm 124:8. ^l 125:1. ^m 2 Corinthians, 3:5. He wears 1:13. ⁿ 1 vet. ed. ^o Heb. shut thee up.

31. Past experience of the readiness and power of God to help, encourages men to trust in him, and to expect from him in future all which they need.

38. The devices and efforts of men to aid us often prove a hindrance instead of a help, and we must recognise dependence on them and depend on God in our efforts, in order to meet with success.

40. True dependence on God leads men not to neglect appropriate means, but in the right way to use them. Thus, while they work, God works by them in securing the result, and preparing them to give him the glory.

43. Pride goeth before destruction, and a haughty spirit before a fall. Prov. 16:18.

46. One great design of Jehovah in all his dealings, is to make known his character, and show to the universe that there is no one but himself who governs and controls in the kingdoms of nature, providence, and grace.

51. The strongest as well as the weakest are dependent upon God, and that expectation which rests on creatures is liable at any time to be disappointed.

55. Services performed for men may by them be forgotten, and those who have performed them pass out of mind; but services done for God he always remembers, and will graciously reward.

take^a thy head from thee: and I will give the carcasses of the host of the Philistines this day unto the ^bfowls of the air, and to the wild beasts of the earth: that all the earth may ^cknow that there is a God in Israel.

47 And all this assembly shall ^dknow that the LORD saveth not with sword and spear: for the "battle is the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote ^ethe Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a ^fsling and with a stone, and smote the Philistine, and slew him: but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his ^hsword, and drew it out of the sheath thereof, and slew him, and cut ⁱoff his head therewith. And when the Philistines saw their champion was dead, they ^jfled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the ^kvalley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they ^lspoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, ^mwhose son is this youth? And Abner said, *As thy soul liveth, O king, I cannot tell.*

56 And the king said, Inquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the ⁿhead of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *"I am* the son of thy servant Jesse the Beth-lehemite.

CHAPTER XVIII. A. M. 2911.

1 Jonathan loveth David. 5 Saul envieth his praise, 10 seeketh to kill him in his fury, 12 feareth him for his good success, 17 offereth him his daughters for a snare. 22 David persuaded to be the king's son-in-law, giveth two hundred foreskins of the Philistines for Michal's dowry. 25 Saul's hatred, and David's glory increaseth.

AND it came to pass, when he had made an end of speaking unto Saul, that the ^psoul of Jonathan was knit with the soul of David, and Jonathan ^qloved him as his ^rown soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped ^shimself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and ^the behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the ^uPhilistine, that the ^vwomen came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with ^winstruments of music.

7 And the women answered *one another* as they played, and said, Saul hath ^xslain his thousands, and David his ten thousands.

8 And Saul was very ^ywroth, and the saying ^zdispleased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the ^{aa}kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil ^{ab}spirit from God came upon Saul, and he ^{ac}prophesied in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin ^{ad}in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David ^{ae}avoided out of his presence twice.

12 ¶ And Saul was afraid of David, be-

^a ver. 51. ^b Deut. 28:26; Mat. 24:28. ^c Josh. 4:24; 1 Kings, 8:13; 18:36; 2 Kings, 19:19; Ps. 16:10; Isa. 52:10. ^d Ps. 44:6, 7; Hos. 1:7; Zech. 4:6. ^e 2 Kings, 20:15. ^f 1 Kings, 22:31. ^g Judg. 3:31; 15:15. ^h chap. 51:9. ⁱ 2 Sam. 21:21; Ps. 7:15, 16. ^j ver. 46. ^k Heb. 11:34. ^l Josh. 15:31, 36, 45. ^m 1 Jer. 30:16. ⁿ chap. 16:21, 22. ^o ver. 54. ^p ver. 12. ^q Gen. 41:50.

CHAPTER XVIII.

6. *Tabrets*; or timbrels; a sort of small drum.

9. *Eyed*; watched.

^r ver. 3; chap. 19:2; 20:17; 2 Sam. 1:26. ^s Deut. 13:6. ^t Gen. 41:42. ^u Or, prospered. ver. 14, 15, 30; Ps. 1:13. ^v Or, *Pharisees*. ^w Ex. 15:20; Judg. 11:34. ^x Heb. *three strained instruments*. ^y chap. 21:11. ^z Prov. 27:4; Eccl. 4:4. ^{aa} Heb. *was cast in his eyes*. ^{ab} chap. 15:28. ^{ac} chap. 16:11. ^{ad} chap. 19:23; Acts 16:16. ^{ae} chap. 19:9, 10; 20:33. ^{af} Ps. 37:32, 33; Isa. 54:17.

10. *Prophesied*; imitated the conduct of prophets. 1 Chron. 25:1-6. *A javelin*; a light spear pointed with some sharp metal.

A. M. 2911.
B. C. 1053. cause the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David ^abehaved himself wisely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he ^awent out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter ^bMerab, her will I give thee to wife: only be thou ^cvaliant for me, and fight ^dthe LORD's battles. For Saul said, Let not my hand be upon him, but ^dlet the hand of the Philistines be upon him.

18 And David said unto Saul, "Who *am* I? and what *is* my life, or my father's family in Israel, that I should be son-in-law to the king?"

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel ^ethe ^eMeholathite to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased ^fhim.

21 And Saul said, I will give him her, that she may be a ^gsnare to him, and that the ^hhand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in the one of the twain.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a ⁱlight thing to be a king's son-in-law, seeing that I *am* a poor man, and a ^klightly esteemed?

* Or, prospered, ver. 5. a Num. 27:17; 2 Sam. 5:2; 1 Kings, 3:27. b chap. 17:25. c Heb. a son of valor, e chap. 25:28. d ver. 21, 25; 2 Sam. 12:9. e ver. 23; chap. 9:21; 2 Sam. 7:18. f 2 Sam. 21:8. g Judg. 7:22. h Heb. was right in his eyes. k Ex. 10:7; Prov. 25:5. l ver. 17. m 1 John, 3:1. n Psa. 119:141. o Heb.

17. *Be upon him*; kill him.

21. *Twain*; two.

25. *Dowry*; among the Hebrews, and generally in the East, a compensation or present made by the bridegroom to the father of the bride.

25. *The days*; previous to the time appointed for his marriage.

30. *Went forth*; to fight with Israel.

INSTRUCTIONS.

1. Real excellence of character forms the surest basis for ardent and durable friendship, and those who rightly cultivate it on earth may hope to enjoy it for ever in heaven.

5. The presence and favor of God are the grand

24 And the servants of Saul told him, saying, ^lOn this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any ^mdowry, but a hundred foreskins of the Philistines, to be ⁿavenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not ^oexpired.

27 Wherefore David arose and went, he and his ^pmen, and slew of the Philistines two hundred men; and David brought their ^qforeskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and that Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's ^renemy continually.

30 Then the princes of the Philistines went ^sforth: and it came to pass, after they went forth, that David behaved himself ^tmore wisely than all the servants of Saul; so that his name was much ^uset by.

CHAPTER XIX.

1 Jonathan discloseth his father's purpose to kill David. 4 He persuadeth his father to reconciliation. 8 By reason of David's good success in a new war, Saul's malicious rage breaketh out against him. 12 Michal deceiveth her father with an image in David's bed. 15 David cometh to Samuel in Naioth. 20 Saul's messengers sent to take David, 22 and Saul himself, prophesy.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:

According to these words. 1 Ex. 22:17. m chap. 14:24. n Heb. fulfilled. o ver. 13. p 2 Samuel, 3:14. q Psa. 37:12, 14. r 2 Samuel, 11:1. s ver. 5; Psa. 119:93. t Heb. precious. u chap. 26:21; 2 Kings, 1:11; Psa. 116:15; 1 Peter, 2:7. v chap. 18:1.

source of all true wisdom, and the surest guaranty of durable success.

8. An envious disposition tends to torment him who indulges it, and all who feel its influence.

11. There is no wickedness so great but the human heart, unrestrained by divine grace, may commit it.

15. Rulers often regard their own glory more than the public good, and seek to destroy those whom the people delight to honor. Luke 19:17, 18.

17. What men will not do directly, they often attempt to do indirectly, and thus try to cast the responsibility of their evil actions on others.

29. The more one is favored in the course of divine Providence, the more will envious men hate him.

3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake a good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his works have been to thee ward very good:

5 For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul'sware, As the Lord liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter: and they fled from him.

9 And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin: but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal let David down through a window: and he went, and fled, and escaped.

13 And Michal took an image, and laid

it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

14 And when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go: why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

a Prov. 31: 8, 9. b Gen. 12: 22. c Psa. 35: 12; 104: 5; Prov. 17: 13. d chap. 28: 24; Judg. 12: 3; Psa. 149: 10. e chap. 17: 49, 50. f chap. 11: 14. g 1 Chron. 11: 14. h chap. 20: 32. i Prov. 26: 24, 25. j Heb. yesterday third day. k chap. 16: 21; 19: 2, 13. l Heb. his face. m chap. 19: 14; 18: 10, 11. n Psa.

124: 7; Mat. 10: 23. 1 Psa. 59, title. m Psa. 34: 19. n Josh. 2: 15; Acts 9: 24, 25; 2 Cor. 11: 32, 33. o Heb. teraphim. Gen. 31: 19; Judg. 17: 5. p 2 Sam. 17: 20. q 2 Sam. 2: 22. r John 7: 32, 45. s chap. 10: 5, 6; 1 Cor. 14: 24, 25. t Num 11: 25; Joel 2: 28. u Isa. 20: 2. v Heb. felt. Num. 24: 4. w chap. 10: 10, 12.

CHAPTER XIX.

3. In the field; where Jonathan expected his father would walk. Conamine; converse.

18. Naioth; a place in Benjamin, near to Ramah. 20. They also prophesied; joined in singing sacred songs, and thus praising God. 1 Chron. 25: 1-4.

24. His clothes; his outer garments. Naked; without his upper garments.

INSTRUCTIONS

1. Envy indulged often leads to murder, and many are in heart guilty of this sin who are prevented from outwardly committing it. 1 John, 3: 15.

1. Real love will seek the good of the object be-

loved, and if need be, perform labors, make sacrifices, and meet dangers to promote it.

6. Sound reason and kind persuasion may for a time overcome passion; but without a change of heart, when depravity is restrained in one direction it will break out in another.

10. When one is given up to the power of evil, not only engagements but solemn oaths will be disregarded, and malignant passions will overcome all restraint.

17. Those who hate others, and treat them as enemies, are apt to feel that others hate them and are their enemies.

20. The hearts of all are in the hands of the Lord, and he can turn them whither-soever he will. No

A. M. 2912.
B. C. 1002.

CHAPTER XX.

1 David consulteth with Jonathan for his safety. 11 Jonathan and David renew their covenant by oath. 12 Jonathan's token to David. 21 Saul, missing David, seeketh to kill Jonathan. 35 Jonathan lovingly taketh his leave of David.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will ^{show} it me: and why should my father hide this thing from me? it is not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but ^{truly}, as the Lord liveth, and as thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, Whatsoever[†] thy soul ^{desireth}, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to-morrow is the ^{new} moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the ^{field} unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly ^{sacrifice} there for all the family.

7 If he say thus, *It is well*; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is ^{determined} by him.

8 Therefore thou shalt ^{deal} kindly with thy servant; for thou hast brought thy servant into a ^{covenant} of the Lord with thee: notwithstanding, ^{if} there be in me iniquity, slay me thyself; for why should'st thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

[†] Heb. uncover mine ear. ver. 12, chap. 9:15. [†] chap. 27:1; 2 Cor. 1:9, 10. [†] Or, Say what is the mind, and I will do. [†] Heb. speaketh, or thinketh. [†] Num. 10:10; 28:11. [†] chap. 19:2. [†] Or, feast. chap. 9:12. [†] chap. 25:17. Esth. 7:7. [†] Josh. 2:14. [†] ver. 16; chap. 18:3; 31:18. [†] 2 Sam. 14:32. [†] Heb. searched. [†] Heb. uncover thine ear. ver. 2. [†] chap. 17:17.

devices will succeed against those whom he designs to bless, and no evils will come upon them which he will not overrule for their good.

CHAPTER XX.

5. *The new moon*; the beginning of the month, when it was customary for relatives to unite in a sacrifice and a feast.

6. *Beth-lehem*; David's native city.

12. *Sounded*; learned his state of mind.

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O Lord God of Israel, when I have ^{sounded} my father about to-morrow any time, or the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and ^{show} it thee;

13 The Lord do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and the ^{Lord} be with thee, as he hath ^{been} with my father.

14 And thou shalt not only while yet I live show me the kindness of the Lord, that I die not:

15 But ^{also} thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan ^{made} a *covenant* with the house of David, *saying*, Let the Lord even require ^{it} at the hand of David's enemies.

17 And Jonathan caused David to swear again, ^{because} he loved him: for he ^{loved} him as he loved his own soul.

18 Then Jonathan said to ^{David}, To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down quickly, and come to the ^{place} where thou didst hide thyself ^{when} the business was *in hand*, and shalt remain by the stone ^{Ezel}.

20 And I will shoot three arrows on the side *therof*, as though I shot at a mark.

21 And behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them: then come thou: for *there is* peace to thee, and ^{no} hurt; as ^{the} Lord liveth.

[†] chap. 10:7; 11:6, etc.; 2 Sam. 7:15. [†] chap. 21:21; 2 Sam. 9:1-7. [†] Heb. cut. [†] chap. 31:2; 2 Sam. 4:7. [†] Or, by his love toward him. [†] chap. 18:1. [†] ver. 5. [†] Heb. missed. [†] Or, diligently; Heb. greatly. [†] chap. 19:2. [†] Heb. in the day of the business. [†] Or, that sheweth the way. [†] Heb. not say things. [†] Jer. 4:2.

14. *The kindness—that I die not*; it was common, when one began to reign, for him to put to death those who were supposed to have a claim to the throne.

15. *My house*; his posterity.

16. *Require it*; take vengeance on either party, should they break this covenant.

18. *Thy seat*; at the family feast.

19. *Stone Ezel*; one that showed the way; a way-stone.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* the *a* matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not *b* clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?

28 And Jonathan answered *c* Saul, David earnestly asked *leave* of me to go to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now, if I have found favor in thine eyes, let me get away. I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's *d* anger was kindled against Jonathan, and he said unto him, Thou *a* son of *b* the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto *c* me, for he *d* shall surely die.

a ver. 14, 15; 42. *b* 1 ver. 7; 21, 15; 5, etc. *c* ver. 6. *d* Prov. 14; 12. Or, *perverse rebel*. *e* Heb. *perverse rebellion*. *e* chap. 19; 6, 11. *f* Heb. *is the son of death*. *f* chap. 19; 5; Prov. 31; 8.

22. *Hath sent thee away*; in order to preserve his life.

26. *He is not clean*; Saul thought that David was ceremonially unclean, and had kept away on that account.

31. *Thou shalt not be established*; as king.

40. *Artillery*; weapons.

INSTRUCTIONS.

1. This is a state of trial, and even obedience to God will not keep a person from sufferings; yet it will cause them to be overruled for his good and the good of others.

10. The certainty that David would be king did not render it unnecessary for him to use means to preserve his life; nor does the promise of God, to keep his children to the end, render unnecessary their own diligent prayers and efforts to persevere.

32 And Jonathan answered Saul A. M. 2912. B. C. 1062 his father, and said unto him, *f* Wherefore shall he be slain? what hath he done?

33 And Saul *g* cast a javelin at him to smite him: whereby *h* Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow *i* beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond *j* thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his *k* artillery unto *l* his lad, and said unto him, Go, carry them to the city.

41 ¶ And as soon as the lad was gone, David arose out of a *m* place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, *n* Go in peace, *o* forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

9, Mat. 27; 23. *g* chap. 18; 11. *h* ver. 7. *i* Heb. *to pass over*. *j* ver. 21, 22. *k* Heb. *instruments*. *l* Heb. *the lad that was his*. *m* chap. 1; 17. *n* Or, *the Lord be witness of that which, etc.* ver. 23

in faith and holiness. It is through the use of appropriate means, and not without them, that the end will be accomplished.

15. The conduct of parents may deeply affect not only their children, but their distant posterity, and each one should so act as shall tend to secure blessings to all who come after him, to the end of time.

23. An habitual conviction that the Lord is witness of all we do, that we shall stand before him in judgment, and be treated for eternity according to our works, tends to make us circumspect, upright, and faithful.

27. An appearance of kindness may cover a murderous heart, and no crime is so abominable that a supremely selfish heart, under strong temptation, may not commit it.

31. Men in saying, I will, or, He shall, often

A. M. 2912.
B. C. 1062.

CHAPTER XXI.

- 1 David at Nob obtaineth of Ahimelech hallowed bread.
7 Doeg was present. 8 David taketh Goliath's sword.
10 David at Gath feigneth himself mad.

THEN came David to Nob to ^aAhimelech the priest: and Ahimelech was ^aafraid at the meeting of David, and said unto him, *Why art thou alone, and no man with thee?*

2 And David ^bsaid unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

3 Now therefore what is under thy hand? give me five loaves of bread in my hand, or what there is ^cpresent.

4 And the priest answered David, and said, *There is no common bread under my hand, but there is ^challowed bread: if the ^dyoung men have kept themselves at least from women.*

5 And David answered the priest, and said unto him, Of a truth women *have been kept from us about these three days, since I came out, and the ^evessels of the young men are holy, and the bread is in a manner common, ^fyea, though it were sanctified this day in the vessel.*

6 So the priest ^fgave him hallowed bread: for there was no bread there but the show-bread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was ^gDoeg, an

Edomite, the chiefest of the herdmen that *belonged to Saul.*

8 ¶ And David said unto Ahimelech, And is there not here under thy hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom ^hthou slewest in the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take it: *for there is no other save that here.* And David said, *There is none like that; give it me.*

10 ¶ And David arose, and fled that day for fear of Saul, and went to ⁱAchish the king of Gath.

11 And the ^jservants of Achish said unto him, *Is not this David the king of the land? did they not sing one to another of him in dances, saying, ^kSaul hath slain his thousands, and David his ten thousands?*

12 And David ^llaid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he ^mchanged his behavior before them, and feigned himself ⁿmad in their hands, and ^oserabbed on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man ^pis mad: wherefore *then have ye brought him to me?*

15 Have I need of madmen, that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into my house?

^a Called, chap. 14: 3, *Itahy*; called also *Ahitathy*, Mark 2: 26, a chap. 16: 4. ^b Psal. 138: 24. ^c Heb. *found*. ^d Ex. 25: 30; Lev. 24: 5-9. ^e Ex. 16: 15. ^f 1 Thess. 4: 4. ^g Or, especially when this day there is olive sanctified in the vessel. ^h Mat. 12: 3.

ⁱ Chap. 22: 9; Psal. 32: 1-6. ^j Chap. 17: 2, 3; Mat. 1: 10. ^k Or, *Itahy*; Psal. 34: 1-6. ^l Psal. 34: 1-6. ^m Psal. 34: 1-6. ⁿ Psal. 34: 1-6. ^o Psal. 34: 1-6. ^p Psal. 34: 1-6.

speak as if events depended solely on themselves, whereas they depend on God; and men ought ever to feel, that if the Lord will, they shall live and do this or that. James 1: 15.

39. Men are often instrumental in promoting more benevolent objects, and in accomplishing greater good, than they are aware of; and all who faithfully do their duty, however humble their condition, when they come to see the results of their labors, will admire the grace of God, and be filled with gratitude and joy.

CHAPTER XXI.

1. *Nob*; a city of Benjamin. *Ahimelech*; one of the descendants of Eli. *Was afraid*; that there was a difficulty between David and Saul, and that it might be dangerous to entertain him.

4. *Hallowed bread*; Ex. 25: 30; Lev. 24: 5-9.

5. *In a manner common*; every Sabbath, the bread which had stood on the table during the week was taken away to be eaten by the priests, and new bread was put in its place. The old bread, it is supposed, which had been taken from the table, was that of which David and his men partook. Mat. 12: 3, 4; Mark 2: 25, 26. *Though it were sanctified*; since other bread is this day sanctified, or put in its place. Ver. 6.

7. *Detained*; for the purpose, it is supposed, of performing some religious service.

12. *Sore afraid*; lest Achish should think that he had come for some evil purpose.

13. *Mad*; bereft of reason.

INSTRUCTIONS.

1. Elevated situations are often places of peculiar trials, and from the height of worldly prosperity men may suddenly fall into deep distresses; we should therefore not put our trust in men, nor even in princes, but in the living God, who hath said to all who trust in him, I will never leave nor forsake thee.

2. When men are guilty of falsehood for the sake of obtaining a present good, they know not what evils they may occasion to themselves and others. Chap. 22: 9-22.

7. Men may externally attend on the worship of God, and yet in their hearts be opposed to him, and when tempted, may even destroy those with whom, in the forms of devotion, they have united.

10. It is sometimes more safe to be among the heathen, than among those who have enjoyed the light of revelation and have abused it; who in words profess friendship to Jehovah, but in works deny him.

CHAPTER XXII.

1 Companies resort unto David at Adullam. 3 At Mizpeh he commendeth his parents unto the king of Moab. 5 Admonished by Gad, he cometh to Hareth. 6 Saul going to pursue him, complaineth of his servants' unfaithfulness. 9 Doeg accuseth Ahimelech. 11 Saul commandeth to kill the priests. 17 The footmen refusing, Doeg executeth it. 20 Abiathar escaping, bringeth David the news.

DAVID therefore departed thence, and escaped ^a to the cave ^b Adullam: and when his brethren and all his father's house heard it, they went down thither to him.

2 And ^c every one *that was* in distress, and every one that ^d *was* in debt, and every one *that was* ^e discontented, gathered themselves unto him: and he became a ^f captain over them: and there were with him about four hundred men.

3 ^g And David went thence to ^h Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ⁱ And the prophet ^j Gad said unto David, Abide not in the hold: depart, and get thee into the land of Judah. Then David ^k departed, and came into the forest of Hareth.

6 ^l When Saul heard that David was discovered, and the men that *were* with him: now Saul abode in Gibeah under a ^m tree in Ramah, having his spear in his hand, and all his servants *were* standing about him:)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites: will the son of Jesse give ⁿ every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that ^o *showeth* me that my son hath made a ^p league with the son of Jesse, and *there is* none of you that is sorry for me, or *showeth* unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

^a Ps. 57. title, and 142. title. ^b 2 Sam. 23: 13; Mich. 1: 15; Heb. 11: 38. ^c Judg. 11: 17. ^d Heb. *had a creditor*. ^e Heb. *but*. ^f Heb. *lord*. ^g 1 Sam. 22: 14; 1 Chron. 12: 16. ^h 1 Sam. 22: 14; 1 Chron. 12: 16. ⁱ 1 Chron. 12: 16. ^j 1 Chron. 21: 9. ^k 1 Chron. 21: 25. ^l 1 Chron. 10: 23. ^m Or, *grave*; in a high place. ⁿ 1 Chron. 18: 11. ^o Heb. *uncovereth*.

CHAPTER XXII.

1. *Adullam*; in the tribe of Judah.
3. *Mizpeh*; in Moab, on the east of Jordan.
5. *Hareth*; in the land of Judah.
6. *Ramah*; meaning an eminence.
9. *I saw the son of Jesse*; chap. 21: 7.
11. *His father's house*; the descendants of Eli.
18. *Fourscore and five*; eighty-five. Thus was fulfilled the Lord's declaration to Eli, chap. 2: 31-36; 3: 12-14.

INSTRUCTIONS.

3. The distresses of children occasion great anx-

9 ^q Then answered ^r Doeg the ^s Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to ^t Ahimelech the son of Abitub.

10 And he ^u inquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Abitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Abitub. And he answered, ^v Here I am, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is* so ^w faithful among all thy servants as David, which ^x is the king's son-in-law, and goeth at thy bidding, and is honorable in thy house?

15 Did I then begin to inquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, ^y less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and ^z all thy father's house.

17 ^{aa} And the king said unto the ^{ab} footmen that stood about him, Turn, and slay the priests of the LORD: because their hand also *is* with David, and because they knew when he fled, and did not show it to me. But the servants of the king would not ^{ac} put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and ^{ad} slew on that day fourscore and five persons that did wear a linen ephod.

19 And ^{ae} Nob, the city of the priests,

^{af} *more ear.* chap. 20: 2. ^{ag} *chap.* 18: 3; 20: 30. ^{ah} *chap.* 21: 7; Ps. 53. title, and ver. 1, 2, 3. ^{ai} *chap.* 21: 3, etc. ^{aj} *Num.* 37: 21. ^{ak} *Heb.* *Behold me*. ^{al} *chap.* 19: 4, 5; 21: 11. ^{am} *chap.* 18: 27. ^{an} *Heb.* *little or great*. ^{ao} *Deut.* 21: 16; Esth. 3: 6. ^{ap} *Or, guard*; *Heb.* *runners*. ^{aq} *Ex.* 1: 17. ^{ar} *chap.* 23: 31, 33. ^{as} *ver.* 9, 11.

ity to parents, and right-minded children will strive to alleviate their sorrows, and as far as Providence may permit, to provide for their wants.

5. While we exercise our own best judgment, we should feel our need of divine guidance, seek wisdom from above, and be ready to go wherever God calls.

7. Men are apt to judge others by themselves, and when they are supremely selfish to think that others are so too.

9. To exalt themselves, and gain the favor of those above them, many will occasion the ruin of others.

A. M. 2912.
B. C. 1062. smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named ^aAbiathar, escaped, and fled after David.

21 And Abiathar showed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell ^bSaul: I have occasioned the death of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

CHAPTER XXIII.

1 David, inquiring of the Lord by Abiathar, rescueth Keilah. 7 God showing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah. 11 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites discover him to Saul. 25 At Maon he is rescued from Saul by the invasion of the Philistines. 29 He dwelleth at Engedi.

WHEN they told David, saying, Behold, the Philistines fight against ^cKeilah, and they rob the threshing-floors.

2 Therefore David ^dinquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men ^esaid unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the LORD yet again. ^f And the LORD answered him and said, Arise, go down to Keilah: for I will deliver the Philistines into thy hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of ^gAhimelech fled to David to Keilah, that he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was

come to Keilah. And Saul said, God hath delivered him into my hand; for ^hhe is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that ⁱSaul secretly practised mischief against him; and ^jhe said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for ^kmy sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah ^ldeliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

13 ¶ Then David and his ^mmen, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong-holds, and remained in a ⁿmountain in the wilderness of ^oZiph. And Saul sought him every day, but ^pGod delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened ^qhis hand in ^rGod.

17 And he said unto him, Fear not: for the hand of Saul my father shall ^snot find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also ^tSaul my father knoweth.

18 And they ^utwo made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

^a chap. 23:16. ^b 1 Kings, 2:26, 27. ^c chap. 21:1-39. ^d Josh. 15:44. ^e ver. 1, 6, 9; chap. 30:8; 2 Sam. 5:19, 23. ^f Psa. 11:1. ^g Judg. 6:34. ^h chap. 22:20. ⁱ Psa. 71:10, 11. ^j 1 Jer. 11:18. ^k 1 chap. 30:7; Num. 27:21; Jer. 33:3. ^l ver. 8; Esth. 3:6; and even imbrue their hands in the blood of the innocent.

17. Tyrants who resolve to take the life of their fellow-men will not be hindered by want of reasons, or be backward to contend that the public good requires it.

18. Rulers who require men to commit sin, will generally find some who are wicked enough to obey them.

22. To have been even the innocent occasion of the death of others is exceedingly distressing to an

Prov. 24:15; Rom. 3:15, 16. ^m Heb. *shut up*. ⁿ chap. 22:12; 25:13. ^o Psa. 11:1. ^p Josh. 15:55. ^q Psa. 37:32, 33; 54:3, 4. ^r Prov. 27:9, 17; Isa. 35:3, 4; Heb. 12:12. ^s Eph. 6:10. ^t Job 5:11, 15. ^u chap. 24:20. ^v chap. 20:16, 42; 2 Sam. 21:7.

ingenuous mind, and much more distressing is it when it has been occasioned by their kindness to us, or by our sins.

CHAPTER XXIII.

1. *Keilah*; in the western part of Judah. Ver. 7. 11. *Wilderness of Ziph*; a rough, hilly region in the tribe of Judah.

16. *Strengthened his hand in God*; encouraged him to hope in God, and expect deliverance from him.

19 ¶ Then^a came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong-holds in the wood, in the hill of Hachilah, which is on^c the south of Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and^b our part shall be to deliver him into the king's hand.

21 And Saul said, Blessed be ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his^d haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly.

23 See therefore, and take^d knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek him. And they told David: wherefore he came down^e into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste^b to get away for fear of Saul: for Saul and his men compassed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come: for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the

Philistines: therefore they called^a that place Sela-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in strong-holds at^b Engedi.

CHAPTER XXIV.

1 David in a cave at Engedi, having cut off Saul's skirt, spareth his life. 2 He sheweth thereby his innocency. 3 Saul, acknowledging his fault, taketh an oath of David, and departeth.

AND it came to pass, when Saul was returned^d from^e following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to^m seek David and his men upon the^a rocks of the wild goats.

3 And he came to the sheepteots by the way, where was a cave; and Saul went in to^c cover his feet: and David and his men remained in the sides of the^b cave.

4 And the men of David said unto him, Behold^a the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thy hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's^d robe privily.

5 And it came to pass afterward, that David's^e heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth my hand against him, seeing he is the anointed of the LORD.

7 So David stayed^b his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped

^a Chap. 26:11; Psa. 54, title. ^b Heb. on the right hand. ^c Or, the wilderness. ^d Psa. 54:3. ^e Jude 17, 2; Micah 3:11. ^f Heb. foot shall be. ^g John 18:2, 3. ^h 1 Kings, 18:30. ⁱ Num. 10:26; Micah 5, 2. ^j Chap. 25, 2. ^k Or, in the rock. ^l Psa. 31:22. ^m Psa. 117, 118:1, 9. ⁿ 2 Kings, 19, 9. ^o Heb. spread themselves upon. ^p Job 5, the rock of divers. ^q 2 Chron.

20, 2. ^r Chap. 24:28, 29. ^s Heb. after. ^t Psa. 38:12. ^u Psa. 141:9. ^v Jude 7, 1. ^w Psa. 57, 142, 145. ^x Chap. 26:8-11. ^y Heb. the, by which was Saul's. ^z 2 Sam. 24:10; 1 John, 3:20, 22. ^{aa} 1 Kings, 21, 1. ^{ab} 2 Sam. 21:14. ^{ac} Heb. cut off. ^{ad} Psa. 7, 4. ^{ae} Mat. 5:44; Rom. 12:17, 21.

19. Jeshimon; meaning wilderness, or desert.

21. Maon; a place south of Ziph.

23. Sela-hammah-lekoth; meaning, the rock of division.

29. Engedi; north-east of Maon, and on the border of the Dead sea; called also, Hazezon-tamar, Gen. 11:7; 2 Chron. 20:2.

INSTRUCTIONS.

2. A conviction of our dependence on God, and a disposition to seek his direction, are a good preparation for receiving his favor and securing success.

7. Men are apt to interpret the providences of God according to their wishes, and to think that what favors their designs is a token of his approval.

12. It is not uncommon for men to return evil for good, and requite their benefactors with base ingratitude.

16. Pious friendship delights in giving comfort in distress, by raising expectations from, and inspiring hope in, Jehovah.

21. Men sometimes invoke the blessing of the Lord in the pursuit of objects which he abhors.

27. The Lord has a variety of ways in which he can protect his people, and he sometimes makes use of one enemy to deliver them from another.

CHAPTER XXIV.

2. Rocks of the wild goats; the wild, uncultivated regions inhabited by these animals.

3. A cave; a hole in the country where often large numbers of men lurked.

5. David's heart smote him; fearing he had done wrong in cutting off Saul's skirt, and had not treated him whom God had made king with proper respect.

^a *11. 1061.* with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest^a thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the Lord had delivered thee today into my hand in the cave: and ^bsome bade me kill thee: but mine eye spared thee; and I said, I will not put forth my hand against my lord; for he *is* the Lord's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in my hand, and I have not sinned against thee; yet thou ^dhuntest my soul to take it.

12 The Lord judge between me and thee, and the Lord avenge me of thee: but my hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but my hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The Lord therefore be judge, and judge between me and thee, and ^esee, and plead^f my cause, and ^gdeliver me out of thy hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou art more righteous than I: for thou hast rewarded me ^hgood, whereas I have rewarded thee evil.

18 And thou hast showed this day how that thou hast dealt well with me: foras-

much as when the Lord had ⁱdelivered me into thy hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the Lord ^jreward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand.

21 Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that ^kthou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the ^lhold.

CHAPTER XXV.

1 Samuel dieth. 2 David in Paran sendeth to Nabal. 10 Provoked by Nabal's churlishness, he intendeth to destroy him. 14 Abigail understanding thereof, taketh a present. 23 and by her wisdom 32 pacifieth David. 36 Nabal hearing thereof dieth. 39 David taketh Abigail and Ahinoam to be his wives. 44 Michal is given to Phalti.

AND Samuel dieth; and ^mall the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of ⁿParan.

2 And *there was* a man in ^oMaon, whose possessions ^pwere in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man *was* Nabal, and the name of his wife Abigail; and *she was* a woman of ^qgood understanding, and of a beautiful countenance: but the man *was* ^rchurlish and evil in his doings; and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did ^sshear his sheep.

5 And David sent out ten young men,

^a Lev. 19: 16; Prov. 18: 8; 26: 20-22; 29: 12; Eccl. 7: 21. ^b 10 ver. 1. ^c Psal. 35: 7. ^d 1 chap. 26: 20. ^e 2 Chron. 24: 22. ^f Psal. 35: 13; 41: 11; 114: 54; Micah 7: 9. ^g Heb. *justify*. ^h 1 chap. 27: 24. ⁱ Micah 7: 14. ^j Heb. *shalt up*. chap. 23: 12; 26: 8. ^k Psal. 18: 20; Prov.

25: 21; 22. ^l 1 chap. 23: 17. ^m 2 Sam. 21: 6-8. ⁿ 1 chap. 23: 24. ^o 1 chap. 28: 3; Num. 20: 29; Deut. 34: 8. ^p Gen. 21: 21; Num. 30: 12; 33: 3; 26. ^q 1 chap. 23: 24. ^r Or, *business*. ^s Prov. 14: 1; 31: 26; 36. ^t 10 ver. 14, 15, 17. ^u Gen. 38: 13; 2 Sam. 13: 23.

13. *Wickedness proceedeth from the wicked*; if David had been wicked, and sought Saul's life, he would have killed him. But as he did not, it showed that he was not wicked.

14. *After a dead dog*; one insignificant and worthless.

21. *Not destroy my name*: by cutting off his posterity.

INSTRUCTIONS

2. Where the heart is not duly humbled and turned from the love of sin, men will continue in some form to practise it. When disappointed in one way they will pursue it in another, and nothing but the grace of God will lead them wholly to forsake it.

4. We should be very careful not to interpret the opportunity and inclination for iniquity as a license from God to commit it.

6. Conscientious regard to propriety in the treatment of those whom God has raised to be rulers, will ever characterize his enlightened and consistent

friends. Yet this will not lead them to justify their errors, nor hinder them from condemning their vices.

7. To be accepted of God, we must not only abstain from evil ourselves, but must use our influence to prevent it in others.

9. It is highly honorable to religion, when the conduct of its friends shows that the slanders of their enemies are false.

13. The conduct of men is the best evidence of their character, and they should ever so act as to show supreme regard to God and good-will to men.

16. Wicked men often see that they are wicked, that the righteous are more excellent and more happy than they, and that their end will be more glorious.

CHAPTER XXV.

1. *At Ramah*; the place where he was born, and had lived. *Paran*; near the southern border of Judah.

2. *Carmel*; a place in that part of Judah.

and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet ^{him} in my name:

6 And thus shall ye say to him that liveth *in prosperity*, ^aPeace be both to thee, and peace be to thy house, and peace be unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we ^hurt them not, neither was there aught missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will show thee. Wherefore let the young men find favor in thine eyes; for we come in a good ^b day: ^cgive, I pray thee, whatsoever cometh to thy ^dhand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ^eceased.

10 ¶ And Nabal answered David's servants, and said, ^fWho is David? and who is the son of Jesse? there be many servants nowadays that break away every man from his master.

11 Shall I then take my bread, and my water, and my ^gflesh that I have killed for my shearers, and give ^hit unto men, whom I know not whence they ⁱbe?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred ^jabode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he ^krailed on them.

15 But the men ^lwere very good unto us, and ^mwe were not ⁿhurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields.

16 They were a ^owall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider

* Heb. ask him in my name of peace, chap. 17: 22. a 1 Chron. 12: 18; Luke 10: 5. † Heb. thanked, ver. 15, 21. b Noh. 8: 10-12; Esther 9: 19. c Eccl. 11: 2. d Luke 11: 4. ‡ Heb. rested, † Judg. 9: 28; Psa. 73: 7, 8; 123: 3, 4; 136: 32, 5, 7. § Judg. 8: 6. ¶ Heb. slaughter. g chap. 39: 24. † Heb. flew upon, h ver. 7. ‡ Heb. shamed. i Ex. 11: 22; Job 1: 10; Jer. 15: 20. j 2 Sam.

8. *Whatsoever cometh to thy hand*; what he had and could conveniently spare.

16. *A wall unto us*; they protected us.

22. *So and more also do God*; this was a kind of oath which David took that he would destroy every man belonging to Nabal.

21. *This iniquity*; the blame belonging to her

what thou wilt do; for evil is determined against our master, and against all his household: for he is *such* a son of ¹Belial, that a man cannot speak to him.

18 ¶ Then Abigail made haste, and ¹took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and a hundred ²clusters of raisins, and two hundred cakes of figs, and laid ³them on asses.

19 And she said unto her servants, ⁴Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was ⁵so, as she rode on the ass, that she came down by the covert of the hill, and behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that ⁶pertained unto him: and he hath required me ⁷evil for good.

22 So and more also do God unto the enemies of David, if I leave of all that ⁸pertain to him by the morning light any that pisseth against the wall.

23 And when Abigail saw David, she hastened, and ⁹lighted off the ass, and fell before David on her face, and bowed herself to the ground.

24 And fell at his feet, and said, Upon me, my lord, ¹⁰upon me let this iniquity ¹¹be: and let thy handmaid, I pray thee, speak in thine ¹²audience, and hear the words of thy handmaid.

25 Let not my lord, I pray thee, ¹³regard this man of Belial, *even* Nabal: for as his name is, so is he; ¹⁴Nabal is his name, and folly is with him; but I thy handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, ¹⁵as the Lord liveth, and ¹⁶as thy soul liveth, seeing the Lord hath ¹⁷withholden thee from coming to ¹⁸shed blood, and from ¹⁹avenging ²⁰thyself with thine own hand, now let thine ²¹enemies, and they that seek evil to my lord, be as Nabal.

27 And now this ²²blessing which ²³thy handmaid hath brought unto my lord, let it even be given unto the young men that follow ²⁴my lord.

21: 6, 7. a Gen. 32: 11; Prov. 18: 16; 21: 14. † Or, lamps. ‡ Gen. 32: 16, 20. § Psa. 101: 5; Prov. 17: 13. b Josh. 15: 18. † Heb. ears. ‡ Heb. lay it to his heart. ¶ That is, fool. a ver. 23. b Gen. 20: 6. c Heb. saying, p Rom. 12: 19. q 2 Sam. 18: 32. † Or, present. e Gen. 31: 11, 2 Kings, 5: 15. ‡ Heb. walk at the feet of, ver. 12; Judg. 4: 10.

husband for so basely treating David and his men. *Audience*; hearing.

25. *Nabal*; meaning folly.

26. *Hath withholden thee*; by sending Abigail to persuade him not to do as he had intended. *As Nabal*; so foolish as to destroy themselves.

27. *This blessing*; the present she had brought.

A. M. 2944.
B. C. 1069.

28 I pray thee, forgive the trespass of thy handmaid: for the ^aLORD will certainly make my lord a sure house; because my lord ^bfighteth the battles of the LORD, and evil hath ^cnot been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the ^dbundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, ^eas out of the middle of a ^fsling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be no ^ggrief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then ^hremember thy handmaid.

32 ¶ And David said to Abigail, ⁱBlessed be the LORD God of Israel, which sent thee this day to meet me:

33 And blessed be thy ^jadvice, and blessed be thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, as the LORD God of Israel liveth, which hath ^kkept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had

not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, ^lGo up in peace to thy house; see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and behold, he held a ^mfeast in his house, like the feast of a king; and Nabal's heart was merry ⁿwithin him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his ^oheart died within him, and he became as a stone.

38 And it came to pass about ten days *after*, that the LORD ^psmote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, ^qBlessed be the LORD, that hath ^rpleaded the cause of my reproach from the hand of Nabal, and hath ^skept his servant from evil: for the LORD hath ^treturned the wickedness of Nabal upon his own head. And David sent and commended with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let*

^a 2 Sam. 7:11, 27; 1 Kings, 9:5; Psal. 89:29. ^b chap. 18:17. ^c 1 Kings, 15:21; Psal. 119:1-3. ^d Mat. 3:17. ^e Heb. *in the midst of the bow of a sling*. ^f Jer. 10:18. ^g Heb. *staggering, or stumbling*. ^h Gen. 40:14; Luke 23:42. ⁱ Gen. 24:27; Ex. 18:10; Ezra 7:27; Psal. 41:13; Luke 1:68. ^j Psal. 141:5; Prov.

9:9. ^k 1 ver. 26. ^l 2 Sam. 15:29; Luke 7:50. ^m 2 Sam. 13:23. ⁿ 1 Proverbs, 35:11. ^o Ecclesiastes 10:19; Isaiah 24:3, 7. ^p Job 15:21; Proverbs 21:24-35. ^q 2 Kings, 15:5; Acts 15:23. ^r 1 ver. 32. ^s Proverbs 22:23. ^t 1 ver. 26, 34. ^u 1 Kings, 2:44; Psalms 7:16.

28. *Make my lord a sure house*; establish and prosper him in his kingdom.

29. *A man*; Saul. *Soul*; life. *Bound in the bundle*; surely be preserved. *Sling out*; destroy or reject them.

37. *His heart died*; he was overcome, and became senseless.

INSTRUCTIONS.

1. The removal by death of the wise and good is a just cause of lamentation to the living, and should lead to fervent prayer that God will raise up others to fill their places, and carry forward his work.

6. Kind feelings manifested in kind words and actions, even towards the evil and unthankful, are means of great good to those who indulge them, and tend to the good of all who feel their influence.

10. Unkindness and reproaches torment those who indulge in them, and often tempt others to the commission of sin.

11. Servants are often wiser and better than their masters, are more grateful for kindness, and more disposed to treat it as it deserves.

18. A prudent wife is from the Lord, and may be the means in his hands of unspeakable good to her husband.

22. Men who have nobly withstood great and sore temptations, may merely give way to those which are small, and profanely resolve to commit such enormous crimes as would cover them with deserved and perpetual disgrace.

26. All the wisdom needful in conducting a difficult concern, and all the success of human efforts in accomplishing it, come from God, and to him the wise and the good will give the glory.

30. When one is raised by God to a station of great power and influence, it is a source of much pleasure to be able to look back and see that he has not swerved from the path of truth and duty in order to obtain it.

32. However great the blessings which come through the instrumentality of creatures, we should not overlook the Creator, or fail to acknowledge his gracious agency in the affairs of men; nor while we acknowledge him as the source of all good, should we fail to be grateful to the voluntary and benevolent instruments through which his goodness is bestowed.

31. None but God knows how many evils may be averted from a foolish and wicked husband by a pious, prudent, and energetic wife.

36. A person when drunk is ordinarily not in a condition to be benefited by conversation, and it is not usually wise, while he is in that state, to attempt to converse with him.

38. Many a drunkard, after lying for a time as dead, has been smitten by the Lord, and in less than ten days has gone to the drunkard's grave; and no one who falls into the drunkard's sleep can avoid the danger of awaking in the drunkard's eternity.

43. Men who see and acknowledge the duty and

thy ^ahandmaid be a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went ^aafter her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of Jezreel; and ^bthey were also both of them his wives.

44 ¶ But Saul had given Michal his daughter, David's wife, to [†]Phalti the son of Laish, which *was* of ^cGallim.

CHAPTER XXVI.

1 Saul, by the discovery of the Ziphites, cometh to Hachilah against David. 5 David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse. 13 David reproveth Abner, 18 and exhorteth Saul. 21 Saul acknowledgeth his sin.

AND the ^dZiphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and ^aAbner the son of Ner, the captain of his host: and Saul lay in the [†]trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to ^bAbishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered ^bthine enemy into thy hand this day: now therefore let me smite him. I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

^a Ruth 2:10, 13, Prov. 15:31. ^b Heb. *other feet* ver. 27. ^c chap. 27:3. [†] Heb. *Phaltai*. 2 Sam. 3:15. ^e 1 Cor. 10:30. ^d chap. 23:19; Ps. 54:16, ^e. ^e chap. 14:50. ^f *Or, midst of his carriages*. chap. 17:20. [†] 1 Chron. 22:16. ^g Heb. *shut up*. chap. 21:18. ^g chap. 24:6, etc. ^h 1 Chron. 11:16. ^h Ps. 91:23; Luke 18:27. ⁱ Deut.

the blessedness of obeying God, and in some things actually do it; in other things, when tempted, are sometimes left openly to rebel against him, and thus pierce themselves and others through with many sorrows.

9 And David said to Abishai, De- <sup>A.M. 2914.
B.C. 1060.</sup>stroy him not: for ^awho can stretch forth his hand against the Lord's anointed, and be guiltless?

10 David said furthermore, *As* the Lord liveth, the ^bLord shall smite him; or his day ⁱshall come to die; or he shall descend into battle, and ^jperish.

11 The Lord ^kforbid that I should stretch forth my hand against the Lord's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster: and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because a deep ^lsleep from the Lord was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of a hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou that criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As* the Lord liveth, ye *are* ^mworthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in my hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have ⁿstirred thee up against me, let him ^oaccept an ^ooffering: but if *they be* the children of men, ^pcursed be they before the Lord; for they ^qhave driven me out this day from ^rabiding in the ^sinheritance of the Lord, saying, Go, serve other gods.

31:14; Job 7:1; Ps. 37:14; Eccl. 3:2; Heb. 9:27. ^j chap. 31:6. ^k chap. 21:6, 12. ^l Gen. 2:21; 15:12. ^m Heb. *the sons of death*. 2 Sam. 12:5. ⁿ chap. 24:16. ^o 2 Sam. 16:11; 24:1. ^p Heb. *swell*. Gen. 8:21; Lev. 26:31. ^q Ps. 119:106. ^r Deut. 4:27, 28; Ps. 120:5; Isa. 52:5. ^s Heb. *dwelling*. ^t 2 Sam. 14:16.

CHAPTER XXVII.

19. *Let him accept an offering*: if David had sinned, and on that account was persecuted, he would present the proper offering, and thus seek forgiveness and a termination of his distresses. *Go*

A. M. 2944.
B. C. 1059. 20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, ^aI have sinned: return, my son David; for I will no more do thee harm, because my soul was ^bprecious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD ^crender to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to-day, but I would not stretch forth my hand against the LORD's anointed.

24 And behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him ^ddeliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great *things*, and also shalt still ^eprevail. So David went on his way, and Saul returned to his place.

CHAPTER XXVII.

I Saul hearing David to be in Gath seeketh no more for him. 5 David beggeth Ziklag of Achish. 8 He, invading other countries, persuadeth Achish he fought against Judah.

AND David said in his heart, I shall now ^fperish one day by the hand of Saul: *there is nothing better for me than that I should speedily escape into the land of the Philistines*; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

^a chap. 15: 24. ^b ver. 24. ^c Psa. 7: 8; 18: 20. ^d Psa. 18: title; 34: 17, 18; 144: 2; 2 Cor. 1: 9, 10; 2 Thess. 3: 2. ^e Gen. 32: 28; 18: 54; 17: 17; Rom. 8: 35, 37. ^f Heb. *he consumed*. ^g Isa. 40: 27-33; 51: 12. ^h chap. 25: 13. ⁱ chap. 21: 10. ^j chap. 25: 43. ^k Gen. 46: 34.

serve other gods, by driving him out among the heathen, they had tempted and exposed him to idolatry. 20. *A flea—a partridge*: a thing of small value, difficult to catch, and of little use when caught.

INSTRUCTIONS.

2. Whatever promises of reformation men may make, unless they are led to hate sin they will continue in some form to commit it; and after temporary and partial reformation, if they go back, they often become worse than before.

5. No one, when closing his eyes to sleep, can tell to what dangers he may be exposed before he awakes. Each one should therefore examine and see whether he is prepared for whatever may befall him, and commit himself and all his interests to Jehovah, who alone can make him dwell in safety.

9. It is never necessary to do wrong in order to obtain any needful good, and confidence in God will lead a man in the path of duty, to wait till He shall give him what he desires.

15. Confidence in men for protection and support is always liable to be disappointed, and none are or can be safe except those who put their trust in God.

2 And David arose, and he passed over with the six hundred ^amen that *were* with him unto ^bAchish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two ^cwives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a ^dplace in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him ^eZiklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And ^fthe time that David dwelt in the country of the Philistines was ^ga full year and four months.

8 ¶ And David and his men went up, and invaded the Geshurites, and the Gezrites,^h and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to ⁱShur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, ^jWhither have ye made a road to-day? And David said, Against the south of Judah, and against the south of the ^kJerahmeelites, and against the south of the ^lKenites.

^k Josh. 14: 5. ^l Heb. *the number of days*. ^m Heb. *a year of days*, chap. 20: 3. ⁿ Josh. 13: 2. ^o Or, *Gezrites*. ^p Josh. 1: 23. ^q Ex. 17: 16. ^r Gen. 25: 18. ^s Or, *Do you not make?* ^t 1 Chron. 2: 9, 25. ^u Judg. 1: 16.

20. Worldly men often pursue what it is very difficult to obtain, and what, if they should obtain it, would in the end do them little good.

21. For a man supremely to regard himself and seek his own glory, is foolish as well as wicked. It exposes him to great vexation, and will end in total disappointment.

21. Those who seek to glorify God, and to promote the highest good of men, will in the end receive from him all which they can reasonably desire.

CHAPTER XXVII.

2. *Gath*: the easternmost city of the Philistines, near the border of Judah.

5. *Grace*: favor.

6. *Ziklag*: a town allotted first to Judah, which afterwards fell to Simeon, and was now occupied by the Philistines.

8. *Geshurites*—*Gezrites*—*Amalekites*: a people south of Judea. *Shur*: a region between Palestine and Egypt.

10. *Jerahmeelites*: a part of the tribe of Judah. *Kenites*: a people near the Jerahmeelites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel ^autterly to abhor him; therefore he shall be my servant for ever.

CHAPTER XXVIII.

1 Achish putteth confidence in David. 3 Saul, having destroying the witches, 4 and now in his fear forsaken of God, 7 seeketh to a witch. 9 The witch, encouraged by Saul, raiseth up Samuel. 15 Saul, hearing his ruin, fainteth. 21 The woman with his servants refresh him with meat.

AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of my head for ever.

3 ¶ Now ^aSamuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away ^bthose that had familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in Shunem:^c and Saul gathered all Israel together, and they pitched in ^dGilboa.

5 And when Saul saw the host of the Philistines, he was ^eafraid, and his heart greatly trembled.

6 And when Saul inquired of the Lord, the Lord answered him ^fnot, neither by dreams,^g nor by ^hUrim, nor by prophets.

7 ¶ Then said Saul unto his servants, ^{A. M. 2994. B. C. 1056.} Seek me a woman that hath a familiar spirit, that ⁱI may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off ^jthose that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what savest thou? And the woman said unto Saul, I saw ^kgods ascending out of the earth.

14 And he said unto her, ^lWhat form is he of? And she said, An old man cometh up; and he *is* covered with a ^mmantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And

^a Heb. *to stink*. Gen. 34: 30. ^b chap. 25: 1. ^c Lev. 20: 27; Deut. 18: 10, 11. ^d Josh. 19: 48. ^e 2 Kings, 4: 8. ^f chap. 31: 1. ^g Job 14: 11. ^h Prov. 1: 28; Lam. 2: 9. ⁱ Num. 12: 6. ^j Num.

27: 21. ^k Lev. 19: 31; 1 Chron. 10: 13; Isa. 8: 19. ^l ver. 3. ^m Ex. 22: 28; Psa. 82: 6, 7. ⁿ Heb. *What is his form?* ^o 1 chap. 15: 27; 2 Kings, 2: 8, 13.

12. *Therefore*; supposing from David's equivocal answer that he had fought the Israelites.

INSTRUCTIONS.

1. Persons who at one time exercise strong confidence in God, may at another be guilty of great unbelief, and instead of seeking his guidance, may trust to their own wisdom, and bring upon themselves and others many sorrows.

5. The people of God are sometimes more persecuted by his professed friends, than by the heathen; and have fled to the one, to escape the violence of the other.

10. Intimate connections with the wicked are sources of great temptation, and those who needlessly expose themselves cannot rationally expect to escape unharmed.

CHAPTER XXVIII.

2. *What thy servant can do*; Achish understood David to mean, what he would do in favor of the Philistines; though he did not say that, but gave, as in chap. 27: 10, an equivocal reply. *Keeper of my head*; captain of his body-guard.

3. *Those that had familiar spirits, and the wizards*; persons who pretended to have intercourse with evil spirits, and by their aid to foretell future events.

4. *Shunem*; in the tribe of Issachar. *Gilboa*; a mountain near Shunem, and at the south-east side of the valley of Jezreel.

6. *By Urim*; as worn by the high-priest. Ex. 28: 30; Num. 27: 21.

7. *En-dor*; north-east of Shunem.

10. *Saul sware to her*; in doing this, he swore that he would not obey God. Ex. 22: 18.

11. *Bring me up Samuel*; witches pretended to be able to do this, though it was a false pretence.

12. *When the woman saw Samuel*; if he really appeared, it was not she, or an evil spirit, that brought him up, but it was God, who sent him to denounce the death of Saul.

13. *I saw gods ascending*; or a god, ver. 11. She seems herself to have been surprised and affrighted at what she saw.

15. *Why hast thou disquieted me?* been the occasion of it.

A. M. 2948.
B. C. 1066. Saul answered, I am sore ^a distressed; for the Philistines make war against me, and God is ^b departed from me, and ^c answereth me no more, neither by ^d prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, ^d seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done [†] to him, as he ^f spake by [‡] me: for the LORD hath rent the kingdom out of thy hand, and given it to thy neighbor, *even* to David:

18 Because thou ^g obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, ^h therefore hath the LORD done this thing unto thee this day.

19 Moreover the LORD will ⁱ also deliver Israel with thee into the hand of the Philistines: and to-morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul ^j fell straightway all along on the earth, and was sore afraid, ^j because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thy handmaid hath obeyed thy voice, and I have ^k put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thy handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

^a Prov. 5: 11-13; 14: 14; Jer. 2: 17, 19. ^b chap. 18: 12; Hosea 9: 12. ^c ver. 6. ^d Heb. *by the hand of*. ^e 2 Kings, 16: 47. ^f Lam. 2: 5. ^g Or, *for himself*. Prov. 16: 4. ^h chap. 15: 28. ⁱ Heb. *my hand*. ^j chap. 13: 9, 13; 1 Kings, 20: 42; 1 Chron. 10: 13; Jer.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he rose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAPTER XXIX.

1 David marching with the Philistines. 3 is disallowed by their princes. 6 Achish dismisseth him, with commendations of his fidelity.

NOW the ¹ Philistines gathered together all their armies to ^m Aphek: and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rearward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these ⁿ days, or these years, and I have found no ^o fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the ^p princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the ^q battle he be an adversary to us: for wherewith should he rec-

^{48: 10.} ^h Psa 50: 21, 22. ⁱ chap. 31: 1-6; Dan. 5: 26-28. ^j Heb. *made haste and fell with the fulness of his stature*. ^k Job 15: 20. ^l chap. 19: 5. ^m chap. 28: 1, 2. ⁿ chap. 4: 1. ^o chap. 27: 7. ^p chap. 25: 28; Dan. 6: 5. ^q 1 Chron. 12: 14. ^r chap. 14: 21.

15. If men continue in sin, God will at length depart from them, and they will then find no effectual help from heaven, earth, or hell.

19. Though none suffer except for their own sins, nor more than they deserve, yet ungodly parents may be the means of great distress to their children, and ungodly rulers of great calamities to their people.

22. Men may as well expect to have health and strength without eating, drinking, or sleeping, as to be blessed here or hereafter without obeying God. They may say, He is good, and he is almighty. This is true, but it will not save them from death, temporal nor eternal.

CHAPTER XXIX.

1. *Aphek*: in Issachar, not far from Gilboa.
4. *His place*: Ziklag. *His master*: Saul.
With the heads of these men: by killing the Philistines.

INSTRUCTIONS.

2. The fact that men have so often been assembled by hundreds and thousands for the sake of de-

oneile himself unto his master? *should it not be with the heads of these men?*

5 *Is not this David, of whom* ^a *they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?*

6 ¶ Then Achish called David, and said unto him, Surely, *as the Lord liveth*, thou hast been upright, and ^b *thy going out and thy coming in with me in the host is good in my sight: for* ^c *I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless* ^a *the lords favor thee not.*

7 Wherefore now return, and go in peace, that thou ^d *displease not the lords of the Philistines.*

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been ^e *with thee unto this day, that I may not go fight against the enemies of my lord the king?*

9 And Achish answered and said to David, I know that thou *art* good in my sight, as ^d *an angel of God: notwithstanding, the princes of the Philistines have said,* ^e *He shall not go up with us to the battle.*

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to ^f *Jezreel.*

CHAPTER XXX.

1 The Amalekites spoil Ziklag. 4 David asking counsel is encouraged by God to pursue them. 11 By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight and them that keep the stuff. 26 He sendeth presents to his friends.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smit-

^a w chap. 18:7. ^b 2 Sam. 3:25. ^c 2 Kings, 19:27. ^d ver. 3. ^e Heb. *thou art good in the eyes of the lords.* ^f Heb. *do not cut in the eyes of.* ^g Heb. *before.* ^h 2 Sam. 14:17. ⁱ 1:27. ^j ver. 4. ^k 2 Sam. 1:4. ^l Psa. 76:10. ^m chap. 25:12, 43. ⁿ Ex. 17:4.

stroying one another, shows the awful depravity of the human heart, and the necessity of its being changed by the Holy Spirit before men will love one another as they love themselves, or do to others as they would that others should do to them.

6. When men have brought themselves into difficulty, the Lord often graciously delivers them, and by means which they never thought of, and for purposes wholly unexpected; and when afterwards they see the ends which he had in view, they behold new manifestations of his wisdom, kindness, and grace.

ten Ziklag, and burned it with ^a *fire;* ^b *c.* 10:6.

2 And had taken the women captives, that *were* therein: they slew ^a *not any*, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two ^b *wives* were taken captives. Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed: for the ⁱ *people* spake of stoning him, because the soul of all the people was ^j *grieved*, every man for his sons and for his daughters: but ^k *David* encouraged himself in the Lord his God.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring ^k *me* hither the ephod. And Abiathar brought thither the ephod to David.

8 And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when ^m *he* had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

^o Heb. *hither.* chap. 1:10. ^p Judg. 18:25. ^q 2 Sam. 17:8. ^r 2 Kings 4:27. ^s Psa. 18:6. ^t 26:1, 2. ^u 34:18. ^v 40:1, 2. ^w 42:5, 11. ^x 56:1-4. ^y Isa. 25:4. ^z Jer. 16:19. ^{aa} Heb. 3:17. ^{ab} Rom. 8:31. ^{ac} 2 Cor. 1:6. ^{ad} Heb. 13:6. ^{ae} chap. 23:2-6. ^{af} ver. 14. ^{ag} 27. ^{ah} Judg. 15:19.

CHAPTER XXX.

1. *The south:* the south part of Judea, where Ziklag was situated.

6. *Spoke of stoning him:* for leaving their wives and children exposed and defenceless. *Encouraged himself in the Lord:* By remembering what God had already done for him, and what he had promised to do.

9. *The brook Besor:* a small stream which empties into the Mediterranean south of Gaza.

12. *His spirit came again:* he was revived and strengthened.

A. M. 2948.
B. C. 1056.

13 And David said unto him, To whom *belongest* thou? and whence art thou? And he said, *I am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

14 We made an invasion *upon* the south of the ^aCherethites, and upon the coast which *belongeth* to Judah, and upon the south of ^bCaleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, ^ceating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of ^dthe next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And ^ethere was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered ^fall.

20 And David took all the flocks and the herds, *which* they drove before those *other* cattle, and said, *This is* David's spoil.

21 ¶ And David came to the two ^ghundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet

the people that *were* with him: and when David came near to the people, he ^hsaluted them.

22 Then answered all the wicked men, and *men* of ⁱBelial, of ^jthose that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but ^kas his part *is* that goeth down to the battle, *so shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was *so* from that day ^lforward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a present ^mfor you of the spoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in south ⁿRamoth, and to *them* which *were* in ^oJattir,

28 And to *them* which *were* in ^pAroer, and to *them* which *were* in Siphmoa, and to *them* which *were* in ^qEshtemoa.

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, ^rand to *them* which *were* in the cities of the ^sKenites,

30 And to *them* which *were* in ^tHormah, and to *them* which *were* in Chor-aschan, and to *them* which *were* in Athach,

31 And to *them* which *were* in ^uHebron, and to all the places where David himself and his men were wont to haunt.

^a 2 Sam. 8:18; ^b 1 Kings, 1:38, 41; Ezek. 25:16; Zeph. 2:5.
^c Josh. 14:13. ^d Mat. 24:38, 44; 1 Thess. 5:3. ^e Heb. their
morning. ^f Gen. 14:14-16. ^g ver. 8. ^h ver. 10. ⁱ Or, asked
them how they did. Judg. 18:15. ^j 1 Kings, 21:10, 13. ^k Heb.

men. ^l Num. 31:27; Josh. 22:8. ^m Heb. and forward. ⁿ Heb.
blessing, chap. 25:27; Gen. 33:11. ^o Josh. 10:8. ^p Josh. 15:48.
^q Josh. 13:16. ^r 1 Josh. 15:50. ^s chap. 27:10. ^t Judg. 1:16.
^u Judg. 1:17. ^v Josh. 14:13; 2 Sam. 2:1.

form the same amount of labor; but if from love to God and men we do what we can, he will see that we are not left destitute, but partake with others in the rich blessings of his grace.

12. Servants who are destitute of property are liable when sick greatly to suffer, and sometimes even to die from want, and those who with right feelings assist them will not fail of an abundant reward.

16. Great prosperity tempts to sensual indulgence, and is often the means and forerunner of speedy and utter ruin.

22. Selfishness is hard-hearted and cruel, ungrateful and wicked. It would keep all it can get, and leave others, equally deserving, to destitution and death.

26. A benevolent mind takes pleasure in giving; its happiness is increased by imparting to others, and thus enabling them to become partakers of its joys.

11. *Cherethites*; Philistines. Ver. 16.

22. *Aught*; any thing.

27-31. The places here mentioned were those visited by David in the south of Judaea.

INSTRUCTIONS.

1. We can never be certain when we leave our friends, that we shall again meet them in this world. We should therefore commit them and ourselves heartily to the care of God, and endeavor so to act that if we meet them not again on earth, we may be prepared to meet them in heaven.

4. No one beforehand can tell how great may be his calamities, how soon or suddenly they may come upon him, or how deeply they may afflict him.

6. It is not wise under troubles to vent reproaches on others, or to give up in despair; we should rather confess and forsake our sins, seek help from God, and endeavor to learn and do his will.

10. All cannot endure the same fatigue, or per-

CHAPTER XXXI.

1 Saul having lost his army, and his sons slain, he and his armor-bearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites. 8 They triumph over the dead carcasses. 11 They of Jabesh-gilead, recovering the bodies by night, burn them at Jabesh, and mournfully bury their bones.

NOW the ^aPhilistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down ^aslain in mount ^bGilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, ^cSaul's sons.

3 And the ^dbattle went sore against Saul, and the ^earchers ^fhit him; and he was sore wounded of the archers.

4 Then ^gsaid Saul unto his armor-bearer, Draw thy sword, and thrust me through therewith; lest these ^huncircumcised come and thrust me through, and ⁱabuse me. But his armor-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armor-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul ^jdied, and his three sons, and his armor-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel ^{A. M. 2918, B. C. 1056,} that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish *it* in the house of their idols, and among the people.

10 And ^kthey put his armor in the house of Ashtaroth: ^land they fastened his body to the wall of ^mBeth-shan.

11 ¶ And when the inhabitants of ⁿJabesh-gilead heard ^oof that which the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and ^pburnt them there.

13 And they took their bones, and ^qburied *them* under a tree at Jabesh, and ^rfasted seven days.

THE

SECOND BOOK OF SAMUEL,

OTHERWISE CALLED,

THE SECOND BOOK OF THE KINGS.

CHAPTER I.

1 The Amalekite who brought tidings of the overthrow, and accused himself of Saul's death, is slain. 17 David's lamentation over Saul and Jonathan.

NOW it came to pass after the death of Saul, when David was returned from

^a 1 Chron. 10:1, etc. ^b Or, wounded. ^c chap. 28:4. ^d chap. 14:19; 1 Chron. 8:33. ^e 2 Sam. 1:6, etc. ^f Heb. shooters, men with bows. ^g Heb. found. ^h Judg. 1:54. ⁱ chap. 14:6; 17:26. ^j Or, mock. ^k chap. 28:19. ^l chap. 21:4. ^m 2 Sam.

CHAPTER XXXI.

3. *Archers*; persons who used bow and arrows.

4. *Abuse*; mock, insult.

10. *Beth-shan*; on the west of Jordan and north-east of mount Gilboa.

11. *Jabesh-gilead*; in the tribe of Manasseh, east of Jordan.

INSTRUCTIONS.

4. The wicked are more afraid of men than they are of God, and seek the praise of men more than the praise of God.

6. Though the righteous and the wicked may

the "slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a ^pman came out of the camp from Saul with his clothes rent, and earth upon his head: and *so* it was, when he

21:12. ^q Josh. 17:11; Judg. 1:17. ^r chap. 11:1, 11. ^s Or, concerning him. ^t 2 Chron. 16:11; Jer. 34:5; Amos 6:30; w 2 Sam. 2:4, 5; 21:12-14. ^u Gen. 50:10. ^v 1 Sam. 30:17-26; p 1 Sam. 4:12, 16.

here live and die together, yet in eternity they will be separated and be in states as diverse as heaven is from hell.

9. It matters little where the body is, or how it is treated after death, if the soul is freed from sin and happy with God in heaven; for the body in that case will soon rise in the likeness of Christ's glorified body, and with the soul shine for ever like the sun in the kingdom of God.

CHAPTER I.

1. *When David was returned*; 1 Samuel. 30:17-26.

A. M. 2918.
B. C. 1056.

came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, "How went the matter? I pray thee, tell me. And he answered, that the people are fled from the battle, and many of the people also are fallen and dead: and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, ^aSaul leaned upon his spear; and lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, [†]Here am I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for [‡]anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and ^brent them; and likewise all the men that *were* with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

13 [¶]And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto ^chim, How wast

thou not afraid to stretch forth thy hand to destroy the Lord's anointed?

15 And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, Thy ^dblood *be* upon thy head; for thy mouth hath testified ^eagainst thee, saying, I have slain the Lord's anointed.

17 [¶]And David lamented with this lamentation over Saul and over Jonathan his son:

18 (Also he bade them teach the children of Judah *the use* of the bow: behold, *it is* written in the ^fbook of ^gJasher:)

19 The ^hbeauty of Israel is slain upon thy high places: how are the ⁱmighty fallen!

20 Tell ^jit not in Gath, publish ^kit not in the streets of Ashkelon: lest the daughters of the Philistines ^lrejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, ^mlet there be no dew, neither ⁿlet there be rain upon you, nor fields of ^oofferings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had not been* anointed ^pwith oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned ^qnot back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and pleasant ^rin their lives, and in their ^sdeath they were not divided: they were swifter than eagles, they were stronger than lions.^p

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights: who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thy high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy ^tlove to me was wonderful, passing the love of women.

27 How ^uare the mighty fallen, and the weapons of war perished!

^a Heb. *What was*, etc. 1 Sam. 4: 16. ^b 1 Sam. 31: 1, 2, etc. ^c Heb. *Behold me* 1 Sam. 22: 12. ^d Or, *my coat of mail, or my embroidered coat, hindereth me*, that *my*, etc. ^e chap. 3: 31; 13: 31. ^f 1 Sam. 24: 6; 26: 9; Ps. 105: 15. ^g 1 Kings, 2: 32, 33, 37. ^h ver. 10; Luke 19: 22. ⁱ Josh. 10: 13. ^j Or, *the upright*. ^k Lam. 2: 1.

^l Lam. 5: 16. ^m Micah 1: 10. ⁿ Judg. 16: 23. ^o Job 3: 3-10. ^p Jer. 20: 14-16. ^q Joel 1: 9; 2: 14. ^r 1 Sam. 10: 1. ^s 1 Sam. 11: 6, etc. ^t Or, *sweet*. ^u 1 Samuel, 31: 1-4. ^v Judges 14: 18; Proverbs 30: 30. ^w 1 Samuel, 18: 1, 3; 20: 17, 41; 23: 16. ^x ver. 19, 25.

11. *Rent them*: in token of anguish.

14. *The Lord's anointed*: him whom God had appointed to be king.

18. *The bow*: some suppose this to be the title of the poem which follows. *The book of Jasher*; Josh. 10: 13.

INSTRUCTIONS.

2. Many will pay court to those who are to have power, hoping in this way to obtain their favor and gain promotion.

10. The courses wicked men take for their own advancement, often prove the occasion of their ruin.

12. A good man will not desire the death even of

his bitterest enemy, though it would open the way to his own elevation, influence, and honor.

17. It is proper to lament the death of those with whom we have been connected; and while we bow with submission to the afflicting hand of God, we should acknowledge with gratitude his goodness in the natural endowments as well as the spiritual blessings which he bestowed on them.

26. The most intimate and endearing friendships must soon be broken; but if founded in true piety, they will be revived again never to be interrupted, but to become more and more intimate and endearing for ever.

CHAPTER II.

1 David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah. 5 He commendeth them of Jabesh-gilead for their kindness to Saul. 8 Abner maketh Ish-bosheth king of Israel. 12 A mortal skirmish between twelve of Abner's and twelve of Joab's men. 18 Asahel is slain. 25 At Abner's motion Joab soundeth a retreat. 32 Asahel's burial.

AND it came to pass after this, that David ^ainquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto ^bHebron.

2 So David went up thither, and his two wives ^calso, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his ^dmen that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying that the men of ^eJabesh-gilead were they that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, ^fBlessed be ye of the LORD, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

6 And ^gnow the LORD show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye ^hvaliant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But ⁱAbner the son of Ner, captain of Saul's ^jhost, took ^kIsh-bosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the ^ltime that David was king

^a 1 Jud. 1:1; 1 Sam. 23:2, 4, 10. ^b 1 Chron. 3:1, 3. ^c 1 Sam. 20:5. ^d 1 Sam. 27:2, 3; 1 Chron. 12:1, etc. ^e 1 Sam. 31:11-13. ^f 1 Chron. 2:30, 31-36. ^g 2 Tim. 1:10-18. ^h Heb. the sons of valor. ⁱ 1 Sam. 14:50. ^j Heb. the host which was Saul's. ^k Or, Esh-baal. 1 Chron. 8:33; 9:38. ^l Heb. number of days. ^m 1 Chron. 5:5; 1 Kings, 2:41. ⁿ 1 Chron. 17:24; Gen. 32:5. ^o Josh. 10:2.

CHAPTER II.

1. *Hebron*; a chief city of Judah, where David was to be anointed king.

3. *Cities of Hebron*; towns near Hebron.

1. *Buried Saul*; 1 Sam. 31:11-13.

8. *Mahanaim*; a city on the east of Jordan, in the tribe of Gad.

in ^hHebron over the house of Judah ^{a m} 2961. ^{b c} 10:3.

was seven years and six months. 12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from ⁱMahanaim to ^jGibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met ^ktogether by the ^lpool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and ^mplay before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which ⁿpertained to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and ^othrust his sword in his fellow's side: so they fell down together: wherefore that place was called *Helkath-hazzurim*, ^pwhich is in Gibeon.

17 And there was a very sore battle that day; and Abner was ^qbeaten, and the men of Israel, before the servants of David.

18 ¶ And there were ^rthree sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light ^sof foot ^tas a ^uwild roe.

19 And Asahel pursued after Abner: and in going he turned not to the right hand nor to the left from ^vfollowing Abner.

20 Then Abner looked behind him, and said, *Art thou Asahel?* And he answered, *I am.*

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his ^warmor. But Asahel would not turn aside from following of him.

22 And Asahel said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to ^xJoab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him ^yunder the fifth rib, that the spear came out behind him; and

4, 12. ^h Heb. them together. 1 Jer. 41:12. ^m Prov. 10:23. ⁿ That is, the field of strong men. 1 Chron. 3:1. ^o 1 Chron. 2:16. ^p Heb. of his feet. ^q Heb. as one of the roes that is in the field. 1 Chron. 12:8. ^r Canticles 2:17; 8:14. ^s Hebrew, after. ^t Or, speed. Judges 14:19. ^u chapter 3:27. ^v chapter 3:27; 4:6; 20:10.

9. *Ashurites*; the tribe of Ashur. *Over all Israel*; except the tribe of Judah. Ver. 10.

12. *Gibeon*; on the west of Jordan, in the tribe of Benjamin.

14. *Play*; fight.

16. *Helkath-hazzurim*; meaning, the field of strong men.

18. *Zeruiah*; a sister of David.

A. M. 2951.
B. C. 1033. he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, *that lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter ^b end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, *As God liveth*, unless thou hadst ^c spoken, surely then ^a in the morning the people had gone ^t up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to ^d Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

^a chap. 11: 25. ^b Isa. 41: 23. ^c Jer. 40: 10, 14. ^d b. ver. 16. ^e Prov. 17: 14. ^f 1 Sam. 17: 7. ^g Heb. from. ^h 1 Or, among. ⁱ 3 ver. 12. ^j chap. 2: 17. ^k Job 17: 9. ^l Ps. 84: 7. ^m Prov. 4: 18, 20. ⁿ Rev. 6: 2. ^o 1 Chron. 3: 1-4. ^p 1 Sam. 25: 43. ^q Or, Daniel. ^r 1 Chron. 3: 1.

27. Unless thou hadst spoken; ver. 11.

29. Bithron; a hilly country between the Jordan and Mahanaim.

INSTRUCTIONS.

1. Men who in all their ways acknowledge God, seek direction from him, and are disposed to follow his guidance, will see the path of duty, and in walking in it will find great reward.

3. Those who have befriended and assisted us in adversity, should be gratefully remembered, and duly honored by us in prosperity.

5. Gratitude and kindness to benefactors are not only right, but the surest means of securing gratitude and kindness in return, and thus promoting the good of all concerned.

8. Men who aspire to power, and grasp at the possession of it without asking counsel of God or inquiring whether it is right, though they may for a time succeed, will in the end find it to be a source of vexation, bitterness, and sorrow.

CHAPTER III.

1 During the war David still waxeth stronger. 2 Six sons were born to him in Hebron. 6 Abner, displeased with Ish-bosheth, 12 revolteth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner, having commended with the Israelites, is feasted by David, and dismissed. 22 Joab, returning from battle, is displeased with the king, and killeth Abner. 25 David curseth Joab, 31 and mourneth for Abner.

NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in Hebron: and his first-born was Amnon, of ^a Ahinoam the Jezreelitess;

3 And his second, ^b Chileab, of Abigail the wife of Nabal the Carmelite: and the third, ^c Absalom the son of Maacah the daughter of Talmai king of ^d Geshur;

4 And the fourth, ^e Adonijah the son of Haggith: and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself ^f strong for the house of Saul.

7 And Saul had a concubine, whose name *was* ^g Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* ^h I a dog's head, which ⁱ against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

^a chap. 15 to 18. ^b chap. 19, 27. ^c 1 Sam. 27: 8. ^d 1 Kings, 1: 11, 26. ^e 1 Sam. 24: 20. ^f 1 Sam. 8: 9, 10. ^g chap. 21: 8. ^h chap. 19: 8. ⁱ 1 Sam. 24: 14. ^j 1 Sam. 27: 1.

11. Warriors often treat the butchering of men as a matter of sport, and thus show themselves to be children of him who was a murderer from the beginning, and who as a roaring lion walketh about seeking whom he may devour. John 8: 11; 1 Pet. 5: 8.

21. Ambition to be distinguished as a warrior has often proved a man's ruin, and from the height of expectation and effort he has fallen suddenly into an untimely grave.

26. Want of success in war often disposes men to peace, and leads them to speak very differently about the evils of war from what they did when it began; and though they have been the cause of their own troubles, they often try to throw the blame of them on others.

CHAPTER III.

3. Geshur; a country on the east of Jordan, near mount Hermon.

9 So ^ado God to Abner, and more also, except, as ^bthe Lord hath sworn to David, even so I do to him;

10 To ^ctranslate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan ^deven to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, ^ethat is, ^fThou shalt not see my face, except thou first bring ^gMichal Saul's daughter, when thou comest to see my face.

14 And David sent messengers to ^hIsh-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me for a ^bhundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from ⁱPhaltiel the son of Laish.

16 And her husband went with her along ^jweeping behind her to ^kBahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David ^lin times *past* to be king over you:

18 Now then do *it*: for the Lord hath spoken ^mof David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: ⁿand Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and ^owill gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over ^pall that thy heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And behold, the servants of David

and Joab came from *pursuing* a ^qtroop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy ^rgoing out and thy coming in, and to know ^sall that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him ^taside in the gate to speak with him ^uquietly, and smote him there under the fifth *rib*, that he died, for the blood of ^vAsahel his brother.

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the Lord for ever from the ^wblood of Abner the son of Ner:

29 Let it ^xrest on the head of Joab, and on all his father's house; and let there not ^yfail from the house of Joab one that hath an ^zissue, or that is a ^{aa}leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, ^{ab}Rend your clothes, and ^{ac}gird you with sackcloth, and mourn before Abner. And king David *himself* followed the ^{ad}bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner: and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool ^{ae}dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before ^{af}wicked men, so feltest thou. And all the people wept again over him.

^a Ruth 1:17; 1 Kings, 19:2. ^b 1 Sam. 15:28; 16:1; 12:28; 17:34; 8:25-37. ^c 1 Chron. 12:23. ^d chap. 12:11; Judg. 20:1; 1 Kings, 4:25. ^e Heb. saying. ^f Gen. 4:3. ^g 1 Sam. 18:20, 28; e chap. 2:10. ^h 1 Sam. 18:25, 27. ⁱ Phaltiel 1 Sam. 25:11. ^j Heb. going and weeping. ^k chap. 19:16. ^l Heb. both yesterday and the third day. ^m 1 ver. 9. ⁿ 1 Chron. 12:26. ^o 1 ver. 10, 12.

^q 1 Kings, 11:37. ^r 1 Sam. 29:6. ^s Gen. 12:9, 12. ^t chap. 20:9, 10; 1 Kings, 2:7. ^u Or, peaceably. ^v chap. 2:23. ^w Heb. bials. ^x 1 Kings, 2:32, 33. ^y Heb. he cut off. ^z Lev. 15:2. ^{aa} Lev. 13:2, etc. ^{ab} chap. 1:2, 11; Josh. 7:6. ^{ac} Gen. 37:34. ^{ad} Heb. bed. ^{ae} Proverbs 18:7; Jer. 17:11. ^{af} Heb. children of iniquity.

13. Michal; 1 Sam. 25:44.
16. Bahurim; in the tribe of Benjamin, not far from Jerusalem.

26. The well of Sirah; supposed to have been near Hebron.

31. So feltest thou; by the hand of an assassin.

A. M. 2956.
B. C. 1018.

35 And when all the people came to cause David to ^aeat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or aught else, ^btill the sun be down.

36 And all the people took notice of it, and it ^cpleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day ^dweak, though anointed king; and these men the sons of Zeruiah be too ^ehard for me: the ^fLord shall reward the doer of evil according to his wickedness.

CHAPTER IV.

1 The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ish-bosheth's head to be buried.

AND when Saul's son heard that Abner was dead in Hebron, his ^ahands were feeble, and all the Israelites were ^btroubled.

2 And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the ^cother Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin; for ^dBeeroth also was reckoned to Benjamin:

3 And the Beerothites fled to ^eGittaim, and were sojourners there until this day.

4 And Jonathan, Saul's son, had a ^fson that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse

took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was ^gMephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him ^hunder the fifth *rib*: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought ⁱthy life; and the Lord hath avenged my lord the king this day, of Saul and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As the Lord liveth*, who ^jhath redeemed my soul out of all adversity,

10 When ^kone told me, saying, Behold, Saul is dead, ^lI thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, ^mwho thought that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now ⁿrequire his blood of your hand, and take you away from the earth?

^a chap. 12:17. ^b Job, 20:26. ^c Heb. *was good in their eyes*. ^d Heb. *tender*. ^e chap. 19:6, 7. ^f 1 Kings, 2:3, 6, 33; Psal. 71:16; 28:1; 42:12; 2 Tim. 4:14. ^g Ezra 9:4. ^h Isa. 53:7. ⁱ Mat. 23:3. ^j Heb. *second*. ^k Josh. 18:25. ^l Neh. 11:33. ^m chap. 9:3. ⁿ 1 Sam. 29:1, 11. ^o Or, *Meribbaal*. 1 Chron. 8:34; 9:40.

39. *Weak—too hard*; David was not able then to punish the murderers, on account of their great influence with the army.

INSTRUCTIONS.

1. Though the accomplishment of divine promises may for a time be delayed, yet all things will conspire to their ultimate fulfilment.

2. Men who depart from the original constitution of God with regard to marriage, will find the way of transgressors hard, and may expect, through life, to reap the sad fruits of their folly.

3. Men often revolt from the charge, and even from the suspicion of crime, who have no hesitation in committing it.

4. Selfish and ambitious men when disappointed in one quarter will turn to another; and in prosecuting their objects will sell themselves to the highest bidder.

5. Such is the wickedness of men, that they will often act in opposition to what they know to be the revealed will of God.

6. When those who have been our enemies profess to become our friends, we may treat them as such, yet we cannot and ought not to repose full

^a chap. 2:23. ^b 1 Sam. 19:2, 10, 11; 23:15; 25:29; Psal. 63:9, 10; 71:24. ^c Gen. 48:16; 1 Sam. 26:24; 1 Kings, 1:25; Psal. 31:7; 54:6, 7, 17. ^d chap. 1:2, 16. ^e Heb. *he was on his own eyes as a bringer of*. ^f Or, *which was the reward I gave him*. ^g Gen. 9:5, 6.

confidence in them till their professions are verified by their conduct.

7. Men may appear very anxious to accomplish one object, when they are looking principally at another; and may denounce others for deception, while they are seeking to practise it themselves.

8. None are so high in authority and power that they can commit murder with impunity. Though they should not be punished by men, the vengeance of God in due time will overtake them, and they will sink under his indignation. 1 Kings, 2:5, 6, 32-34.

CHAPTER IV.

1. *Beeroth*; a city near Gibeon.

2. *The tidings came*; of the death of Saul and Jonathan.

3. *Through the plain*; on the way from Mahanaim to Hebron.

4. *One told me*; chap. 1:2-16.

5. *A righteous person*; innocent as to his murders, one who had done them no wrong.

INSTRUCTIONS.

1. Those who oppose the cause of God and attempt to frustrate his designs, will soon find them-

12 And ^aDavid commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the ^bsepulchre of Abner in Hebron.

CHAPTER V.

1 The tribes came to Hebron to anoint David over Israel. 4 David's age. 6 He taking Zion from the Jebusites dwelleth in it. 11 Hiram sendeth to David. 13 Eleven sons are born to him in Jerusalem. 17 David, directed by God, smiteth the Philistines at Baal-perazim. 22 and again at the mulberry-trees.

THEN ^ccame all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we ^dare thy bone and thy flesh.

2 Also in time past, when Saul was king over us, ^ethou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt ^ffeed my people Israel, and thou shalt be a ^gcaptain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league ^hwith them in Hebron before the LORD: and they anointed David king over Israel.

4 ⁱDavid was thirty years old when he began to reign, ^jand he reigned ^kforty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ^lAnd the king and his men went to Jerusalem ^munto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: ⁿthinking, David cannot come in hither.

7 Nevertheless, David took the stronghold of Zion: ^othe ^psame ^qis the city of David.

8 And David said on that day, Whoso-

ever getteth up to the gutter, and ^rsmite the Jebusites, and the lame and the blind, ^sthat are hated of David's soul, ^the shall be chief and captain. ^uWherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David went ^von, and grew great, and the LORD God of hosts ^wwas with him.

11 ^x¶ And ^yHiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and ^zmasons: and they built David a house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ^{aa}¶ And David took ^{ab}him ^{ac}more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these ^{ad}be the names of that were born unto him in Jerusalem; ^{ae}Shammuah, and Shobab, and Nathan, and Solomon,

15 Ithar also, and ^{af}Elishua, and Nepheg, and Japhia,

16 And Elishama, and ^{ag}Eliada, and Eliphalet.

17 ^{ah}¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard ^{ai}of it, and went down to the ^{aj}hold.

18 The ^{ak}Philistines also came and spread themselves in the ^{al}valley of Rephaim.

19 And David ^{am}inquired of the LORD, saying, Shall I go up to the Philistines? will thou deliver them into my hand? And the LORD said unto David, Go up:

going and growing. 11 Kings, 5:1. 2 Heb. hewers of the stone of the wall. 10 Deut. 17:17; 1 Chron. 11:17. 11 Or, Shimea. 1 Chron. 3:5. 12 Or, Elishama. 1 Chron. 3:6. 13 Or, Bechada. 1 Chron. 11:17. 14 chap. 23:14. 15 1 Chronicles, 11:15. 16 Joshua 15:8 q James 4:15.

a chap. 11:15. b chap. 31:32. c 1 Chron. 11:1. d Judg. 9:2. e 1 Sam. 18:16. f Psal. 78:70-72. g Isa. 55:4. h 2 Kings, 11:17; 1 Chron. 9:28. i 1 Chron. 29:27. j Josh. 15:63. k Or, saying, David shall not. l 1 Kings, 8:1. m Or, Because they had said, even the blind and the lame, He shall not come into the house. n Heb.

selves in great trouble, and exposed to evils which they cannot escape.

4. Many are the dangers of life and limb to which little children are exposed, and the kindness of God in their preservation and comfort is constant and great.

6. Rulers who depend for support only on soldiers, can never be safe: many who for a time fight for them will, when they hope to be gainers, fight against them and even take their life.

8. Men often glory in iniquity, and speak of treason, bloodshed, and murder as if they were pleasing to God, and entitled the perpetrators to the gratitude of their fellow-men.

9. Men who trust in God will not commit sin to accomplish his or their purposes; nor will they reward it or connive at it in others.

12. All who expect in the end to be gainers by the commission of sin, will meet with sure and woful disappointment.

CHAPTER V.

1. *Then came all the tribes:* David had before reigned over only the tribe of Judah. Ver. 5.

2. *Feed my people:* this is the first time a ruler is spoken of in the Bible under the emblem of a shepherd.

3. *Made a league:* an agreement with them, as to the manner in which he would govern.

6. *Jerusalem:* a portion of this city had continued to be inhabited by the Jebusites. *The blind and the lame:* the Jebusites thought themselves so strongly fortified that even the blind and lame could defend them from the assaults of David.

9. *Millo:* supposed to have been a part of the fortress on mount Zion.

11. *Tyre:* a city of the Phenicians on the Mediterranean, near the northern border of Palestine.

17. *The hold:* a fortress, or fortified place.

18. *Rephaim:* a valley south-west of Jerusalem, towards Bethlehem.

A. M. 2257.
B. C. 1017. for I will doubtless deliver the Philistines into thy hand.

20 And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place ^aBaal-perazim.

21 And there they left their images, and David and his men ^bburned them.

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David inquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from ^cGeba until thou come to Gazer.

CHAPTER VI.

1 David fetcheth the ark from Kirjath-jearim on a new cart. 6 Uzzah is smitten at Perez-uzzah. 9 God blesseth Obed-edom for the ark. 12 David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him. 17 He placeth it in a tabernacle with great joy and feasting. 20 Michal reproving David for his religious joy, is childless to her death.

AGAIN, David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him from ^dBaale of Judah, to bring up from thence the ark of God, ^ewhose name is called by the name of the LORD of hosts that dwelleth between the cherubim.

3 And they ^fset the ark of God upon a

^a That is, the plain of breaches. ^b Or, took them away. ^c Gibeon. ^d 1 Chron. 14: 16. ^e Or, Baalah, that is, Kirjath-jearim. ^f Heb. at which the name, even the name of the LORD of hosts, was called upon. ^g Heb. made to rule. ^h Or, the

20. *Baal-perazim*; meaning, the plain of breaches; it was in the valley of Rephaim.

INSTRUCTIONS.

1. Those who wait upon God in humble supplication and hearty obedience, will in due time, and in the best way, receive all which they need or can reasonably desire.

3. A clear definition and correct understanding of the mutual relations and duties of rulers and people tend to promote the stability of civil government and to increase its usefulness.

6. Dependence on creatures is followed by sore disappointment; while dependence on God secures his blessing and leads to glorious success.

12. Rulers are appointed and entrusted with authority for the good of the people, and are bound in all their acts to seek this end.

13. Great prosperity increases the power of temptation, and often leads to great transgressions.

new cart, and brought it out of the house of Abinadab that was in [†]Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of the house of Abinadab which was at Gibeah, [‡]accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to [§]Nachon's threshing-floor, Uzzah put ^aforth his hand to the ark of God, and took hold of it; for the oxen ^bshook it.

7 And the anger of the LORD was kindled against Uzzah, and God smote him there for his ^cerror; and there he died by the ark of God.

8 And David was displeased, because the LORD had [†]made a breach upon Uzzah: and he called the name of the place Perez-uzzah [‡]to this day.

9 And David was ^bafraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because ^cof the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that

hall. [‡] Heb. with. [§] Chidon. [†] 1 Chronicles, 13: 9. ^a Numbers 4: 15. ^b Or, stumbled. ^c Or, rashness. [†] Hebrew, broken. [‡] That is, the breach of Uzzah. ^b Psalm 119: 120. ^c Matthew 10: 42.

17. Such is the wickedness of men, that the increasing power and prosperity of one nation awakens the jealousy and provokes the hostility of another, and leads them to seek their own elevation by the depression or ruin of their neighbors.

20. One nation can gain no advantage over another, except such as God sees fit to grant, or for wise reasons to permit; and whenever he gives prosperity, he lays men under new obligations to obey him.

CHAPTER VI.

2. *Baale*; another name for Kirjath-jearim.

6. *Put forth his hand*: this was contrary to the command of God. Num. 1: 15-20.

8. *Perez-uzzah*; meaning, the breach of Uzzah.

10. *The Gittite*: so called, it is supposed, from Gath-rimmon, the place of his birth or abode.

bare^a the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.

14 And David^b danced before the Lord with all *his* might; and David *was*^c girded with a linen ephod.

15 So^d David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.

16 And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.

17 ¶ And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had^e pitched for it; and David^f offered burnt-offerings and peace-offerings before the Lord.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, he^h blessed the people in the name of the Lord of hosts.

19 Andⁱ he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of *flesh*, and a flagon of *wine*. So all the people departed every one to his house.

20 ¶ Then David returned to^j bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who^k uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows^l shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the Lord, which^m chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord,

over Israel; therefore will I playⁿ before the Lord.

22 And I will yet be more vile than thus, and will be base in mine own sight; and of^o the maid-servants which thou hast spoken of, of them shall I be had in honor.

23 Therefore Michal the daughter of Saul had no child^p unto the day of her death.

CHAPTER VII.

1 Nathan first approving the purpose of David to build God a house, 1 after by the word of God forbiddeth him. 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and thanksgiving.

AND it came to pass,^a when the king sat in his house, and the Lord had^b given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in a house of cedar,^c but the ark of God dwelleth within curtains.^d

3 And Nathan said to the king, Go, do all that *is* in thy heart; for the Lord *is* with thee.

4 ¶ And it came to pass that night, that the word of the Lord came unto Nathan, saying,

5 Go and tell^e my servant David, Thus saith the Lord, Shalt^f thou build me a house for me to dwell in?

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the *places* wherein I have^g walked with all the children of Israel spake I a word with any of the^h tribes of Israel, whom I commanded toⁱ feed my people Israel, saying, Why build ye not me a house of cedar?

^a 1 Chron. 15:2, 15, etc. ^b Psal. 134:1; 150:4. ^c 1 Sam. 2:18, 28. ^d Psal. 132. ^e Psal. 47:1. ^f 1 Chron. 16:1. ^g Heb. *dwelt*. ^h 1 Kings, 8:5, 6; 1 Chron. 28:4; 1 Kings, 8:55. ⁱ 2 Chron. 10:24; 35:7, 8, 12; Neh. 8:10. ^j Psal. 20:10. ^k 1 Sam. 11, 16; 1 Sam. 19:24. ^l Or, *openly*. ^m 1 Sam. 13:14; 15:28. ⁿ Or, *of the handmaids of my servants*. ^o 1 Sam. 15:35. ^p 1 Chron. 17:1.

^a Psal. 134:10. ^b 1 Chron. 5:11. ^c Eccl. 26:1, etc.; 40:21. ^d Heb. *in my servant, to David*. ^e 1 Kings, 5:3; 8:16-19; 1 Chron. 22:8; 28:2, etc. ^f Leviticus 26:11, 12; Deuteronomy 2:14; 2 Corinthians, 6:16. ^g Judges, 1 Chronoles, 17:6. ^h 1 Chron. 5:12; Psalm 78:71, 72; Jeremiah 3:15; Matthew 2:6; Acts 20:28; 1 Peter, 5:2.

11. *Danced before the Lord*; as a manifestation of joy in God and gratitude for his mercies.

16. *Despised him*; she thought he was degrading himself.

21. *It was before the Lord*; for the purpose of honoring him.

INSTRUCTIONS.

2. Rulers and people should without any unnecessary delay establish the worship of God, and regularly attend, according to his will, upon all the ordinances of his appointment.

6. Irreverence and rashness in our approaches to God, and all disregard to his commands in our attendance on his worship, are offensive in his sight and expose men to his displeasure.

10. The displeasure of God against those who profane his worship, should not lead any to neglect it, for that will also displease him; while in properly attending upon it, they will secure his favor and receive a great reward.

16. Ardent love to God and engagedness in his worship, are thought by many to be suitable only

for the weak and ignorant; but they are in reality exalting and ennobling, and confer the highest and most durable honor upon persons of all descriptions.

18. Acts of piety should never be dissociated from those of charity and mercy; nor should the public duties of religion be disconnected from those of the family and the closet; but regular attendance on the one should be a preparation for the conscientious and habitual performance of the other.

21. Those who know by experience the pleasure and the benefit of fervently worshipping God in spirit and in truth, will not be deterred from it by the sneers and scoffs of friends or foes; but will resolve in his strength, whatever others may do, to be more and more devoted, for time and eternity, to his service.

CHAPTER VII.

2. *Within curtains*; in the tabernacle. Chap. 6:17.

6. *I walked*; manifested his visible presence.

7. *The tribes*; their rulers.

A. N. 2902.
B. C. 1072. 8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from ^afollowing the sheep, to be ruler over my people, over Israel:

9 And I was ^awith thee whithersoever thou wentest, and ^bhave cut off all thine enemies [†]out of thy sight, and have made thee a great ^cname, like unto the name of the great *men* that *are* in the earth.

10 Moreover I will appoint a place for my people Israel, and will ^dplant them, that they may dwell in a place of their own, and move no more: ^eneither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee a house.

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy ^fseed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build a house for my name, and I will establish the throne of his kingdom for ever.

14 I ^hwill be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But ⁱmy mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thy house and thy kingdom shall be established for ever before thee: thy throne[†] shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, ^kWho *am* I, O LORD God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O LORD God: but thou hast

spoken also of thy servant's house for a great while to come. And is this the manner[‡] of man, O LORD God?

20 And what can David say more unto thee? for thou, LORD God, knowest thy servant.

21 For thy word's ^lsake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou ^mart great, O LORD God: for ⁿthere is none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

23 And ^owhat one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For ^pthou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and ^qthou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast ^rrevealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and thy ^swords be true, and thou hast promised this goodness unto thy servant:

29 Therefore now ¶ let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed for ^tever.

^a Heb. after. ^b chap. 5: 10; 1 Sam. 18: 14. ^c Psa. 18: 37-42. ^d Heb. from the face. ^e Gen. 12: 2. ^f Psa. 41: 2; Jer. 23: 6. ^g Ezek. 28: 24; Rev. 21: 4. ^h 1 Kings, 11: 38. ⁱ 1 Kings, 8: 20; Psa. 132: 11, 12. ^j Psa. 89: 20-57. ^k 1 Kings, 11: 13, 34. ^l John 12: 34; Heb. 1: 8. ^m Gen. 32: 10; Eph. 3: 8. ⁿ Heb. him. ^o Psa.

138: 2; Ezek. 36: 22, 32. ^p Jeremiah 10: 6, 7. ^q Isaiah 45: 5, 18, 22. ^r Psalm 147: 20. ^s Deuteronomy 26: 18. ^t Psalm 18: 14. ^u Heb. opened the ear. Ruth 4: 4; 1 Samuel, 9: 15; Psalm 10: 6. ^v John 17: 17. ^w Heb. be thou pleased and bless. ^x chap. 22: 34.

11. *Make thee a house*: give him posterity to succeed him on the throne of Israel.

14. *With the rod of men*: gently and for his good, as a kind father corrects his child.

16. *Thy throne shall be established*: it should not be taken away, as it was from Saul; but should continue in David's family till the coming of Christ, who, as King of his people, will reign for ever.

18. *Sat before the Lord*: before the ark in the tabernacle.

INSTRUCTIONS.

1. When men employ their seasons of rest and retirement in reviewing the goodness of God, and in

devising plans for the promotion of his glory, much benefit may be expected to result to them, to their children, and to all who may feel their influence.

8. A faithful review of the goodness of God to us is suited to fill us with humility and self-abasement, and also with adoring gratitude and praise.

12. God, in giving parents reason to hope that when they die their children will imitate their good example, and execute the schemes of benevolence which they devise, greatly encourages them to call upon him, and to devote themselves with increasing fidelity to his glory and the good of their fellow-men.

CHAPTER VIII.

1 David subdueth the Philistines and the Moabites. 3 He smiteth Hadadezer, and the Syrians. 9 To sendeth Joram with presents to bless him. 11 The presents and the spoil David dedicated to God. 14 He putteth garrisons in Edom. 16 David's officers.

AND ^aafter this it came to pass, that David smote the Philistines, and subdued them: and David took ^bMetheg-amah out of the hand of the Philistines.

2 And he smote ^bMoab, and ^cmeasured them with a line, casting them down to the ground: even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's ^dservants, and brought gifts.^e

3 ¶ David smote also ^fHadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took ^gfrom him a thousand chariots,^f and seven hundred horsemen, and twenty thousand footmen: and David houghed^g all the chariot horses, but reserved of them for a hundred chariots.

5 And when the Syrians of Damascus came to succor ^hHadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the ⁱLord preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from ^jBethai, and from ^kBerothai, cities of Hadadezer, king David took exceeding much brass.

^a 1 Chron. 18: 1. ^b Or, the bridle of Ammah. ^c Sam. 24: 17. ^d chap. 12: 31. ^e 1 ver. 6, 11. ^f 1 Sam. 10: 27; Psa. 72: 10. ^g Or, slaying. ^h 1 Chron. 18: 23. ⁱ Or, of him. ^j 1 Chron. 18: 4. ^k Josh. 15: 9. ^l 1 Kings, 11: 23. ^m 1 ver. 14. ⁿ Or, Tibbath. ^o Or, Chai. ^p 1 Chron. 18: 8. ^q 1 Chron. 18: 9. ^r Hadadon. ^s 1 Chron. 18: 10. ^t Heb. ask him of peace. ^u Heb. was a man of wars.

18. When the goodness of God leads men in humble and devout thanksgiving to himself, it shows that they are ripening for increasing manifestations and experience of his goodness for ever.

21. To have Jehovah for their God, and to be governed by his laws, is the best defence and highest glory, not only of individuals and families, but of states and nations.

CHAPTER VIII.

1. *Metheg-amamah*: literally, the bridle of Ammah; meaning Gath and her towns. 1 Chron. 18: 1.

2. *Moab*: a country on the southeast border of Palestine. *Measured* he: divided between those who were to be put to death, and those who were to be preserved alive.

3. *Zobah*: a part of Syria north-east of Palestine.

4. *Houghed*: cut their hamstrings.

5. *Damascus*: a distinguished city of Syria.

9. *Hamath*: a Syrian province, near Palestine.

13. *The valley of salt*: south of the Dead sea.

9 ¶ When ^aToi king of Hamath ^{A. N. 2261. R. C. 1010.} heard that David had smitten all the host of Hadadezer,

10 Then Toi sent ^bJoram his son unto king David, to ^csalute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had ^dwars with Toi. And *Joram* ^ebrought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David did ^fdedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gave ^ghim a name when he returned from ^hsmiting of the ⁱSyrians in the ^jvalley of salt, ^kbeing eighteen thousand men.

14 ¶ And he put garrisons in Edom: throughout all Edom put he garrisons, and all they of ^lEdom became David's servants. And the ^mLord preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed ⁿjudgment and justice unto all his people.

16 And Joab the son of Zeruiah ^owas over the host; and ^pJehoshaphat the son of Ahilud ^qwas ^rrecorder;

17 And ^sZadok the son of Ahitub, and Ahimelech the son of Abiathar, ^twere the priests; and Seraiah ^uwas the ^vscribe;

18 And ^wBenaiah the son of Jehoiada ^xwas ^yover both the ^zCherethites and the Pelethites; and David's sons were ^{aa}chief rulers.

^{with.} ¶ ^{bb}Heb. in his hand were. ^c 1 Kings, 7: 51; 1 Chron. 18: 11; 24: 29. ^{dd}Heb. his smiting. ^e 1 Kings, 14: 7. ^f Or, slaying. ^g 1 Sam. 27: 29; Sam. 24: 18. ^h Psa. 124: 8. ⁱ Psa. 72: 2; 8: 11; Jer. 22: 15, 16; Amos 5: 15, 24. ^j 1 Kings, 4: 3. ^k Or, remembrancer, or writer of chronicles. ^l 1 Chron. 24: 3. ^m Or, secretary. ⁿ 1 Chron. 18: 17. ^o 1 Sam. 30: 14. ^p Or, prince.

where David's general slew *eighteen thousand* Syrians, or Edonites united with the Syrians against him. 2 Kings, 11: 7; 1 Chron. 18: 12.

18. *The Cherethites and the Pelethites*: supposed to have been David's body-guards.

INSTRUCTIONS.

2. Some are called to meet death, while others who appeared to be equally exposed are preserved alive. But whoever may be the instruments, and in whatever way life is preserved, those who enjoy it are indebted for it to God, and are bound to devote it to him.

6. However exposed men may be to danger in doing the will of God, by putting their trust in him they may be safe. He will protect them till their work on earth is accomplished, and then receive them to the rewards of grace in heaven.

15. However successful in war any ruler may be, his chief glory consists in doing justly, loving mercy, walking humbly with God, and advancing, as far as may be in his power, the highest good of mankind.

A. M. 2064.
B. C. 1040.

CHAPTER IX.

1 David by Ziba sendeth for Mephibosheth. 7 For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's. 9 He maketh Ziba his farmer.

AND David said, Is there yet any that is left of the house of Saul, that I may show him ^akindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* ^bZiba. And when they had called him unto David, the king said unto him, *Art thou Ziba?* And he said, Thy servant *is he*.

3 And the king said, *Is there not yet any of the house of Saul, that I may show the kindness of God unto him?* And Ziba said unto the king, Jonathan hath yet a son, *which is* ^clame on his feet.

4 And the king said unto him, *Where is he?* And Ziba said unto the king, Behold, he *is* in the house of ^dMachiir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machiir, the son of Ammiel, from Lo-debar.

6 Now when ^eMephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldst look upon such a dead ^fdog as I *am*?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have ^ggiven unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy

^a 1 Sam. 20:14; Prov. 27:10. ^b chap. 16:1, 4. ^c chap. 4:4. ^d chap. 17:27. ^e Called *Mephibosheth*. ^f 1 Chron. 8:34. ^g chap. 19:29. ^h chap. 7:13. ⁱ chap. 19:17. ^j 1 Chron. 8:34.

CHAPTER IX.

3. *The kindness of God*; great and special kindness, according to his oath to Jonathan. 1 Sam. 20:14-17.

4. *Lo-debar*; east of Jordan, in the tribe of Gad.

7. *Thy father*; his grandfather.

8. *A dead dog*; an expression of great unworthiness of such distinguished favors.

13. *Was lame*; chap. 4:4.

INSTRUCTIONS.

1. True piety will be grateful, not only to God the author of all good, but to those who imitate him, and through whom his goodness is displayed; and it will manifest itself, not only towards them, but when practically towards others who are connected with them.

master's son may have food to eat; but Mephibosheth thy master's son shall eat bread ^halway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name *was* ⁱMicha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's ^jtable; and was lame on both his feet.

CHAPTER X.

1 David's messengers, sent to comfort Hanun the son of Nahash, are villanously entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 15 Shobach, making a new supply of the Syrians at Helam, is slain by David.

AND ^kit came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, ^lThinkest thou that David doth honor thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to ^msearch the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, ⁿ*even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent

^o 2 Kings, 25:29. ^p 1 Chron. 19:1. ^q Heb. *In thine eyes doth David?* ^r 1 Gen. 42:9. ^s 1 Is. 20:4; 47:22.

7. The good character and conduct of parents, and their kindness, especially to the distressed, are often followed by great blessings on their children.

8. A conviction of unworthiness, and true gratitude for favors, tend greatly to increase the liberality and usefulness of the giver, and also the happiness and benefit of the receiver.

13. Bodily infirmities, though a present calamity to those who suffer them, may be overruled for their highest good.

CHAPTER X.

2. *His father showed kindness unto me*; this is supposed to have occurred while David was persecuted by Saul.

4. *Shaved off the one half of their beards*; this was considered a great disgrace.

to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.

6 ^a And when the children of Ammon saw that they ^astank before David, the children of Ammon sent and hired the Syrians ^b of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maaceah a thousand men, and of Ish-tob ^c twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty ^c men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, ^d and of Rehob, and Ish-tob, and Maaceah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and ^e put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and ^f let us play the men for our people, and for the cities of our God: and the Lord do ^h that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they ⁱ fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into

the city. So Joab returned from ^{A. M. 2987} the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond ¹ the river: and they came to Helam: and ² Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men* of seven hundred chariots of the Syrians, and forty thousand ³ horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings that *were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and ⁴ served them. So the Syrians ^k feared to help the children of Ammon any more.

CHAPTER XI.

¹ While Joab besieged Rabbah, David committeth adultery with Bath-sheba. ⁶ Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken. ¹¹ He carrieth to Joab the letter of his death. ¹⁸ Joab sendeth the news thereof to David. ²⁶ David taketh Bath-sheba to wife.

AND it came to pass, ¹ after the year was expired, at the time when kings go forth *to battle*, that David sent ¹ Joab, and his servants with him, and all Israel: and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-

^a Gen. 34: 20; Ex. 5: 21; 1 Sam. 13: 4. ^b chap. 8: 3, 5. ^c Or, the men of Tob, Judg. 11: 3, 5. ^d chap. 23: 2. ^e ver. 6. ^f Josh. 8: 21, 22. ^g Deut. 31: 6, 7; Josh. 1: 6, 7. ^h Neh. 4: 14. ⁱ 1 Sam. 4: 9; 1 Cor. 16: 3. ^j Judg. 10: 15; 1 Sam. 3: 18. ^k Psa. 68: 1, 12.

5. *Jericho*; one of the first towns to which they came after crossing the Jordan on their return.

6. *Beth-rehob—Zoba—Ish-tob*: places north and east of Palestine. *King Maaceah*; the king of Maaceah. Ver. 8.

8. *The entering in of the gate*; the gate of Medeba, a city in the tribe of Reuben; near the border of the Ammonites, and in their possession. 1 Chron. 19: 7.

9. *Before and behind*; the Syrians on one side and the Ammonites on the other.

16. *Hadarezer*; the king of Zoba. *The river*; Euphrates.

INSTRUCTIONS.

3. Selfish men, who intend when they can to deceive others, are ever ready to suspect that others intend to deceive them; and those who hearken to such counsellors, will be likely to be led by them into mischief.

5. Those who in the discharge of duty are dishonorably and basely treated, should not be cast down by the indignities of the wicked, and should receive from their friends special kindness.

¹ That is, *Euphrates*. ² Or, *Shophach*. 1 Chron. 19: 16. ³ *foot-men*. 1 Chron. 19: 18. ⁴ chap. 8: 6. ⁵ Psa. 18: 37, 38. ⁶ *Hob*, at the return of the year. 1 Kings, 20: 22, 26; 2 Chron. 30: 10. 11 Chron. 20: 1.

6. Those who are most ready to give needless and wanton offence, are most backward to make amends for it, and often proceed from one offence to another till they are ruined.

9. The fact that men are dependent on God, and that he gives success to whomsoever he will, does not supersede the necessity of their using the most appropriate means; for by such means God usually works, in accomplishing the end.

12. A conviction and acknowledgment of dependence on God for success in the use of means, is one of the surest ways of obtaining it.

16. All the efforts of men to thwart the counsels of God, and to succeed in opposition to him, will be in vain, and in the end will recoil on themselves. Psa. 2: 1-9.

CHAPTER XI.

1. *The time when kings go forth*; in the spring. *Rabbah*; the capital of the Ammonites.

2. *An evening-tide*; the latter part of the afternoon.

A. M. 2993.
B. C. 1033. tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he ^asaw a woman washing herself; and the woman was very ^bbeautiful to look upon.

3 And David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of [†]Eliam, the wife of ^cUriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and ^dhe lay with her; [‡]for she was ^epurified from her uncleanness: and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I am with child.

6 ¶ And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him [§]how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah. Go down to thy house, and ^fwash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thy house?

11 And Uriah said unto David, The [¶]ark, and Israel, and Judah, abide in tents; and my lord ^hJoab, and the servants of my lord, are encamped in the open fields; shall I then go into my house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him ⁱdrunk; and at even he went ^kout to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a ^lletter to Joab, and sent ^mit by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the ⁿhottest battle, and retire ye ^ofrom him, that he may be ^psmitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war:

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote ^qAbimelech the son of Jerubesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing ^rdisplease thee, for the ^ssword devoureth ^tone as well as another: make thy battle more strong against the city, and ^uoverthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard

^a Gen. 34: 2; Job 31: 11. ^b Prov. 6: 25; Mat. 5: 28. ^c Prov. 31: 20. ^d Bathsheba. 1 Chron. 3: 5. ^e Or, *Immel*. ^f chap. 23: 39. ^g Psa. 51: 13-14, 15. ^h Or, *when she had purified herself*, etc. ⁱ she returned. ^j Lev. 15: 19-25. 18: 19. ^k Heb. *of the peace of*. ^l Gen. 18: 4. ^m Heb. *went out after*. ⁿ chap. 7: 2, 6. ^o chap. 20: 6. ^p Psa. 137: 7; Eccl. 22: 12-14. ^q Gen. 19: 33-35; H. ab. 2: 15. ^r 1 Kings, 21: 8, 9. ^s Heb. *strong*. ^t Heb. *from after*. ^u chap. 12: 9. ^v Judg. 9: 53. ^w Jerubbaal. Judg. 6: 32. ^x Heb. *be evil in thine eyes*. ^y Eccl. 9: 2, 3, 12. ^z Heb. *so and such*. ^{aa} chap. 12: 26.

6. *The Hittite*; one who descended from the Hittites, but had united with the Israelites.

8. *Wash thy feet*; this was the custom after travelling, as they wore sandals, or soles tied to their feet, and was a great refreshment.

9. *The servants of his lord*; probably the soldiers who formed David's body-guard.

11. *I will not do this thing*; he resolved to be as self-denying as were the soldiers in the field.

21. *Jerubesheth*; Jerubbaal, Gideon. Judg. 6: 32; 8: 35; 9: 53.

23. *This thing*; the loss of his men.

INSTRUCTIONS.

1. Great prosperity, while it increases the power of temptation, lessens the firmness of resistance, and is often followed by the commission of the greatest crimes.

4. Neither mercies nor trials, privileges nor ob-

that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his ^awife, and bare him a son. But the thing that David had done displeased ^bthe ^bLORD.

CHAPTER XII.

1 Nathan's parable of the ewe-lamb causeth David to be his own judge. 7 David, reproved by Nathan, confesseth his sin, and is pardoned. 15 David mourneth and prayeth for the child, while it lived. 21 Solomon is born, and named Jedidiah. 25 David taketh Rabbah, and tortureth the people thereof.

AND the LORD sent Nathan unto David. And he came unto him, and ^dsaid unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* hath nothing, save one little ewe-lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own ^fmeat, and drank of his own cup, and lay in his ^ebosom, and was unto him as a daughter.

4 And there came a ^atraveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him: but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this *thing* ^gshall surely die:

6 And he shall restore the lamb ^hfour-

^a chap. 12: 9; Dent. 22: 29. ^b Heb. *was evil in the eyes of*. ^c 1 Chron. 21: 7. ^d Ps. 51, title. ^e chap. 11: 5, etc.; 1 Kings, 20: 35; 41; Isa. 54: 1-7. ^f Mat. 21: 33, etc.; Luke 15: 11, etc.; 16: 19, etc. ^g Heb. *moral*. ^h Prov. 5: 18, 19. ⁱ Gen. 18: 2, 7. ^j Or, *worthy to die, or, as a son of death*. 1 Sam. 26: 16. ^k Ex. 22: 1; Luke 19: 8; 1 Sam. 16: 13. ^l Ps. 18, title. ^m chap. 5: 5. ⁿ 1 Sam. 15: 19.

ligations, reputation nor usefulness, will keep back the human heart, when left to itself, from the commission of the grossest and most enormous wickedness.

6. The commission of one sin increases the temptation to commit another and another, and, without the grace of God, the soul will go on adding sin to sin for ever.

8. All attempts to hide iniquity, and to prevent the final disclosure of it, are vain. They may for a time screen it from the view of men, but God will at length bring it all to light. Mat. 10: 26.

11. The soul under the blinding, polluting, and hardening power of sin, can plot the ruin of a most devoted and self-denying friend, and no generous emotion keep it back from the guilt of shedding, with cool deliberation, a benefactor's blood.

25. Death-like moral insensibility is one of the fruits of allowed and continued iniquity; the soul under its influence can contemplate with indifference, and attempt to smooth over and even rejoice in the foulest transgression. Let him that thinketh he standeth, take heed lest he fall. He who trusteth in his own heart is a fool. Prov. 28: 26; 1 Cor. 10: 12.

fold, because he did this thing, and ^abecause he had no pity. ^b N. 2970. B. C. 1031.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I ^banointed thee king over Israel, and I ^cdelivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and I gave thee the house of Israel and of Judah; and if *that* had been too little, I would moreover have given unto thee such and such things.

9 Wherefore ^dhast thou ^ddespised the commandment of the LORD, to do evil in his sight? thou hast ^ekilled Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now ^ftherefore the sword shall never depart from thy house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will ^gtake thy wives before thine eyes, and give *them* unto thy neighbor, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned ^hagainst the LORD. And Nathan said unto David, The LORD also hath put away ⁱthy sin: thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to ^jblaspheme, the child also *that is born* unto thee shall surely die.

^a Num. 15: 31; Isa. 5: 24; Amos 2: 4. ^b chap. 11: 15-27. ^c Amos 7: 9; Mat. 31: 52. ^d chap. 16: 22; Dent. 28: 30. ^e chap. 24: 9; Job 7: 20; 33: 27, 28. ^f Ps. 32: 5; 51: 4; Prov. 28: 13. ^g Ps. 130: 3, 4; Isaiah 65: 7; Micah 7: 18; Zechariah 3: 4; 1 John, 1: 7, 9; 2: 1; Revelations 1: 5. ^h Isaiah 52: 5; Ezekiel 26: 20, 23; Rom. 2: 24.

CHAPTER XII.

1. *Nathan*: a prophet of the Lord. Ch. 7: 2.

6. *Fourfold*: Ex. 22: 1.

8. *I gave thee*: God so ordered his providence, that David came into possession of the things mentioned.

9. *Thou hast killed*: a man is said to do, and is held responsible for doing, what he causes to be done.

10. *The sword shall never depart*: there would be war and various distresses in his family to the end of his life. Ver. 11. *Thou hast despised me*: by regarding his own sinful gratification more than the will of God.

11. *I will take thy wives*: chap. 16: 21, 22.

12. *I will do this thing*: it would take place in the course of providence, through the wickedness of Absalom, in violation of God's law, and to the great distress of David.

13. *Put away thy sin*: so forgiven it, in view of his penitence, as expressed in Psalm 51, that he should not be put to death according to the law. Lev. 20: 10.

A. M. 2970.
B. C. 1034.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child: and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who

can tell whether God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

* Heb. *fasted a fast*. * chap. 13: 31. † Heb. *do hasten to*. ‡ Job 1: 20. § Isa. 38: 2, 3. ¶ Joel 2: 14. †† Jonah 3: 9. ‡‡ Job 7: 8-10. §§ 1 Chron. 22: 9. ¶¶ That is, *Beloved of the Lord*. Neh. 13: 26.

15. *Struck the child*: with sore disease.

16. *Lay all night upon the earth*: in token of his sorrow for sin, his deep humiliation, and his earnest desire that the child, if consistent with the will of God, might live.

18. *Vex*: distress and injure.

20. *Washed and anointed—changed his apparel, and—worshipped*: in token of his hearty submission to the manifested will of God.

21. *Solomon*: meaning, peaceable.

25. *Jedidiah*: meaning, beloved of the Lord.

27. *The city of waters*: that part of the city which supplied the other parts with water; of course the whole must soon surrender.

31. *Under saws*: to sever labor with, or to torture under these instruments.

INSTRUCTIONS.

1. Men may try ever so much to hide their iniquity, but all who commit it may be sure that in due time their sin will find them out.

2. Much knowledge of men and much skill are requisite in order most effectually to administer reproof, especially to rulers and men of high rank; and few methods are more suited to this, than wisely selected and graphic illustrations.

5. Those most indulgent to their own sins, are often most severe against the supposed sins of others.

† 1 Chron. 20: 1. ‡ Deut. 3: 11. § Heb. *my name be called upon it*. ¶ Heb. *very great*.

6. Pity for those in distress is a duty so obvious, lovely, and universal, that those who have been most hardened and cruel themselves, when they see in others only a shadow of their own baseness, are ready indignantly to condemn it.

7. To rulers, as well as all other classes of people, the ministers of God, when called to it, should make a plain, personal, and faithful application of his truth. Neither fear nor favor should hinder them from pointing out the wickedness of the most exalted sinner, and declaring, Thou art the man.

9. Great mercies bestowed on any one exceedingly aggravate the guilt of his transgressions, and render him deserving of an aggravated punishment.

11. God often causes men to read their sins in their punishment, and what they did in secret is punished before the world.

13. One of the first things in doing good to sinners, is to make them sensible of their sins, and lead them to condemn themselves, and feel that God would be just should he punish them as they deserve.

14. Though the truly penitent, however great their transgressions, will for Christ's sake, and through faith in him, be forgiven, yet many distressing effects of their sins they may experience to the end of life.

20. The true penitent, however he may desire and

CHAPTER XIII.

1 Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her. 15 He hateth her, and shamefully turneth her away. 19 Absalom entertaineth her, and concealeth his purpose. 23 At a sheep-shearing, among all the king's sons, he killeth Amnon. 30 David grieving at the news is comforted by Jonadab. 37 Absalom fleeth to Talmai at Geshur.

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name was ^aTamar: and Amnon the son of David loved her.

2 And Amnon was so vexed, that ^bhe fell sick for his sister Tamar: for she was a virgin; and ^cAmnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name was Jonadab, the son of ^dShimeah David's brother: and Jonadab was a very subtle man.

4 And he said unto him, Why *art* thou, *being* the king's son. ^elean ^ffrom day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of ^gcakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house: and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him: but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thy hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought ^{A. M. 2972. B. C. 1032} *them* unto him to eat, he ^dtook hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not ^eforce me; for ^fno such thing ought to be done in ^gIsrael: do not thou this ^hfolly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced ⁱher, and lay with her.

15 ¶ Then Amnon hated her ^jexceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she* had a garment of divers ^kcolors upon her: for ^lwith such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ^mashes on her head, and rent her garment of divers colors that *was* on her, and laid her ⁿhand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath ^oAmnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; ^pregard not this thing. So Tamar remained ^qdesolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon ^rneither good nor bad: for Absalom ^shated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had ^tsheep-shearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons,

^a 1 Chron. 3:1. ^b 1 Kings, 21:41. ^c 2 Cor. 7:10. ^d Heb. *it was more sorrowful, as hidden in the eyes of Amnon*. ^e 1 Sam. 18:26. ^f Heb. *then*. ^g Heb. *morning by morning*. ^h Gen. 18:26. ⁱ Or, *paste*. ^j Gen. 29:12. ^k Heb. *humble me*. Gen. 31:2. ^l Heb. *it ought not to be done*. ^m Lev. 18:9, 11. ⁿ 20:17. ^o Gen. 31:7.

pray that his distresses may be removed or lessened, will heartily submit to those that God lays upon him; feeling that God doeth all things well, and saying, Not as I will, but as thou wilt. Though he slay me, yet will I trust in him. Mat. 26:39; Job 13:15.

Judge 19:23; Prov. 5:22, 23. ^g Deut. 22:25. ^h Heb. *with great hatred greeting*. ⁱ Gen. 37:31; Judge 5:30. ^j Ps. 45:13, 14. ^k 1 Sam. 18:26; Jer. 2:37. ^l Heb. *set not thy heart*. ^m Heb. *and desolate*. ⁿ Gen. 24:20, 31:24. ^o Lev. 19:17, 18. ^p Gen. 28:12, 13; 1 Sam. 25:1, 26.

CHAPTER XIII.

2. *Thought it hard*; found it difficult.
3. *Make*; feign, pretend to be. *Dress the meat*; cook him some food; pretending that she could do it better than any one else. Ver. 6-8.

A. M. 2972. B. C. 1062. 24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But ^aAbsalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is ^b merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: ^chave not I commanded you? be courageous, and be ^dvaliant.

29 And the servants of ^eAbsalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man ^fgat him up upon his ^gmule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and ^htore his garments, and ⁱlay on the earth; and all his servants stood by with their clothes rent.

32 And ^jJonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the ^kappointment of his heart hath been ^ldeter-

mined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king ^mtake the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom ⁿfled. And the young man that kept the watch lifted up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: ^oas thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept ^pvery sore.

37 ¶ But Absalom fled, and went to Talmai, the son of ^qAmmihud, king of Geshur. And David mourned for his son every day.

38 So Absalom fled, and went to ^rGeshur, and was there three years.

39 And the soul of king David ^slonged to go forth unto Absalom: for he was comforted ^tconcerning Amnon, seeing he was dead.

CHAPTER XIV.

1 Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem. 25 Absalom's beauty, hair, and children. 28 After two years, Absalom by Joab is brought into the king's presence.

NOW Joab the son of Zerniah perceived that the king's heart *was* toward ^uAbsalom.

^a Prov. 26:24-26. ^b Judg. 19:6, 9, 22; Ruth 3:7; 1 Sam. 25:36; Esther 1:10; Psa. 104:15; Eccl. 9:7; 10:19. ^c Or, *will you not, since I have commanded you?* Josh. 1:9. ^d Heb. *sons of valor*. ^e Prov. 24:12. ^f Heb. *rod*. ^g 1 Kings. 1:33. ^h chap. 1:11. ⁱ chap. 12:16. ^j Ver. 3. ^k Heb. *mouth*. ^l Or,

21. *Sheep-shearers*; at sheep-shearing it was customary to make a feast and invite friends.

37. *Talmai*: Absalom's grandfather. Chap. 3:3.

39. *Comforted concerning Amnon*: was less grieved at his death, than at the absence of Absalom.

INSTRUCTIONS.

1. Great beauty, great honor, high station, and much property, are often the occasion of ruin to the possessor. They should therefore not be coveted. If bestowed, they should be employed to the honor of God and the good of men; and if not bestowed, we should be contented without them.

2. Were the power of men equal to their wickedness, virtue would be constantly outraged, and earth become an emblem of hell.

3. Wicked men in high stations are ordinarily surrounded by subtle flatterers, who labor to secure their favor by tempting them to the commission of sin, and thus become the means of their destruction.

6. No deception is so gross, and no wickedness so horrible, that licentious men in high stations will not practise it with cool deliberation and determined purpose.

12. Natural affection, gratitude, and all kindly feelings, the dictates of conscience, regard to conse-

settled. ^m chap. 19:19. ⁿ Ver. 38. ^o Hebrew, *according to the word of thy servant*. ^p Hebrew, *with a great weeping and pain*. ^q chapter 3:3. ^r Or, *Amminadab*. ^s chapter 14:28. ^t Hebrew, *was comforted*. Psalm 137:2. ^u Genesis 37:35; 38:12. ^v chapter 13:39.

quences, and every thing which stands in the way of sinful gratification, will be disregarded by those who surrender themselves to its power.

19. There are injuries inflicted which in this world can never be repaired, and distresses which none but God can assuage. Though he permits such injuries, he does not forget them, nor does he fail in due time to visit their authors with his wrath. Ver. 29.

21. It is not enough for rulers to be angry at the foul crimes of their subjects; they should punish them, that others may fear and be restrained from practising such iniquities. Nor, while they remember with shame their own sins, and the injurious influence they may have exerted on others, should they let natural affection, or a sense of their own guilt, hinder them from doing their duty. Rom. 13:3, 4.

29. One wicked man, in the indulgence of his hateful passions, may be the instrument of executing not only his own wrath, but the just indignation of God against another, and then in due time be himself punished, and that for ever and ever. Chap. 17:14, 23; 1 Kings. 2:31-34.

CHAPTER XIV.

1. *The king's heart was toward Absalom*; he wished for some pretext to bring him back.

2 And Joab sent to ^aTekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ^a And when the woman of Tekoah spake to the king, she ^bfell on her face to the ground, and did obeisance, and said, Help, ^cO king.

5 And the king said unto her, What ail-eth thee? And she answered, ^cI am indeed a widow woman, and my husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and there was ^dnone to part them, but the one smote the other, and slew him.

7 And behold, the whole family is risen against thy handmaid, and they said, ^dDeliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the ^eearth.

8 And the king said unto the woman, Go to thy house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on ^eme, and on my father's house: and the ^fking and his throne be guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the Lord thy God, ^gthat thou wouldest not suffer the ^grevengers of blood to destroy any more, lest they destroy my son. And he said, ^hAs the Lord liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thy ^{A M. 257. B C. 167.} handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs ^ddie, and are as water spilt on the ground, which cannot be gathered up again; ^dneither doth God respect ^kany person; yet doth he devise means, ⁱthat his banished be not ^mexpelled from him.

15 Now therefore, that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thy handmaid said, The word of my lord the king shall now be ^ecomfortable: for as an ^aangel of God, so *is* my lord the king to ^fdiscern good and bad: therefore the Lord thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from *ought* that my lord the king hath spoken: for thy servant Joab, he bade me, and ^hhe put all these words in the mouth of thy handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing:

^a 2 Chron. 11:16. ^b 1 Sam. 20:11. ^c Heb. *Save*. ^d chap. 12:1, etc. ^e Heb. *no deliverer between*. ^f Dent. 19:12. ^g Heb. *face of the earth*. ^h Gen. 27:13; 1 Sam. 25:24. ⁱ chap. 3:28; 1 Kings, 2:31. ^j Heb. *that the revenge of blood do not multiply to destroy*. ^k Num. 35:19. ^l 1 Sam. 14:15; Jer. 4:2. ^m chap. 13:37, 38.

2. *Tekoah*; in Judah, south of Bethlehem.

7. *Quench my coal*; destroy her son.

8. *Give charge concerning thee*; directions that she should not be injured.

9. *Iniquity be on me*; the blame, if there was any, of his deciding that her son should not be slain.

12. *Speak one word*; having got David to decide that her son, who she said had killed his brother, should not be hurt, she wished now to make the application to Absalom, who had killed Amnon.

13. *Against the people of God*; implying that David was injuring them by keeping Absalom in banishment, and having decided that her son should

^j Job 31:15; Psa. 90:3, 10; Heb. 9:27. ^k Or, *because God hath not taken away his life, he hath also devised*. ^l Job 34:19; Mat. 22:16; Acts 10:34; Rom. 2:11. ^m Num. 35:24. ⁿ Lev. 26:40; Isa. 50:1, 2; Lam. 3:31, 32. ^o Heb. *for rest*. ^p chap. 19:27; 1 Heb. *hear*. ^q ver. 3.

he spared, was faulty in not sparing his own son, and bringing him back from banishment.

14. *Yet doth he devise means*; as God devises means to save men, and is ready to be reconciled to them, her implication was that David should be reconciled to Absalom.

15. *The people have made me afraid*; as she stated, ver. 7; and she insinuated that there would be greater reason to fear the people, if Absalom should not be brought back, as they greatly desired it. *I will now speak unto the king*; state a case as if it were her own, and then apply it to Absalom.

17. *As an angel of God*; wise and discerning.

A. M. 2977.
B. C. 1057.

and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

23 So Joab arose and went to ^aGeshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face.^b So Absalom returned to his own house, and saw not the king's face.

25 ¶ But^c in all Israel there was none to be so much praised as Absalom for his beauty: ^cfrom the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled it; because the hair was heavy on him, therefore he polled it,) he weighed the hair of his head at two hundred shekels after the king's weight.

27 And^d unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw^e not the king's face.

^a Heb. blessed. ^b Or, thy. ^c chap. 13:37. ^d Gen. 43:31. Ex. 10:25. ^e Heb. And as Absalom there was not a beautiful man in all Israel to praise greatly. ^f Isa. 1:6. ^g chap. 18:15. ^h ver.

21. *I have done this thing*; he had decided, in the supposed case, that the woman's son should not be hurt, and was ready to make the desired application to Absalom.

22. *Grace*; favor.

26. *After the king's weight*; some have thought this to be much less than the common shekel.

INSTRUCTIONS.

1. Courtiers, and those who covet royal favor, are quick to discern the inclinations of rulers, and skilful in devising means and presenting inducements to gratify them.

2. When great men and those in authority are set upon accomplishing their selfish objects, they will generally find agents deceitful and wicked enough to aid them.

3. Flatterers and those who are engaged in artful projects, are often most complaisant and respectful to those whose favor they seek, and whom they are aiming to deceive.

5. Compassion towards the distressed and desires to grant relief should be regulated by correct knowledge and sound judgment.

8. It is ordinarily unwise to decide a case on the testimony of one party, especially one that is interested and likely to be strongly biased in his own favor.

13. After persons are committed on the wrong

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been good for me to have been there still*: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

CHAPTER XV.

1 Absalom, by fair speeches and courtesies, stealeth the hearts of Israel. 7 Under pretence of a vow he obtaineth leave to go to Hebron. 10 He maketh there a great conspiracy. 13 David upon the news fleeth from Jerusalem. 19 Ittai would not leave him. 21 Zadok and Abiathar are sent back with the ark. 30 David and his company go up mount Olivet weeping. 31 He curseth Ahithophel's counsel. 32 Hushai is sent back with instructions.

AND^a it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

21. ^a Heb. *in place*. ^b 2 Sam. 15:4, 5. ^c Gen. 45:15; Luke 15:20. ^d chap. 12:11. ^e 1 Kings, 1:5.

side, those who are interested will endeavor to take advantage of that commitment to lead them still farther into error and transgression.

11. Those who so sympathize with murderers as to try to screen them from the punishment which God has directed, often refer to his mercy as a reason why his directions should not be followed; as if his justice were at war with his mercy, or as if they were more merciful than God.

21. When rulers, through fear or favor, natural affection, or improper sympathy, fail to punish murderers, or pardon and receive them into favor, they take a course which tends to increase crime, and to bring upon themselves and others great distresses.

25. Men are prone to regard and be greatly influenced by mere external accomplishments, while the most beautiful form and graceful exterior may cover a polluted and murderous heart.

30. Connivance at crime, or an utterly inadequate punishment, tends to increase haughtiness, pride, and self-will in criminals, and to lead them on from one crime to another till they perish.

33. Parents who only kiss their children when they should punish them, have reason to fear that God, in righteous judgment, will suffer their children by their wickedness to become instruments of punishing their parents. Chap. 16:11, 21, 22; 18:9, 11, 33.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came* to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters are good and right; but [†]there is no man ^{deputed} of the ^aking to hear thee.

4 Absalom said moreover, ^bOh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and ^dpay my ^evow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at ^fGeshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called: and they went in their ^hsimplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's ⁱcounsellor, from his city, *even* from ^jGiloh, while he offered sacrifices. And the conspiracy was strong; for the ^kpeople increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The ^lhearts of the men of Israel are after Absalom.

CHAPTER XV.

2. *The way of the gate*; where the people assembled for judgment, or to obtain the king's decision of their cases.

3. *No man deputed*; he spoke as if David was negligent of his duty in not appointing him or someone to hear them.

6. *Stole the hearts*; led the people to admire him.

9. *Go in peace*; he probably hoped that Absalom was becoming better.

11. *Called*; invited to go with Absalom, supposing his object was, as he stated, a religious one.

14 And David said unto all his ^aservants that *were* with him at Jerusalem, Arise, and let us ^bflee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly. and bring ^cevil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready* to do whatsoever my lord the king shall ^dappoint.

16 And the king went forth, and all his household ^eafter him. And the king left ten women, *which were* ^fconcubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the ^gCherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to ^hIttai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day make thee ⁱgo up and down with us? seeing I go ^jwhither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, *As* ^kthe LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant *be*.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country ^lwept with a loud voice, and all the people passed over: the king also himself passed over the brook ^mKidron, and all the people passed over, toward the way of the ⁿwilderness.

24 ¶ And lo, Zadok also, and all the Levites *were* with him, ^obearing the ark of

^a Heb. to come. ^b Or, now will hear thee from the king downward. ^c Prov. 10:11, 17. ^d Judg. 9:29. ^e Rom. 16:18. ^f Jer. 9:3, 6. ^g 1 Sam. 16:2. ^h Chap. 13:38. ⁱ Job 20:5, etc. ^j Gen. 20:5. ^k 1 Sam. 41:3. ^l Josh. 14:14. ^m Josh. 15:61. ⁿ Psa. 3:1, 2. ^o 1 Cor. 6:1. ^p Judg. 9:3. ^q Chap. 19:9. ^r Heb. thou. ^s Heb. chose. ^t Heb. at his feet. ^u Chap. 12:11; 16:21, 22. ^v Chap. 8:18. ^w Chap. 18:2. ^x Heb. wander in goss. ^y 1 Sam. 23:13. ^z Ruth 1:16, 17. ^{aa} Prov. 17:17; 18:24; Mat. 8:19, 20. ^{ab} John 6:66-69; Acts 11:23; 21:13; Rev. 2:10. ^{ac} Rom. 12:15. ^{ad} Called Cedron. ^{ae} John 18:1. ^{af} Chap. 16:2. ^{ag} Num. 11:15.

12. *Ahithophel*; he had been a great friend to David, but now deserted him. Chap. 17:23. *Giloh*; in the mountainous parts of Judah. Josh. 15:51.

19. *Ittai*; the commander of the Gittites. *The king*; Absalom, who had proclaimed himself king. *Thou art a stranger*; the Gittites were from the Philistines, but had become attached to David and his cause.

23. *The brook Kidron*; on the east side of Jerusalem, between the city and the mount of Olives.

24. *Abiathar*; he was high-priest at that time.

^a M. 291.
13 c. 1023. the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favor in the eyes of the LORD, he^a will bring me again, and show me both it and his habitation:

26 But if he thus say, I have no delight in^b thee; behold, *here am I*, let^c him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not thou a^d seer?* return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness,^e until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of mount Olivet, ^aand wept as he went up, and had his^b head covered, and he went barefoot:^c and all the people that was with him^b covered every man his head, and they went up, ^dweeping as they went up.

31 ¶ And one told David, saying, ^eAhithophel is among the conspirators with Ab-

salom. And David said, O LORD, I pray thee, ^fturn the counsel of Ahithophel into foolishness.¹

32 ¶ And it came to pass, that *when* David was come to the top of the mount, where he worshipped God, behold, Hushai the ^gArchite came to meet him with ^hhis coat rent, and earth upon his head:

33 Unto whom David said, If thou pass-est on with me, then thou shalt be aⁱ burden unto me:

34 But if thou return to the city, and say unto Absalom, ^jI will be thy servant, O king; *as I have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me ^kdefeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt ^ltell it to Zadok and Abiathar the priests.

36 Behold, *they have* ^mthere with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So ⁿHushai, David's friend, came into the city, and Absalom came into Jerusalem.

^a Psa. 43:3, 4; 63:1, 2; Isa. 38:22. ^b chap. 22:20; Num. 14:8; 1 Kings, 10:9. ^c 1 Sam. 3:18. ^d 1 Sam. 9:9. ^e chap. 17:16. ^f Heb. *going up*, and *weeping*. ^g chap. 19:4; Esther 6:12. ^h Isaiah 20:4, 5. ⁱ Jeremiah 14:3, 4. ^j Psalm 126:6.

^k ver. 12. ^l chap. 16:23; 17:14, 23. ^m Job 5:13. ⁿ Joshua 16:2. ^o chap. 1:2. ^p chap. 19:35. ^q chap. 16:19. ^r chap. 17:5-14. ^s chap. 17:15, 16. ^t ver. 27. ^u chap. 16:16, 17. ^v 1 Chron. 27:35.

27. *A seer*; a prophet, or a wise and discerning man.

30. *His head covered*; in token of deep humiliation and distress. He was reaping the fruit of only kissing Absalom when he should have punished him, and also the fruit of his own sins in the matter of Uriah. Chap. 11:33; 11:2-27.

31. *Turn the counsel of Ahithophel into foolishness*; by preventing it from helping Absalom or injuring David.

INSTRUCTIONS.

1. Men of weak minds and depraved hearts are peculiarly fond of personal decoration and external display, while the truly worthy and noble seek principally internal excellence and those spiritual ornaments which alone are, in the sight of the Lord, of great price.

3. Familiarity and flattery, high promises of gratification, and strong expressions of regard for the people, mark the efforts of heartless demagogues to delude the multitude and promote their own elevation to office.

5. Many a good cause has been betrayed, and many a bad one promoted, by a kiss. Luke 22:48.

7. Where godliness is respected, the most villainous conduct is sometimes masked under the semblance of piety, and those most pleased with the appearance of religion may be most readily deceived. Jer. 17:9.

12. Traitors and apostates are among the most virulent enemies, and those whom we have especially favored, and treated with confidence, may become our bitterest foes. Psa. 41:9; 55:12-11.

13. No one, however exalted or meritorious, can safely depend on popular favor. At one time the people may eulogize, and at another curse him; at one time cry Hosanna, and at another, Crucify him. Mat. 21:9; Mark 7:37; Luke 7:31; 23:21.

19. A generous and benevolent mind will not wish its friends to be involved in its troubles, but will desire, as far as may be consistent, to relieve them, and to promote their enjoyment.

21. True love is gratified not only in labors, but in self-denials and sacrifices to relieve the distresses and advance the happiness of the object beloved.

25. Humble and hearty submission in distress to the chastising hand of God, and cheerful commitment of one's interests to him, form a good preparation for deliverance.

30. Parents for their sins are often chastised by the sins of children, which are the occasion to them and their friends of many tears.

31. A very short but hearty supplication to God may be answered in great and lasting blessings. Chap. 17:23; Gen. 17:18; Luke 23:31; John 17:24.

36. Prayer, though efficacious, does not lessen the necessity of using means; and in cases of difficulty, the more knowledge a person has with regard to them, the more properly he will be able to treat them. But no means should be used to gain knowledge, or accomplish any object, but such as are right, and no declarations made except those which are true. Prov. 12:17, 19, 20, 22.

CHAPTER XVI.

1 Ziba, by presents and false suggestions, obtaineth his master's inheritance. 5 At Bahurim Shimei curseth David. 9 David with patience abstaineth, and restraineth others, from revenge. 15 Hushai insinuateth himself into Absalom's counsel. 20 Ahithophel's counsel.

AND when David was a little past the top of the ^ahill, behold, ^bZiba the servant of Mephibosheth met him, with a couple of asses saddled, and upon ^cthem two hundred loaves of bread, and a hundred bunches of raisins, and a hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses ^{be} for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that ^dsuch as be faint in the wilderness may drink.

3 And the king said, And where ^{is} thy master's son? And Ziba ^esaid unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine are all that ^{pertained} unto Mephibosheth. And Ziba said, I ^fhumbly beseech thee that I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name ^{was} ^gShimei, the son of Gera: he came ^hforth, and ⁱcurst still as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men ^{were} on his right hand and on his left.

7 And thus said Shimei when he curst, Come out, come out, thou ^jbloody man, and thou man of Belial:

8 The Lord hath returned upon thee all the ^kblood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and behold, ^lthou

art taken in thy mischief, because thou art a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this dead dog ^mcurse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, ⁿWhat have I to do with you, ye sons of Zeruiah? so let him curse, because the ^oLord hath said unto him, Curse David. ^pWho shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came ^qforth of my bowels, seeketh my life: how much more now ^rmay this Benjamite do it? let him alone, and let him curse: for the Lord hath bidden him.

12 It ^smay be that the Lord will look on mine ^taffliction, and that the Lord will requite me ^ugood for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and curst as he went, and threw stones at him, and ^vcast dust.

14 And the king, and all the people that ^{were} with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when ^xHushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, ^yGod save the king.

17 And Absalom said to Hushai, ^zIs this thy kindness to thy friend? why ^awentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay: but whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? ^bshould I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

^a chap. 15:30, 32. ^b chap. 9:2. ^c 1 Sam. 17:17, 18; 25:18. ^d chap. 17:22. ^e chap. 19:27. ^f Prov. 18:17. ^g Heb. *do obsequium*. ^h chap. 19:16, 17. ⁱ 1 Kings, 2:41, 46. ^j Heb. *still come forth and curst*. ^k Psal. 109:17, 24. ^l Prov. 20:2; Eccl. 10:20; Mat. 5:11, 12. ^m Heb. *man of blood*. ⁿ chap. 1:16; 3:28, 29;

4:8, 12. ^o Heb. *thou in the end*. ^p chap. 9:8. ^q Job. 32:28. ^r 1 Peter, 2:21. ^s 1 Lam. 3:28. ^t Job. 12; Rom. 9:30. ^u Gen. 15:1. ^v 1 Peter, 4:19. ^w Or, *leave*. ^x Heb. *eye*. ^y Gen. 29:32; 1 Sam. 1:11; Psal. 25:18. ^z Rom. 8:28. ^a Heb. *desired him with dust*. ^b chap. 15:37. ^c Heb. *Let the king live*. ^d chap. 15:33, 34.

CHAPTER XVI.

1. *The hill*; Olivet. Chap. 15:30. *Ziba*; chap. 9:2, 9-13. *A bottle*; bottles then were whole skins of animals, and some held a large quantity.

3. *Thy master's son*; Mephibosheth. Chap. 9:6-13. *Ziba said*; what perhaps was not true, but was a slander on Mephibosheth, for the purpose of getting his estate. Chap. 19:26, 27.

4. *Thine are all*; a hasty and unjust decision of David.

5. *Bahurim*; a city in the tribe of Benjamin. *Shimei*; a relative of Saul.

7. *Come out*; in the original, Go out; flee from the kingdom, as not fit to live in it.

10. *The Lord hath said*; so ordered things in his providence, that this, as well as other trials, should come upon David as a punishment for his sins.

11. *My son—seeketh my life*; David wickedly sought the life of Uriah, and now Absalom wickedly sought his, and Shimei wickedly curst him.

16. *Hushai*; chap. 15:32. *God save the king*; he did not say which king he wished God to save, whether Absalom or David, though he meant that Absalom should understand it of himself.

17. *Thy friend*; David.

A. M. 2981. B. C. 1023. 20 ¶ Then said Absalom to ^aAhithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then ^bshall the ^chands of all that are with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in ^dunto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the ^eoracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

CHAPTER XVII.

1 Ahithophel's counsel is overthrown by Hushai's, according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hangeth himself. 25 Amasa is made captain. 27 David at Mahanaim is furnished with provision.

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he is ^aweary and weak-handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the ^bking only:

3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

4 And the saying ^cpleased Absalom well, and all the elders of Israel.

5 Then said Absalom, call now Hushai the Archite also, and let us hear likewise what ^dhe saith.

6 And when Hushai was come to Absa-

lom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his ^esaying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath ^fgiven is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they be ^gmighty men, and they be ^hchafed in their minds, as a ⁱbear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be ^joverthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart is as the heart of a lion, shall utterly melt: ^kfor all Israel knoweth that thy father ^lis a mighty man, and *they* which be with him are valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as ^mthe sand that is by the sea for multitude; and that ⁿthou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For ^othe Lord had ^pappointed to

^a chap. 15:12. ^b 1 Sam. 27:12. ^c chap. 2:7; Zech. 8:13. ^d chap. 12:11, 12; 15:16; 20:3. ^e Heb. word. ^f chap. 16:14; Dent. 25:18. ^g 1 Kings, 22:31; Zech. 13:7. ^h Heb. was right in the eyes of 1 Sam. 18:26. ⁱ Heb. is in his mouth. ^j Heb.

word. ^k Heb. counselled. ^l Heb. bitter of soul. ^m Judg. 18:25. ⁿ Prov. 17:12; Hosea 13:8. ^o Heb. fallen. ^p Josh. 2:11. ^q 1 Sam. 18:17; Heb. 11:34. ^r Cant. 3:7. ^s Josh. 11:13; 1 Kings, 20:10. ^t Heb. thy face, or presence. ^u Heb. 15:31, etc. ^v Heb. commanded.

21. *Thy father's concubines*; chap. 15:16. *Abhorred of thy father*; for his wickedness, so that his father would not again be reconciled to him. Chap. 12:12.

INSTRUCTIONS.

2. Sympathy and kindness under trials deeply affect the generous heart, and sometimes the pretence of them is used to conceal the basest selfishness.

4. Hasty decisions under the influence of strongly excited feelings, without taking time for deliberation, or asking direction of God, are generally wrong, and often are exceedingly unjust and cruel.

7. A malignant heart rejoices in the calamities of those it hates, and is gratified in tormenting them.

10. A penitent soul will never overlook the hand of God in its trials, whoever and whatever may be the instruments of them, and when we heartily submit to his corrections, without any wrong feelings towards the instruments of them, they will in the end promote our good.

16. Men who undertake to deceive others are strongly tempted to use language which is equivocal, and may be understood as meaning one thing or another according to the situation of different parties, and which, in the sense in which they design to be understood, is positively false.

21. The wickedness of the wicked is made instrumental by God in correcting and sanctifying his people, and thus in fulfilling his declarations of judgment and mercy concerning them. Chap. 12:11, 12; Acts 2:23.

CHAPTER XVII.

1. *The saying pleased Absalom*; because he thought that, if followed, it would cause the death of his father.

11. *Dan even to Beer-sheba*; one end of the land to the other.

14. *The Lord had appointed*; he so ordered events that Absalom should prefer the counsel of Hushai to that of Ahithophel, and thus penitent,

defeat^a the good^b counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ^c Then said Hushai unto Zadok and to Abiathar the priests. Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the^d plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked

not one of them that was not gone over Jordan. A. M. 2967
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23 ¶ And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his^k city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nabalash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

CHAPTER XVIII.

1 David viewing the armies in their march, giveth them charge of Absalom. 6 The Israelites are scattered in the wood of Ephraim. 9 Absalom, hanging in an oak, is slain by Joab, and cast into a pit. 18 Absalom's place. 19 Ahimaaz and Cushai bring tidings to David. 33 David mourneth for Absalom.

AND David numbered the people that were with him, and set captains of

^a Job. 5: 12, 13. ^b Luke. 16: 8. ^c Prov. 6: 4, 5. ^d chap. 15: 28. ^e chap. 15: 27, 36. ^f Josh. 15: 7. ^g chap. 16: 5. ^h Josh. 2: 6. etc. ⁱ Ex. 1: 19. ^j ver. 15, 16. ^k Heb. done. ^l chap. 15: 12. ^m Heb. gave charge concerning his house. ⁿ Kings, 20: 1. ^o Psal.

5: 10; 55: 23; Mat. 27: 5. ^p chap. 2: 8. ^q Or, rather on Ishmaelite. ^r Heb. Jugal. ^s 1 Chron. 2: 16, 17. ^t Or, Jesse. ^u 1 Chron. 2: 13, 16. ^v chap. 10: 1. ^w chap. 12: 20, 30. ^x chap. 9: 4. ^y chap. 19: 31, 32; 1 Kings, 2: 7. ^z Or, cups. ^{aa} ch. 16: 2, 14; 17: 2.

believing David be saved, and impenitent, unbelieving Absalom be destroyed.

16. Pass over; over the river Jordan. Ver. 22.

17. En-rogel; on the east side of Jerusalem.

23. Put his household in order; settled up his affairs. Hanged himself; this is the first instance of suicide recorded in the Bible.

24. Mahanaim; chap. 2: 8.

25. Amasa; he and Joab were cousins, and were sons of David's sisters.

27. Lo-debar—Rogelim; in the tribe of Gad, not far from Mahanaim.

INSTRUCTIONS.

1. Apostates and traitors who give themselves up to iniquity, are often left to go from one degree of sin to another till they plunge into irretrievable ruin.

4. If parents do not govern their children and effectually subdue them when young, they will be in danger afterwards of being subdued by them.

7. That counsel which would be most likely to succeed, should it be followed, may still not be good. It may spring from evil, tend to evil, and its prosecution be productive of mischief; still, no one has a right to do evil in order to defeat it.

11. The Lord can easily defeat the craftiest counsels, disappoint the best concerted schemes, and overrule all things for the salvation of his friends and the destruction of his enemies.

16. Men must make efforts to save themselves with as much promptness, skill, energy, and perseverance, as if their salvation depended solely on their efforts, while it is God who renders those efforts successful, and to him, if they feel right, they will give the glory.

23. The way of transgressors is hard, and the wages of sin is death; when men are given up to its power, it makes them wretched here and plunges them into endless wretchedness hereafter.

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thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of ^aIttai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But ^bthe people answered, Thou shalt not go forth: for if we flee away, they will not ^ccare for us; neither if half of us die, will they care for us: but now *thou art* ^dworth ten thousand of us: therefore now *it is* better that thou ^esuccor us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, *even* with Absalom. And ^fall the people heard when the king gave all the captains charge concerning Absalom.

6 ^gSo the people went out into the field against Israel: and the battle was in the wood ^hof Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood devoured ⁱmore people that day than the sword devoured.

9 ^jAnd Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and ^khis head caught hold of the oak, and he was taken up between the heaven and the earth: and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

^la chap. 15: 19. ^mb chap. 21: 17. ⁿHeb. set their heart on us. ^of Heb. us. ^pHeb. he to enclose. ^qver. 12. ^rd Josh. 17: 15, 18. ^sHeb. multiplied to devour. ^te Deut. 21: 23: 27: 16, 20; Job 18: 8, 10; 34: 11; Ps. 11: 6, 11. ^uProv. 24: 30; Jer. 48: 44. ^vHeb. wreath upon my hand. ^wf ver. 5. ^xHeb. Beasts with sorrow.

CHAPTER XVIII.

3. *Succor us out of the city*: by sending them what they might need.

6. *The wood of Ephraim*: on the east side of Jordan.

8. *The wood devoured*: more were slain or per-

12 And the man said unto Joab, Though I should ^yreceive a thousand *shekels* of silver in my hand, yet would I not put forth my hand against the king's son: for in ^zour hearing the king charged thee and Abishai and Ittai, saying, ^aBeware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for ^bthere is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus with ^cthee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the ^dmidst of the oak.

15 And ten young men that bare Joab's armor compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and east him into a great pit in the wood, and ^elaid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ^fNow Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the king's ^gdale: for he said, I have no ^hson to keep my name in remembrance: and he ⁱcalled the pillar after his own name; and it is called unto this day, Absalom's place.

19 ^jThen said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath ^kavenged him of his enemies.

20 And Joab said unto him, Thou shalt not ^lbear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But ^mhowsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? ⁿ

23 But howsoever, *said he*, let me run.

^oye be of. ^pa chap. 14: 19, 20. ^qHeb. before. ^rHeb. heart. ^sJoshua 7: 26. ^tGenesis 14: 17. ^uchapter 14: 27. ^vPsalm 49: 11. ^wHeb. judged him from the hand, etc. ^xHebrew, he a man of tidings. ^yHebrew, he what may. ^zOr, covenant tent.

ished in their flight through the woods, than had been slain in the open field.

13. *Wrought falsehood*: acted in such a manner as to endanger his own life.

18. *The king's dale*: near Jerusalem. Gen. 11: 17, 18. *I have no son*: he had had three sons, who it is supposed were dead. Chap. 14: 27.

And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran ^aCushi.

21 And David sat between the two gates: and the ^bwatchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, *there is tidings in his mouth.* And he came ap^{ee}, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, *Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, ^cHe is a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, ^dAll is well. And he fell down to the earth upon his face before the king, and said, ^eBlessed be the Lord thy God, which hath ^fdelivered up the men that lifted up their hand against my lord the king.

29 And the king said, ^gIs the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

30 And the king said *unto him*, Turn aside, and stand here. And he turned aside, and stood still.

31 And behold, Cushi came; and Cushi said, ^hTidings, my lord the king: "for the

Lord hath ⁱavenged thee this day ^{A. M. 2981.} of all them that ^{B. C. 1023.} rose up against thee.

32 And the king said unto Cushi, *Is the young man Absalom safe?* And Cushi answered, The ^jenemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that young man is*.

33 ^kAnd the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would ^lGod I had died for thee, O Absalom, my son, my son!

CHAPTER XIX.

¹ Joab causeth the king to cease his mourning. ⁹ The Israelites are earnest to bring the king back. ¹¹ David sendeth to the priests to incite them of Judah. ¹⁸ Shimei is pardoned. ²⁴ Mephibosheth excused. ³² Barzillai dismissed, Chimham his son is taken into the king's family. ⁴¹ The Israelites expostulate with Judah for bringing home the king without them.

AND it was told Joab, Behold, the king weepeth and ^mmourneth for Absalom.

2 And the ⁿvictory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king ^ocovered his face, and the king cried with a loud voice, ^pO my son Absalom! O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

^qPsa. 144:7, 10. ^rLuke 18:7, 8. ^sPsa. 124:2, 3. ^tJudg. 5:31; Dan. 4:19. ^uchap. 19:4. ^vRom. 5:7, 8; 9:3. ^wProv. 17:25. ^xHeb. *salvation, or deliverance.* ^ychap. 15:20. ^zchap. 18:33.

with a spirit, which may justly draw down punishment on himself.

17. Children who rebel against and ill treat their parents, are in special danger of coming to an untimely and miserable end.

20. The immediate effect of joyful or mournful tidings depends much on the manner in which they are communicated. Care should therefore be taken to have it done by such persons and in such a manner as will tend to produce the best results.

27. Our wishes have a great influence on our judgment, and high expectations of good are liable to be followed by distressing accumulations of evil.

33. None fully know the sufferings of affectionate parents in the untimely and violent death of children, but those who endure them; and none but those who experience it can imagine the blessedness, at such times, of intelligent, affectionate, childlike confidence in God, and a hearty commitment of all one's interests to his infinitely wise and good disposal.

CHAPTER XIX.

3. *Gat them by stealth*; secretly, privately, because the king appeared as if he was displeased at what they had done.

^a John 20:4. ^b 2 Kings, 9:17; Isa. 21:11, 12; Ezek. 33:2, 7. ^c Heb. *I see the running.* ^d 1 Kings, 1:12; Prov. 25:13; Isa. 52:7. ^e Or, *Peace be to thee*; Heb. *Peace.* ^f Psa. 124:6. ^g Heb. *shut up* Psa. 31:8. ^h Heb. *Is there peace?* ⁱ Heb. *Tidings is brought.*

21. *Between the two gates*; of the city Mahanaim. Chap. 17:21. *The roof*; of the watch-house.

32. *As that young man is*; dead.

33. *Died for thee*; instead of thee, in thy place.

INSTRUCTIONS.

3. All should consider in what way they can be most useful, and be disposed to take that course in which they can do the greatest good.

5. The love of parents to their children is ordinarily much greater than that of children to their parents. Sometimes it overcomes their judgment and leads them to act in such a manner as is exceedingly injurious to themselves, their children, and the community.

9. Though criminals may sometimes escape from their fellow-men, they cannot escape from God. However great their efforts, his judgment will in due time overtake and destroy them.

12. Though money is valuable, and has great influence with men, yet it is foolish to endanger one's life for it, and much more foolish to endanger one's soul.

14. One criminal is often made the means of punishing another, and he may do so for an object, and

A. M. 2061.
B. C. 1023.

6 In* that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, † that thou regard-est neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak comfortably ‡ unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be ^a worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel^b had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled^c out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why^d speak ye not a word of bringing the king back?

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye are my brethren, ye are^e my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to ^fAmasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, ^geven as *the heart of one man*; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to ^hGilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And ⁱShimei the son of Gera, a

Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do what^j he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, ^kLet not my lord impute iniquity unto me, neither do thou^l remember that which thy servant did ^mperversely the day that my lord the king went out of Jerusalem, that the king shouldⁿ take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he ^ocursed the LORD's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall^p there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou^q shalt not die. And the king swore unto him.

24 ¶ And ^rMephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, ^sWherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

^t Heb. *By loving*. † ^u Heb. *that princes or servants are not to thee*. ‡ ^v Heb. *the heart of*. Gen. 34: 3. ^w Prov. 11: 28. ^x chap. 18: 6-8. ^y chap. 15: 14. ^z ^{aa} Heb. *are ye silent?* ^{ab} chap. 5: 1. ^{ac} chap. 17: 25. ^{ad} 1 Chron. 2: 17. ^{ae} Judg. 20: 1. ^{af} Josh. 5: 9.

6. *Thou lovest thine enemies*; Joab's meaning was, that David by so mourning for Absalom acted as if he loved him: more than he did his family and people, whose lives had been saved by the death of Absalom.

7. *Speak comfortably unto thy servants*; show thyself pleased with thy victory.

11. *The speech of all Israel is come*; expressing their desire to have the king return.

12. *My flesh*; of the same tribe with him.

13. *Amasa*; he had been the commander of Absalom's army. Chap. 17: 25.

14. *He*; Amasa.

19. *Thy servant did perversely*; chap. 16: 5-13.

23. *Not die*; not be put to death for that offence.

24. *Neither dressed—nor trimmed—nor washed*; showing that he had been in a state of deep mourning ever since David left the city.

26. *My servant*; Ziba.

27 And ^ahe hath slandered thy servant unto my lord the king; but my lord the king ^bis as an angel of God: do therefore ^cwhat is good in thine eyes.

28 For all of my father's house were but dead* men before my lord the king: yet didst thou ^eset thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And ^dBarzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, even fourscore years old: and ^ehe had provided the king of sustenance while he lay at Mahanaim; for ^fhe was a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How ^glong have I to live, that I should go up with the king unto Jerusalem?

35 I am this day ^hfourscore years old: and can I ⁱdiscern between good and evil? can ^jthy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should

the king recompense it me with ^{A M}such a ^{B C}reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant ^kChimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt ^lrequire of me, that will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed ^mBarzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham ⁿwent on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have ^obrought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is near of ^pkin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's ^qcost? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more ^rright in David than ye: why then did ye despise ^sus, that our advice should not be first had in bringing back our king? And the words of the men of Judah were ^tfiercer than the words of the men of Israel.

^a chap. 16:3; Jer. 9:4. ^b chap. 14:17, 20. ^c Heb. men of death. 1 Sam. 26:16. ^d chap. 9:7, 10, 13. ^e 1 Kings, 2:7. ^f chap. 17:27. ^g 1 Tim. 6:17-19. ^h Heb. How many days are the years of my life? Gen. 47:9. ⁱ Ps. 90:10; Prov. 16:31. ^j Heb. 5:11.

^k Eccl. 12:3-5. ^l Luke 6:38. ^m 1 Kings, 2:7; Jer. 31:17. ⁿ Heb. choose. 1 Gen. 31:55; 1 Thess. 5:26. ^o Heb. Chimham. ^p ver. 11-15. ^q ver. 12. ^r Heb. set us at light. ^s Judg. 8:1; Jas. 3:2-10.

27. Slandered thy servant; chap. 16:1-3.

29. Divide the land; the land that had belonged to Saul, and which David, after restoring it to Mephibosheth, had hastily given to Ziba. Chap. 9:7; 16:1.

31. Barzillai; chap. 17:27.

35. Chimham; the son of Barzillai.

41. Stolen thee away; gone first and brought the king back without consulting the other tribes. Ver. 13.

42. Near of kin; he belonged to their tribe.

INSTRUCTIONS.

2. Excessive sorrow mists the soul for duty, displeases God, and tends to injure all who indulge it or feel its influence.

5. Rulers, as well as people, should be plainly told of their duty, and such motives set before them as are suited to induce them to perform it.

8. The approbation of rulers should be promptly and cheerfully given to those who do right, and their disapprobation manifested towards those who do wrong. Rom. 13:3, 4.

11. All prudent care should be taken to avoid coming evils, especially to prevent discord among brethren, and to lead them to coöperate for the public good.

13. When men are strongly excited and set upon accomplishing a favorite object, they are tempted to make rash promises, and to adopt measures which events show to have been unwise.

19. If men confess their sins and appear to be penitent, it is ordinarily wise to treat them as if they were so. God alone knows the heart, and men ought not to judge of it, except so far as its character is manifested in the conduct.

21. True love will show itself in grief at the sorrows of those beloved, and in joy at the return of their joys.

27. Slander is a common and aggravated sin, and the slanderer, though he often escape punishment from men, is and ought to be regarded as among the basest of sinners.

32. Kindness and active benevolence are pecu-

A. M. 2992.
B. C. 1022.

CHAPTER XX.

1 By occasion of the quarrel, Sheba maketh a party in Israel. 3 David's ten concubines are shut up in perpetual prison. 4 Amasa, made captain over Judah, is slain by Joab. 14 Joab pursueth Sheba unto Abel. 16 A wise woman saveth the city by Sheba's head. 23 David's officers.

AND there happened to be there a man of Belial, whose name was Sheba, the son of Biahri, a Benjamite: and he blew a trumpet, and said, We have no^a part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So^b every man of Israel went up from after David, and followed Sheba the son of Biahri: but the men of^c Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women his^d concubines, whom he had left to keep the house, and put them^e in^f ward, and fed them, but went not in unto them. So they were^g shut up unto the day of their death, ^hliving in widowhood.

4 ¶ Then said the king to Amasa, ⁱAssemble me the men of Judah within three days, and be thou here present.

5 So Amasa^j went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Biahri do us more harm than *did* Absalom: take thou thy lord's servants,^k and pursue after him, lest he get him fenced cities, and ^lescape us.

7 And there went out after him Joab's men, and the^m Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Biahri.

8 When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art thou in health, my brother?* And Joab took Amasa by the beard with the right hand to kissⁿ him.

10 But Amasa took no heed to the sword that was in Joab's hand: so he^o smote him therewith^p in the fifth rib, and shed out his bowels to the ground, and ^qstruck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Biahri.

11 And one of Joab's men stood by him, and said, He that favoreth Joab, and he that is for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Biahri.

14 ¶ And he went through all the tribes of Israel unto^r Abel, and to Beth-maachab, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachab, and they cast up a bank^s against the city, and it stood^t in the trench: and all the people that were with Joab^u battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear: say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art thou Joab?* And he answered, I am *he*. Then she said unto him, Hear the words of thy handmaid. And he answered, I do hear.

18 Then she spake, saying, ^vThey were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended the matter.

^a chap. 19:43; 1 Kings, 12:16; Luke 19:14. ^b Psa. 62:9. ^c chap. 19:41; 2 Chron. 10:17. ^d chap. 13:16; 16:21, 22. ^e Heb. a house of maid. ^f Gen. 40:3, 4, 7. ^g Heb. bound. ^h Heb. in widowhood of life. ⁱ Heb. Call. ^j chap. 19:13. ^k chap. 11:11; 1 Kings, 1:33. ^l Heb. deliver himself from our eyes. ^m 1 Kings,

1:38. ⁿ Luke 22:47. ^o 1 Kings, 2:5. ^p chap. 2:23. ^q Heb. doubled not his stroke. ^r 2 Kings, 15:29; 2 Chron. 16:4. ^s 2 Kings, 19:32. ^t Or, against the outmost wall. ^u Heb. married to them down. ^v Or, They plausibly spoke in the beginning, saying, Surely they will ask of Abel, and so make an end. Deut. 20:11.

fairly agreeable in the aged, and should ever be met with grateful and active kindness in return. As their tastes for the comforts of this life are diminishing, their desires for those of the future should be increasing, and their chief concern be for preparation to close their work on earth, and enter the rest of heaven.

37. Aged benevolent men are pleased to have those who are younger partake of lawful innocent enjoyments, for which they themselves have no relish.

38. The kindness and fidelity of parents the Lord often rewards in blessings on their children and children's children; thus showing mercy even to thousands of those who love him and keep his commandments.

CHAPTER XX.

3. *In ward*: in seclusion.

10. *He smote him*: being angry because David had put Amasa over him.

12. *Stood still*: and were thus hindered from going forward after Joab and Abishai.

14. *Beth-maachab*: a place in the north part of Palestine.

18. *Abel*: the same as Beth-maachab, ver. 14, 15. The meaning of this verse is supposed to be more plainly expressed in the margin: that the people had expected that Joab would first inquire whether they would submit to him; and they, by doing it, would settle the matter, and thus save their city from being destroyed; but as he had not done it, she interposed.

19 *I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a^a mother in Israel: why wilt thou swallow up the inheritance of the Lord?*

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by ^aname, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her ^bwisdom: and they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they ^cretired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ^dNow ^eJoab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:

24 And Adoram *was* over the ^ftribute: and Jehoshaphat the son of Ahilud *was* recorder:†

25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

26 And Ira also the Jairite *was* ^ga chief ruler about David.

CHAPTER XXI.

1 The three years' famine for the Gibeonites ceaseth, by hanging seven of Saul's sons. 12 Rizpah's kindness unto the dead. 13 David burieh the bones of Saul and Jonathan in his father's sepulchre. 15 Four battles against the Philistines, wherein four valiants of David slay four giants.

WHEN there was a famine in the days of David three years, year after year; and David ^hinquired of the Lord. And the Lord answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*ⁱ

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were*^k not of the children of Israel, but of

the remnant of the Amorites; and ^lthe children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah:)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the ^minheritance of the Lord?

4 And the Gibeonites said unto him, Weⁿ will have no ^osilver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that ^pdevised against us *that* we should be destroyed from remaining in any of the coasts of Israel.

6 Let seven men of his ^qsons be delivered unto us, and we will hang them up unto the Lord in ^rGibeah of Saul, ^swhom the Lord did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the Lord's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of ^tRizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of ^uMichal the daughter of Saul, whom she ^vbrought up for Adriel the son of Barzillai the Meholahite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill ^wbefore the Lord: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley-harvest.

10 ¶ And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah

that we have to do with Saul or his house, neither portions it to us to kill, &c. 1 Ps. 49: 6, 7. 4 Or, cut me off. 5 Ezek. 18: 19. 6 1 Sam. 10: 35. 7 Or, chosen of the Lord. 8 1 Sam. 20: 15. 9 m chap. 3: 7. 10 Or, Michal's sister. 11 Heb, bare to Adriel. 1 Sam. 18: 19. 12 1 Sam. 15: 23.

21. *The tribute*: the revenue of the kingdom.

INSTRUCTIONS.

1. Many difficulties might be amicably settled, did not some wicked man take occasion to fan the flame, and lead on to acts of rashness destructive, it may be, to himself and to his fellow-men.

10. Many a bold and successful warrior has the heart of an assassin, and will without scruple murder even his own relatives who stand in the way of his advancement.

15. The presence of one man may endanger the destruction of a whole city, and the wisdom of one

woman may do more than all its men of war towards saving it.

22. Magistrates, by putting to death one criminal, may save the lives of many who are innocent.

CHAPTER XXI.

1. *The Gibeonites*: Josh. 9: 15-27.

3. *Bless the inheritance*: that the famine might cease, and the Israelites have the blessings of harvests.

7. *The Lord's oath*: 1 Sam. 20: 15-17.

9. *Barley-harvest*: in March.

A. M. 2965.

B. C. 1039.

the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of ^aJabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son: and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in ^bZelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was ^centreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel: and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of ^{*}the giant, the weight of whose spear [†]*weighed* three hundred *shekels* of brass in weight, he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, ^dThou shalt go no more out with us to battle, that thou quench not the [‡]light of ^eIsrael.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then [¶]Sibbechai the Hushathite slew [§]Saph, which *was* of the sons of ^{||}the giant.

19 And there was again a battle in Geth with the Philistines, where Elhanan the

^a 1 Sam. 31:11. ^b Josh. 18:28. ^c chap. 24:25. ^d Or, *Rapha*. ^e Heb. *the staff, or the head*. [†] chap. 18:3. [‡] Heb. *candle, or lamp*. [§] 1 Kings, 11:36. [¶] 1 Chron. 20:1. ^{||} Or, *Nippay*. ^{||} Or, *Rapha*. ^{||} Or, *Jair*. ^{||} Or, *Rapha*. ^{||} Or, *reproached*. 1 Sam. 17:10, 25, 26. ^{||} *Shomnah*. 1 Sam. 16:9. ^{||} Psa. 119:2, 3.

12. *The bones of Saul*: 1 Sam. 31:11-13.

11. *Was entreated for the land*: removed the famine.

17. *Quench not the light*: not deprive the nation of the blessings of David's reign.

INSTRUCTIONS.

1. Temporal calamities are the consequences of sin, and should lead those who suffer them to self-examination, repentance, and reformation.

6. The wickedness of parents may bring great calamities on their children, and the wickedness of rulers great calamities on their people, long after such parents and rulers are dead. Though the Lord delays, he does not forget, and in due time will manifest his just indignation against sin.

10. The condition of children is often a source of great distress to parents, and occasions them troubles under which none but God can comfort, and from which none else can relieve them.

11. The common blessings of life all come from

son of ^{*}Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to [†]the giant.

21 And when he [‡]defied Israel, Jonathan the son of [§]Shimeah the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAPTER XXII.

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

AND David spake unto the ^{*}Lord the words of this [†]song, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, The Lord *is* my [†]rock, and my [‡]fortress, and my deliverer:

3 The God of my rock; in him will I trust: *he is* my [‡]shield, and the [†]horn of my salvation, my high [‡]tower, and my refuge, [‡]my savior; thou savest me from violence.

4 I will call on the Lord, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the ^{||}waves of death compassed me, the floods of ^{||}ungodly men made me afraid:

6 The [†]sorrows of hell compassed me about: the snares of death prevented me.

7 In my [‡]distress I called upon the Lord, and cried to my God: and he did [†]hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the [†]earth shook and trembled:

^a Psa. 18, title. ^b Deut. 32:1. ^c Psa. 91:2. ^d Gen. 15:1. ^e Psa. 84:11. ^f Luke 1:49. ^g Prov. 18:10. ^h Psa. 46:1, 11. ⁱ Jer. 16:19. ^j Or, *pangs*. ^k Heb. *Belial*. ^l Or, *cords*. ^m Jonah 2:2. ⁿ Psa. 34:6, 15. ^o Judg. 5:4. ^p Hab. 3:6, 10.

God, and every-new harvest lays men under new obligations to love and obey him.

17. The life, health, and reputation of good rulers are great blessings to the people, for the possession and continuance of which they should earnestly pray, and, when granted, be especially grateful.

19. Great bodily strength and vigor are apt to be idolized, and when they are, often prove occasions of ruin to their possessors.

CHAPTER XXII.

2. *Rock, and—fortress*: support and protection.

3. *The God of my rock*: ver. 47: 2 Cor. 1:3. *Shield*: defence from enemies. *Horn*: the emblem of power. *Tower*: source of security.

5. *Waves*: pangs, distresses. *Floods*: rushing multitudes.

6. *Prevented*: this word originally meant, to go before; were spread out before him.

8-16. A highly poetical description of God's ap-

the foundations of ^aheaven moved and shook, because he was wroth.

9 There went up a smoke ^aout of his nostrils, and fire ^bout of his mouth devoured: coals were kindled by it.

10 He ^cbowed the heavens also, and came down; and ^ddarkness *was* under his feet.

11 And he rode upon a ^echerub, and did fly: and he was seen upon the ^fwings of the wind.

12 And he made darkness pavilions round about him, ^gdark waters, and thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The Lord ^hthundered from heaven, and the Most High uttered his voice.

15 And he sent out ⁱarrows, and scattered them; lightning, and discomfited them.

16 And the channels of the ^jsea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his ^knostrils.

17 He sent from above, he took me, he drew me out of ^lmany ^mwaters.

18 He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the Lord was my stay.

20 He brought me forth also into a large place: he delivered me, because he ⁿdelighted in me.

21 The Lord rewarded me ^oaccording to my righteousness; according to the cleanness^m of my hands hath he recompensed me.

22 For I have ^pkept the ways of the Lord, and have not wickedly departed from my God.

23 For ^qall his judgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I was also upright ^rbefore him, and have kept myself from mine iniquity.

appearing for the deliverance of his friends, and the destruction of his enemies.

17. *Many waters*; great afflictions.

19. *Prevented*; went before, encountered.

20. *Into a large place*; gave him freedom from his distresses.

21. *Righteousness—cleanness of my hands*; his innocence of the sins charged upon him, and his hearty devotion to the service of God.

23. *His judgments*; his righteous decisions concerning the matters in question.

24. *Upright*; honest, sincere, and merciful. *Mine iniquity*; that to which he was most tempted.

27. *Show thyself unsavory*; he would contend with, oppose, and punish them.

25 Therefore the Lord hath re-
compensed me according to my righteousness; according to my cleanness ^ain his eyesight.

26 With the ^bmerciful thou wilt show thyself merciful; and with the upright man thou wilt show thyself upright.

27 With the pure thou wilt show thyself pure; and with the ^cfroward thou wilt ^dshow thyself unsavory.

28 And the afflicted people thou wilt save: but thine eyes *are* upon the ^ehaughty, that thou mayest bring them down.

29 For thou *art* my ^flamp, O Lord; and the Lord will lighten my darkness.

30 For by thee I have ^grun through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the Lord *is* ^htried: he *is* a buckler to all them that trust in him.

32 For who *is* God, save the Lord? and who *is* a rock, save our God?

33 God *is* my strength and power; and he ⁱmaketh my way perfect.

34 He ^jmaketh my ^kfeet like hinds' feet, and setteth me upon my high places.

35 He teacheth my hands ^lto war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath made ^mme great.

37 Thou hast enlarged my steps under me; so that my ⁿfeet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they *are* ^ofallen under my feet.

40 For thou hast girded me with strength to battle: ^pthem that rose up against me hast thou ^qsubdued under me.

41 Thou hast also given me the ^rnecks of mine enemies, that I might destroy them that hate me.

for his eyes. p Mat. 5:7. q Lev. 26:23. r Or, wrestle. s Gen. 4:37. t Or, candle. u Or, broken. v Or, refined. w Heb, smiteth, or smother. x Heb, equalleth. y Hab. 3:19. z Heb, for the war. a Heb, multiplied me. b Heb, anker. c Mat. 4:3. d Psal. 41:5. e Heb, caused to bow. f Gen. 19:8. Josh. 10:24.

29. *My lamp*; showing him the way in which he should go.

30. *Run through*; broken. *Leaped over a wall*; overcome all obstructions.

31. *A buckler*; shielding him from his enemies.

32. *A rock*; an effectual support.

33. *Perfect*; upright, sincere, and prosperous.

34. *Like hinds' feet*; very swift, and able to stand in safety on the most dangerous places.

35. *A bow of steel is broken*; showing that God gave him great strength.

36. *Gentleness*; condescending kindness and teaching.

37. *Enlarged my steps*; given me full liberty, and enabled me to walk in safety.

A. M. 2986.
B. C. 1018.

42 They looked, but *there was none to save; even unto the Lord, but he*^a answered them not.

43 Then did I beat them as small as the dust^b of the earth: I did stamp them as the mire of the street, and did spread them abroad.

44 Thou also hast delivered me from the strivings^d of my people, thou hast kept me to be head of the "heathen: a people *which* I knew not shall serve me.

45 Strangers^e shall [†]submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their [†]close places.

47 The Lord liveth; and blessed *be* my rock; and exalted *be* the God of the rock of my salvation.

48 It is God that [‡]avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast [‡]delivered me from the violent man.

50 Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name.

51 *He* is the tower of salvation for his king; and sheweth mercy to his anointed, unto David, and to his seed for [‡]evermore.

CHAPTER XXIII.

1 David, in his last words, professeth his faith in God's promises to be beyond sense or experience. 6 The different state of the wicked. 8 A catalogue of David's mighty men.

NOW these *be* the last words of David. David the son of Jesse said, and the

a Prov. 1:28; Micah 3:4. b 2 Kings, 19:7. c Micah 7:10. d chap. 3:1; 19:4, 14; 20:1, 2, 22. e Psa. 7:8. f Heb. *Sons of the strangers*. † Or, *yielded obedience*; Heb. *be*. Deut. 33:24. Psa. 63:3. c Micah 7:17. ‡ Heb. *girth* *arrangement* for chap. 18:19, 31; 1 Sam. 25:29. g Psa. 52:1, 5, 8; 2 Thess. 3:2.

42. Answered them *not*; their cry to him was that of distress merely, after they were given up to ruin as a punishment for their sins. Prov. 1:28.

43. *Dust—mire*; expressive of utter destruction.

INSTRUCTIONS.

1. Deliverance from trouble should be ever followed by devout acknowledgment of God as its author, and hearty thanksgiving for his mercies.

4. Humble dependence on God with believing supplication to him for all which is needed, is one of the best means of gaining benefit from trials while they last, and in due time a glorious deliverance from them.

8. All created things are dependent upon and under the control of Jehovah, and whenever he sees best he can use them as instruments for the salvation of his friends and the destruction of his enemies.

21. The Lord often treats men in this world according to their character; and he will always do it in the world to come.

28. The humble, sincere, and benevolent are objects of God's favor, and receive special tokens of his love; while the proud, hypocritical, and selfish he abhors, and will visit with his displeasure.

man *who* was [†]raised up on high, the anointed of the God of Jacob, and the sweet [†]psalmist of Israel, said,

2 The [†]Spirit of the Lord spake by me, and his word *was* in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, [†]He that ruleth over men *must be* [†]just, ruling in [‡]the fear of God.

4 And *he shall be* as [‡]the light of the morning, *when* the sun riseth, *even* a morning without clouds; as the tender grass *springing* out of the earth by clear shining after [‡]rain.

5 Although my house *be* not so with God; yet he hath made with me an [†]everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all my [†]desire, although he make it not to grow.

6 But the sons of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be [†]fenced with iron and the staff of a spear; and they shall be utterly burned with [†]fire in the same place.

8 ¶ These *be* the names of the mighty men whom David had: "The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he* lifted up his spear against eight hundred, whom[†] he slew at one time.

9 And after him *was* Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines

b Psa. 89:29, 36. c Psa. 78:70, 71. d Luke 24:44. e 2 Peter, 1:21. f Or, *Be thou exalted*, etc. Psa. 110:2. † Prov. 3:19. g Ex. 17:21; 2 Chron. 1:7, 9. h Psa. 138. i Psa. 72:6. j Psalms, 7:14-16; 14:35; 4. k Psa. 73:25, 26. l Heb. *He*. m Mat. 3:10. Or, *Joshabab* *was* the Tachmonite, *head of the three*. † Or, *chain*.

31. There are no difficulties in the path of duty which those who trust in God may not overcome, and no dangers which they may not escape.

40. God adapts his dealings to the circumstances of his people, and gives mercies according to their necessities; so that as their day is, their wisdom, strength, consolation, and all needful blessings will be. Deut. 33:25.

45. From what God has done for his people they are encouraged as to what he will do, and led confidently to expect that he will fulfil his promises for ever.

CHAPTER XXIII.

1. *The last words of David*; spoken near the close of his life.

4. *The light of the morning*; a great blessing and joy to mankind.

5. *My house be not so with God*; his family, in many respects, was not what God required, nor what David wished; nor what they would have been, had not he and they done wrong. *He make it not to grow*; his family did not increase in piety as he hoped that it would.

7. *Fenced with iron*; be completely defended.

until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* Shammah the son of Agee the Hararite. And the Philistines were gathered together ^ainto a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

13 And ^bthree of the thirty chief went down, and came to David in the harvest-time unto the ^ccave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David *was* then in a hold, and the garrison of the Philistines *was* then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the Lord.

17 And he said, Be it far from me, O Lord, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three

hundred, ^dand slew them, and had ^ethe name among three.

19 Was he not most honorable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, ^fwho had done many acts, he slew two ^glion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

21 And he slew an Egyptian, ^ha goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was ⁱmore honorable than the thirty, but he attained not to the *first* three. And David set him ^jover his guard.

24 Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem.

25 Shammah the Harodite, Elikah the Harodite.

26 Helez the Paltite, Ira the son of Ikesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeath of the children of Benjamin.

30 Benaiah the Pirathonite, Hiddai of the ^kbrooks of Gaash.

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbomite; of the sons of Jashen, Jonathan.

^a Or, for foraging. ^b Or, the three captains over the thirty. ^c 1 Sam. 22:1. ^d Heb. slain. ^e Heb. great of acts. ^f Heb. (sons of) Gad. ^g Heb. a man of countenance, or eight; called, 1 Chron.

11:23, a man of great stature. ^h Or, honorable among the, etc. ⁱ Or, over counsel; Heb. at his command. ^j 1 Sam. 22:14. ^k Or, valleys.

11. *Lentiles*; a species of pulse, or pea.

13. *Adullam*; 1 Sam. 22:1. *Rephaim*; chap. 5:18.

17. *The blood of the men*; water, for which they had hazarded their lives.

20. *Kabzeel*; in the south part of Judah. Josh. 15:21. *Lion-like*; fierce, strong, courageous.

21. *A goodly man*; one of warlike appearance, and of great strength and stature. 1 Chron. 11:23.

INSTRUCTIONS.

1. The last words of good men often make a deep impression on survivors, and their past labors, directed and aided by the Spirit of God, may to the end of time assist others in preparing for heaven.

2. As the Spirit of God spoke by David, the words which under his guidance he uttered were the words of God; and Peter, in declaring that the Holy Ghost spoke by the mouth of David, uttered nothing but what was true. Acts 1:16.

3. Parents, masters, magistrates, and rulers of every description, are under sacred obligations to be

in all things strictly just; they are forbidden by Jehovah to exercise the least injustice towards any whom they govern.

4. Rulers who obey God and so rule as to please him, are great blessings to themselves, their families, and the world.

5. Parents, however exalted, cannot with certainty secure the piety of their children, nor masters of their servants, nor rulers of their people; and even for their own piety and salvation, they are dependent upon the rich grace of God in Jesus Christ. The everlasting covenant made with him and his people is their only security. In this they delight, and the salvation it procures they supremely desire.

6. Though the wicked may here for a time prosper and the righteous be in trouble, yet their condition will soon be reversed; the righteous through grace will be comforted, and the wicked, through their persevering wickedness, will be tormented. Mal. 3:18; Luke 16:25.

A. M. 2990.
B. C. 1018. 33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Abithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armor-bearer to Joab the son of Zeruiah,

38 Ira^a an Ithrite, Gareb an Ithrite,

39 Uriah^b the Hittite: thirty and seven in all.

CHAPTER XXIV.

1 David, tempted by Satan, forceth Joab to number the people. 5 The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men. 10 David, having three plagues proposed by Gad, repenteth, and chooseth the three days' pestilence. 15 After the death of threescore and ten thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Araunah's threshing-floor; where having sacrificed, the plague stayeth.

AND again the ^canger of the LORD was kindled against Israel, and ^dhe moved David against them to say, ^eGo, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, ^fGo now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the ^gnumber of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, a hundred-fold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ^hAnd they passed over Jordan, and

^a chap. 20: 26. ^b chap. 11: 3, etc. ^c chap. 21: 1. ^d Satan. 1 Chron. 21: 1, etc. ^e Jas. 1: 13, 14. ^f 1 Chron. 27: 21, 24. ^g Or, *Company*. ^h Jer. 17: 5. ⁱ Josh. 13: 9, 16. ^j Or, *valley*. ^k Num. 32: 1, 3. ^l Or, *nether land newly inhabited*. ^m Judg. 18: 29.

8. Different men have different talents, both in kind and degree; but all their capacities and powers they receive from God, and should employ in learning and doing his will. They will thus best secure their own welfare, and do the most good of which they are capable to others.

13-17. We should ever be ready to deny ourselves and endure privation, rather than jeopard the lives or injure the souls of our fellow-men. 1 Cor. 8: 9-13.

CHAPTER XXIV.

1. *Kindled against Israel*: on account of their sins. *He moved David against them*: David was moved or tempted by Satan to commit a sin, which was made instrumental in punishing the

pitched in ^fAroer, on the right side of the city that *lieth* in the midst of the ^griver of Gad, and toward ^hJazer:

6 Then they came to Gilead, and to the land ⁱof Tahtim-hodshi; and they came to ^jDan-jaan, and about to ^kZidon,

7 And came to the strong-hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword: and the men of Judah *were* five hundred thousand men.

10 ^lAnd David's heart ^msmote him after that he had numbered the people. And David said unto the LORD, ⁿI have sinned greatly in that I have done: and now, I beseech thee, O LORD, take ^oaway the iniquity of thy servant; for I have done very ^pfoolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet ^qGad, David's seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; ^rchoose thee one of them, that I may do *it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall ^sseven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? Now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for ^this mercies are ^ugreat: and let me not fall ^vinto the hand of man.

15 ^wSo the LORD sent a pestilence upon Israel from the morning even to the time

^x Josh. 19: 28. ^y 1 Sam. 21: 5. ^z chap. 12: 13. ¹ Hosea 14: 2. ^m 1 Sam. 13: 13. ⁿ 1 Sam. 22: 5. ¹ Chron. 29: 29. ^o Lev. 26: 41. ⁴¹ ^p 1 Chron. 21: 12. ^q Psa. 101: 8-14; 119: 156; 136. ^{||} Or, *many*. ^r Psa. 106: 11, 12; Isa. 47: 6.

Israelites for their sins. 1 Chron. 21: 1; James 1: 13, 14.

5. *Aroer*: a city in the south-east part of the country.

6. *Gilead* — *Tahtim-hodshi* — *Dan-jaan*: places between Aroer and the north border of Canaan. *Zidon*: at the north-west corner.

7. *Tyre*: south of Zidon. *Beer-sheba*: the southern extremity of the country.

10. *David's heart smote him*: he had no good reason for numbering the people. His object in doing it was wrong, and he felt guilty. *Take away*: pardon.

11. *David's seer*: a prophet who made known to him the will of God.

14. *Strait*: difficulty, and distress.

appointed. and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 And when the ^aangel stretched out his hand upon Jerusalem to destroy it, the LORD ^brepented him of the evil, and said to the angel that destroyed the people, It is ^cenough: stay now thy hand. And the angel of the LORD was by the threshing-place of Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have ^dsinned, and I have done wickedly: but these ^esheep, what have they done? let thy hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshing-floor of Araunah^f the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that the plague may be stayed^g from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen^h for burnt-sacrifice, and threshing-instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as a* king,ⁱ give unto the king. And Araunah said unto the king, The LORD thy God accept^j thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was ^kentreated for the land, and the plague was stayed from Israel.

^a Ex. 12, 23. ^b Psa. 90, 13; 135, 14. ^c Isa. 27, 8; 57, 16; Joel 2, 13, 14. ^d ver. 18. ^e *Omnia*, 1 Chron. 21, 15; 2 Chron. 3, 1. ^f Psa. 51, 4. ^g Psa. 74, 1. ^h *Heb. Araunah*. ⁱ Gen. 33, 8-16. ^j Num.

16, 47-50. ^k 1 Kings, 19, 21. ^l Psa. 45, 16; Rev. 1, 6. ^m Joel 42, 8, 9; Ezek. 20, 40, 41. ⁿ clasp. 21, 14.

16. *Repented him*; changed his course of conduct. *Araunah the Jebusite*; the Jebusites were the original inhabitants of Jerusalem, and Araunah's threshing-floor was on mount Zion, an elevation in the south part of the city.

17. *These sheep*; the Israelites.

21. *Fifty shekels*; about twenty-five dollars.

INSTRUCTIONS.

1. Rulers are often left to act very foolishly and wickedly, and Satan is suffered to tempt them to the commission of sins, which occasion dreadful calamities as a punishment for the sins of the people.

2. A rapid increase of population and great prosperity among a people may make not only them but their rulers proud, overbearing, and self-confident, and may thus draw down upon them the sore and desolating judgments of heaven.

3. Even wicked men see with great clearness that the course which Christians sometimes are disposed to take is morally wrong, and will end in trouble. They sometimes give warning and advice which it would be well for Christians to follow.

4. Despotic power tends to blind the mind and harden the heart. Those who possess it are often deaf to reason, and bent on a course which will bring great troubles on themselves and others.

10. A good man's conscience, though it sometimes in his commission of sins seems to be dead, is nevertheless alive; and it will sooner or later

awake, condemn him for his iniquity, fill him with pungent grief, deep, heart-felt contrition, and lead him to most earnest supplications to God for mercy.

12. No degree of penitence or faith in Jesus Christ will save the guilty in this world from many of the distressing effects of their sins, nor can they be sure that they will not be the occasion of bringing upon others endless destruction.

11. The only resource for the truly penitent is in hearty submission to God, and unreserved commitment of all their interests to him.

16. Jehovah is a God of infinite compassion. He has no pleasure in the ruin even of the most guilty, and punishes as few and as little as will possibly consist with the highest public good. In the turning of sinners from the error of their ways, he has great delight.

17. Few things are more distressing to a truly ingenuous and benevolent mind, than to have been the guilty occasion of bringing distress upon others, and it often wishes that the consequences of its own sins could be borne only by itself.

25. There is no effectual and permanent relief from the sufferings which sin occasions, or from sin itself, but in hearty application, according to the directions of God, to Him who died the just for the unjust, offering himself a sacrifice for sin, and thus obtaining eternal redemption for all who put their trust in him.

THE FIRST BOOK OF THE KINGS,

COMMONLY CALLED,

THE THIRD BOOK OF THE KINGS.

CHAPTER I.

A. M. 2099
B. C. 1013.

1 Abishag cherisheth David in his extreme age. 5 Adonijah, David's darling, usurpeth the kingdom. 11 By the counsel of Nathan, 15 Bath-sheba moveth the king, 22 and Nathan secondeth her. 28 David reneweth his oath to Bath-sheba. 32 Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph. 41 Jonathan bringing these news, Adonijah's guests fly. 50 Adonijah, flying to the horns of the altar, upon his good behavior is dismissed by Solomon.

NOW king David was old and ^astricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, Let ^bthere be sought for my lord the king a ^cyoung virgin: and let her stand before the king, and let her ^dcherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then ^aAdonijah the son of Haggith exalted ^bhimself, saying, I will ^cbe king: and ^dhe prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him at ^eany time in saying, Why hast thou done so? and he also *was* a very goodly man: and *his mother* bare him after Absalom.

7 And ^fhe conferred with ^gJoab the son of Zeruiah, and with ^hAbiathar the priest: and they ⁱfollowing Adonijah helped *him*.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and ^jShimei, and Rei, and the mighty men ^kwhich *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by ^lEn-rogel, and called all his

brethren the king's sons, and all the men of Judah the king's servants:

10 But ^mNathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, ⁿswear unto thy handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and ^oconfirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, What ^pwouldest thou?

17 And she said unto him, My lord, thou swarest by the Lord thy God unto thy handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And ^qhe hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

^a Heb, entered into days. ^b Heb, them seek. ^c Heb, a damsel, a virgin. ^d Heb, he a cherisher unto. ^e 2 Sam. 3: 4. ^f Luke 14: 31. ^g Heb, reign. ^h 2 Sam. 15: 1. ⁱ Heb, from his days. ^j Heb, his words were. ^k chap. 2: 28. ^l 2 Sam. 30: 26. ^m Heb,

helped after Adonijah. ⁿ chap. 4: 18. ^o 2 Sam. 2: 28. ^p Or, the well Rogel. ^q 2 Sam. 17: 17. ^r 2 Sam. 2: 28. ^s ver. 20. ^t 1 Chron. 22: 6-13. ^u Heb, not up. ^v Heb, What I have sworn. ^w ver. 9.

CHAPTER I.

5. *Haggith*: one of David's wives.

6. *Bare him after*: he was next in age to Absalom, whose mother's name was Maacah. 2 Sam. 3: 3, 4.

8. *Shimei*: supposed to have been Shimei the son of Elah, afterwards one of Solomon's officers. Chap. 1: 18.

9. *En-rogel*: a fountain on the east side of Jerusalem.

12. *Save thine own life, and the life of thy*

20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldst tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall ^asleep with his fathers, that I and my son Solomon shall be counted ^aoffenders.

22 ^aAnd lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For ^bhe is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and behold, they eat and drink before him, and say, ^cGod save ^cking Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not showed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ^aThen king David answered and said, Call me Bath-sheba. And she came into ^dthe king's presence, and stood before the king.

29 And the king sware, and said, ^dAs the Lord liveth, that hath redeemed my soul out of all distress,

30 Even as I ^esware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, ^fLet my lord king David live for ever.

32 ^aAnd king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the ^gservants of your lord, and cause Solomon my son to ride ^hupon mine own mule, and bring him down to ^hGihon:

34 And let Zadok the priest and ⁱNathan the prophet ⁱanoint him there king over Israel: and ^jblow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: ^kthe Lord ^kGod of my lord the king say so *too*.

37 As ^mthe Lord hath been with my lord the king, even so be he with Solomon, and make his throne ⁿgreater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took a horn of ^ooil out of the tabernacle, and ^panointed Solomon. And they blew the trumpet; and all the people said, ^qGod save king Solomon.

40 And all the people came up after him, and the people piped with ^rpipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ^aAnd Adonijah and all the guests that *were* with him heard *it* as they had made an end of ^seating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in: for ^tthou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon ^usitteth on the throne of the kingdom.

^a chap. 2: 10. ^b Heb. *runners*. ^c 1 Sam. 10: 24. ^d Heb. *Let king Adonijah live*. ^e 1 Sam. 10: 24. ^f Heb. *before the king*. ^g 2 Sam. 4: 9. ^h 1 Cor. 13: 17. ⁱ 1 Noh. 2: 3. ^j 2 Sam. 10: 6, 21. ^k 2 Sam. 20: 6. ^l Heb. *which belongeth to me*. ^m 1 Cor. 1: 24. ⁿ 1 Cor. 13: 20. ^o 1 Chap. 19: 10. ^p 1 Sam. 10: 1. ^q 1 Cor. 13: 2. ^r 2 Sam. 2: 4. ^s 1 Cor. 13: 20.

son; had Adonijah succeeded, he would probably have put Solomon and his mother to death. Ver. 21.

31. *Live for ever*; an expression of high regard.

2 Kings, 9: 3. 11: 12. Psalm 89: 20, 36. Isa. 45: 1. Acts 10: 38. 2 Cor. 1: 21, 22. 2 Kings, 9: 13. 1 Ps. 72: 19. 1 Chron. 17: 27. m. Josh. 1: 5, 17. n. Jer. 47: 1. 1 Ps. 93: 27. o. Ex. 20: 23-25. Ps. 89: 20. p. 1 Chron. 29: 22. q. 1 Sam. 10: 24. r. Or. *glutes*. s. Prov. 14: 13. Eccl. 7: 4, 6. s. 2 Sam. 18: 27. t. 1 Chron. 29: 23.

33. *Gihon*; a fountain on the west side of Jerusalem.

36. *Amen*; be it so, as the king hath said.

A. M. 2969.
B. C. 1015.

47 And moreover the king's servants came to bless our lord king David, saying, God^a make the name of Solomon better than thy name, and make his throne greater than thy throne. And^b the king bowed himself upon the bed.

48 And also thus said the king, Blessed be the Lord God of Israel, ^cwhich hath given *one* to sit on my throne this day, mine ^deyes even seeing it.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and ^ecaught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword.

52 And Solomon said, If he will show himself a worthy man, ^fthere shall not a hair of him fall to the earth: ^gbut if wickedness shall be found in him, he shall ^hdie.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thy house.

CHAPTER II.

1 David, having given a charge to Solomon, 3 of religion, 5 of Joab, 7 of Barzillai, 8 of Shimei, 10 dieth. 12 Solomon succeedeth. 13 Adonijah, moving Bath-sheba to sue unto Solomon for Abiathar, is put to death. 26 Abiathar, having his life given him, is deprived of the priesthood. 28 Joab fleeing to the horns of the altar is there slain. 35 Benaiah is put in Joab's room, and Zadok in Abiathar's. 36 Shimei, confined to Jerusalem, by occasion of going thence to Gath is put to death.

NOWⁱ the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of ^jall the earth: be thou strong therefore, and show thyself a ^kman;

^a 1 Sam. 37. ^b Gen. 47:31. ^c chap. 3:6. ^d Psal. 121:11. ^e Psal. 128:5, 6. ^f chap. 2:28. ^g 1 Sam. 11:45. ^h 1 Sam. 27:34. ⁱ Job 15:22. ^j Prov. 13:6. ^k 21:12. ^l chap. 2:21-25. ^m Gen. 47:29. ⁿ Deut. 31:14. ^o Job 1:1. ^p Job 27:14. ^q Psal. 84:18. ^r Heb. 9:27. ^s 1 Cor. 12:13. ^t 1 Cor. 16:13. ^u Deut. 17:18-20. ^v Deut. 29:9. ^w 16, do, *down* thy

49. *Afraid*; of being put to death as traitors. INSTRUCTIONS.

1. If life is spared, age and infirmities will come, and no means or efforts of men can save any one from death. All should therefore make it their great object so to live that death shall be gain.

6. Over-indulgent parents are often cursed with rebellious children; and inordinate desires for political distinctions have involved multitudes in ruin.

9. Feasting and carousals have strong attractions for the thoughtless, and are often used to draw them into dissipation and crime.

12. All wise and proper means should be used to prevent the success of evil projects, and add those which will honor God and benefit men.

21. Parents should do what is practicable to prevent evils from coming on their families after their death, and to secure for them permanent blessings.

3 And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written^m in the law of Moses, that ⁿthou mayest ^oprosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the Lord may continue his word which he spake concerning me, saying, If^a thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there^b shall not ^cfail thee, said he, a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah did to ^dme, and what he did to the two captains of the hosts of Israel, unto ^eAbner the son of Ner, and unto ^fAmasa the son of Jether, whom he slew, and ^gshed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore ^haccording to thy wisdom, and ⁱlet not his hoar^j head go down to the grave in peace.

7 But show kindness unto the sons of Barzillai^k the Gileadite, and let them be of those that eat at thy table: for so they came^l to me when I fled because of Absalom thy brother.

8 And behold, *thou hast* with thee^m Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a ⁿgrievous curse in the day when I went to Mahanaim: but^o he came down to meet me at Jordan, and I swore to him by the Lord, saying, I will not put thee to death with the sword.

9 Now therefore ^phold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him: but his hoar head bring thou down to the grave with blood.

¹ 1 Sam. 18:5, 14, 30. ² Psal. 137:12. ³ 2 Sam. 7:16. ⁴ Heb. *he cut off from thee from the throne*. ⁵ 2 Sam. 1:7-9. ⁶ 2 Sam. 3:27. ⁷ 2 Sam. 20:10. ⁸ Heb. *put*. ⁹ 1 Cor. 9. ¹⁰ 1 Cor. 31:34. ¹¹ Gen. 42:38. ¹² 11:3. ¹³ 2 Sam. 19:3-10. ¹⁴ 2 Sam. 17:27. ¹⁵ 2 Sam. 19:5, etc. ¹⁶ Heb. *strong*. ¹⁷ 2 Sam. 19:18-24. ¹⁸ Ex. 20:7. ¹⁹ Job 9:28.

27. Good rulers, who have secured general confidence, may, by their dying advice greatly promote the welfare of their people.

32. What is essential for the public good should not be postponed, lest the opportunity of doing it be lost: but should be undertaken with promptness, and prosecuted with energy till it is accomplished.

37. When God is duly acknowledged as the author of all good, men may reasonably expect that their blessings will be increased.

49. The most sanguine projects of the wicked are destined to disappointment; and from the heights of expectation they may suddenly be thrown into the depths of despair.

CHAPTER II.

4. *Continue*; fulfil. 2 Sam. 7:12-16.

9. *With blood*; put him to death for his crimes.

10 So David ^aslept with his fathers, and was ^bburied in the ^ccity of David.

11 And ^dthe days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ^eThen ^fsat Solomon upon the throne of David his father; and his kingdom was established ^ggreatly.

13 ^hAnd Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, ⁱComest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was ^jmine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become ^kmy brother's: for it was ^lthis from the Lord.

16 And now I ask one petition of thee, deny me not. ^mAnd she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me ⁿAbishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 ^oBath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king ^prose up to meet her, and ^qbowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother: and she sat on his ^rright hand.

20 Then she said, I desire one small petition of thee: *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother; for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is ^smine elder brother; even for him, and for ^tAbiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon swore by the Lord, saying, ^uGod do so to me, and more

also, if Adonijah have not spoken ^vthis word against his own life.

24 Now therefore, *as* the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me a house, ^was he ^xpromised, Adonijah shall be put to ^ydeath this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ^zAnd unto Abiathar the priest said the king, Get thee to ^{aa}Anathoth, unto thine own fields: for thou ^{ab}art ^{ac}not worthy of death: but I will not at this time put thee to death, because thou ^{ad}barest the ark of the Lord God before David my father, and because thou hast been ^{ae}afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning ^{af}the house of Eli in Shiloh.

28 ^{ag}Then tidings came to Joab: for Joab had ^{ah}turned after Adonijah, ^{ai}though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught ^{aj}hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and behold, *he is* by the ^{ak}altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that ^{al}thou mayest take away the innocent blood, which Joab ^{am}shed, from me, and from the house of my father.

32 And the Lord shall ^{an}return his blood upon his own head, who fell upon two men more righteous and ^{ao}better than he, and slew them with the sword, ^{ap}my father David not ^{aq}knowing *thereof*, to wit, Abner the son of ^{ar}Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

^a 1 Chr. 1:21; Acts 13:36. ^b Acts 21:26. ^c 2 Sam. 5:7. ^d 1 Chr. 21:27. ^e 1 Chr. 29:25. ^f 2 Chr. 1:1. ^g 1 Sam. 11:14. ^h 1 Sam. 26:15. ⁱ 1 Chr. 22:5. ^j 1 Chr. 22:5. ^k Jer. 27:18. ^l 1 Chr. 22:5. ^m Heb. *then not away my face*. ⁿ Psal. 142:10. ^o 1 Chr. 1:34. ^p 1 Chr. 19:32. ^q 1 Chr. 20:12. ^r Psal. 139:9. ^s 1 Chr. 1:7. ^t 2 Sam. 3:35. ^u 2 Sam. 7:11. ^v 1 Chr. 1:55. ^w Joab. 21:18. ^x Heb.

^y *a man of death*. 1 Sam. 26:16. ^z 1 Sam. 23:6. ^{aa} 2 Sam. 15:21. ^{ab} 1 Sam. 23:26. ^{ac} 1 Sam. 23:30. ^{ad} 1 Chr. 1:27. ^{ae} Deut. 32:35. ^{af} Ex. 21:14. ^{ag} Ex. 21:14. ^{ah} Ex. 21:14. ^{ai} 1 Peter. 1:17. ^{aj} Num. 33:33. ^{ak} Deut. 19:13. ^{al} ver. 5. ^{am} Judg. 9:24. ^{an} Psal. 7:16. ^{ao} 2 Chron. 21:13. ^{ap} 2 Sam. 3:37. ^{aq} 2 Sam. 3:27. ^{ar} 2 Sam. 20:10.

10. *The city of David*; Zion, or Jerusalem.

15. *The kingdom was mine*; his meaning was, that it belonged to him as David's eldest living son.

22. *Ask for him the kingdom*; by this Solomon intimated to his mother, that, considering the relation Abishag had sustained to David, it was as really improper to request her for Adonijah, as it was to request for him the kingdom.

23. *God do so to me*; put me to death, if I do not put Adonijah to death.

24. *Made me a house*; secured him a posterity to inherit the throne after him.

26. *Anathoth*; a city in Benjamin.

28. *Fled unto the tabernacle—the altar*; as a place of safety.

29. *Fall upon him*; put him to death. Ex. 21:14.

A. M. 2998.
B. C. 1014. 33 Their blood shall therefore return upon the head of Joab, and upon the head of his ^aseed for ever: but ^bupon David, and upon his seed, and upon his house, and upon his throne, shall there be peace ^cfor ever from the Lord.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ^dAnd the king put Benaiah the son of Jehoiada in his ^eroom over the host: and ^fZadok the priest did the king put in the room of ^gAhitub.

36 ^hAnd the king sent and called for Shimei, ⁱand said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook ^kKidron, thou shalt know for certain that thou shalt surely die: thy ^lblood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto ^mAchish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, on

the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard is good.

43 Why then hast thou not kept the oath of the Lord, and the ⁿcommandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the ^owickedness which thy heart is privy to, that thou didst to David my father: ^ptherefore the Lord shall return thy wickedness upon thine own head:

45 And king Solomon *shall* ^qbe blessed, and ^rthe throne of David shall be established before the Lord for ever.

46 So the king commanded Benaiah the son of Jehoiada: which went out, and fell upon him, that he died. And ^sthe kingdom was established in the hand of Solomon.

CHAPTER III.

¹ Solomon marrieth Pharaoh's daughter. ² High places being in use, Solomon sacrificeth at Gibeon. ³ Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honor. ⁴ Solomon's judgment between the two harlots maketh him renowned.

AND Solomon made affinity with Pharaoh king of Egypt, and ^ttook Pharaoh's daughter, and brought her into the city ^uof David, until he had made an end ^vof building his own house, and ^wthe house of the Lord, and the ^xwall of Jerusalem round about.

2 Only ^ythe people sacrificed in high places, because there was no house built unto the name of the Lord, until those days.

3 And Solomon ^zloved the Lord, walking in the ^astatutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to ^bGibeon to sac-

72:17. ^c verses 33, 34. ^d 2 Chron. 1:1. ^e chap. 7:5. ^f 24. ^g 2 Sam. 1:2. ^h 2 Sam. 15:23. ⁱ 24. ^j 24. ^k 24. ^l 24. ^m 24. ⁿ 24. ^o 24. ^p 24. ^q 24. ^r 24. ^s 24. ^t 24. ^u 24. ^v 24. ^w 24. ^x 24. ^y 24. ^z 24. ^a 24. ^b 24. ^c 24. ^d 24. ^e 24. ^f 24. ^g 24. ^h 24. ⁱ 24. ^j 24. ^k 24. ^l 24. ^m 24. ⁿ 24. ^o 24. ^p 24. ^q 24. ^r 24. ^s 24. ^t 24. ^u 24. ^v 24. ^w 24. ^x 24. ^y 24. ^z 24. ^a 24. ^b 24. ^c 24. ^d 24. ^e 24. ^f 24. ^g 24. ^h 24. ⁱ 24. ^j 24. ^k 24. ^l 24. ^m 24. ⁿ 24. ^o 24. ^p 24. ^q 24. ^r 24. ^s 24. ^t 24. ^u 24. ^v 24. ^w 24. ^x 24. ^y 24. ^z 24. ^a 24. ^b 24. ^c 24. ^d 24. ^e 24. ^f 24. ^g 24. ^h 24. ⁱ 24. ^j 24. ^k 24. ^l 24. ^m 24. ⁿ 24. ^o 24. ^p 24. ^q 24. ^r 24. ^s 24. ^t 24. ^u 24. ^v 24. ^w 24. ^x 24. ^y 24. ^z 24. ^a 24. ^b 24. ^c 24. ^d 24. ^e 24. ^f 24. ^g 24. ^h 24. ⁱ 24. ^j 24. ^k 24. ^l 24. ^m 24. ⁿ 24. ^o 24. ^p 24. ^q 24. ^r 24. ^s 24. ^t 24. ^u 24. ^v 24. ^w 24. ^x 24. ^y 24. ^z 24. ^a 24. ^b 24. ^c 24. ^d 24. ^e 24. ^f 24. ^g 24. ^h 24. ⁱ 24. ^j 24. ^k 24. ^l 24. ^m 24. ⁿ 24. ^o 24. ^p 24. ^q 24. ^r 24. ^s 24. ^t 24. ^u 24. ^v 24. ^w 24. ^x 24. ^y 24. ^z 24. ^a 24. ^b 24. ^c 24. ^d 24. ^e 24. ^f 24. ^g 24. ^h 24. ⁱ 24. ^j 24. ^k 24. ^l 24. ^m 24. ⁿ 24. ^o 24. ^p 24. ^q 24. ^r 24. ^s 24. ^t 24. ^u 24. ^v 24. ^w 24. ^x 24. ^y 24. ^z 24. ^a 24. ^b 24. ^c 24. ^d 24. ^e 24. ^f 24. ^g 24. ^h 24. ⁱ 24. ^j 24. ^k 24. ^l 24. ^m 24. ⁿ 24. ^o 24. ^p 24. ^q 24. ^r 24. ^s 24. ^t 24. ^u 24. ^v 24. ^w 24. ^x 24. ^y 24. ^z 24. ^a 24. ^b 24. ^c 24. ^d 24. ^e 24. ^f 24. ^g 24. ^h 24. ⁱ 24. ^j 24. ^k 24. ^l 24. ^m 24. ⁿ 24. ^o 24. ^p 24. ^q 24. ^r 24. ^s 24. ^t 24. ^u 24. ^v 24. ^w 24. ^x 24. ^y 24. ^z 24. ^a 24. ^b 24. ^c 24. ^d 24. ^e 24. ^f 24. ^g 24. ^h 24. ⁱ 24. ^j 24. ^k 24. ^l 24. ^m 24. ⁿ 24. ^o 24. ^p 24. ^q 24. ^r 24. ^s 24. ^t 24. ^u 24. ^v 24. ^w 24. ^x 24. ^y 24. ^z 24. ^a 24. ^b 24. ^c 24. ^d 24. ^e 24. ^f 24. ^g 24. ^h 24. ⁱ 24. ^j 24. ^k 24. ^l 24. ^m 24. ⁿ 24. ^o 24. ^p 24. ^q 24. ^r 24. ^s 24. ^t 24. ^u 24. ^v 24. ^w 24. ^x 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rifice there; for ^athat *was* the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the Lord ^bappeared to Solomon in a ^cdream by night: and God said, ^dAsk what I shall give thee.

6 And Solomon said, Thou hast showed unto thy servant David my father great mercy: ^eaccording as he ^fwalked before thee in truth, and in righteousness, and in ^guprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a ^hson to sit on his throne, as *it is* this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father: and I *am but* a little ⁱchild: I know not *how* to ^jgo out or come in.

8 And thy servant is in the midst of thy people which thou hast ^kchosen, a great people, that cannot be ^lnumbered nor counted for multitude.

9 Give therefore thy servant an ^munderstanding heart to ⁿjudge thy people, that I may ^odiscern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, ^pBecause thou hast asked this thing, and hast not asked for thyself ^qlong life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to ^rdiscern judgment:

12 Behold, I have ^sdone according to thy word: lo, I have given thee a wise and an understanding heart; ^tso that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee ^uthat which thou hast not asked, both ^vriches, and honor: so ^wthat there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will ^xlengthen thy days.

15 And Solomon awoke; and behold, *it*

was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a ^yfeast to all his servants.

16 ¶ Then came there two women, *that were* harlots, unto the king, and stood ^zbefore him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night: because she overlaid it.

20 And she arose at ^{aa}midnight, and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword.

And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, ^{ab}for her bowels ^{ac}yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide it.

27 Then the king answered and said,

^{ad} Chap. 4: 29-31; 5: 1-12; 10: 23, 24; Eccl. 1: 13, 16; ^{ae} Mat. 6: 33; Eph. 3: 10; ^{af} Chap. 4: 21, 24; Prov. 3: 16; ^{ag} Chap. 10: 28-29; ^{ah} Or, hath not been; ^{ai} Dent. 25: 15; ^{aj} Psa. 21: 4; 91: 16; Prov. 3: 2; 1 Tim. 4: 8; ^{ak} Chap. 8: 65; ^{al} Est. 1: 3; Mark 6: 21; ^{am} Num. 27: 2; ^{an} Job 24: 16; Psalm 139: 11; ^{ao} Gen. 43: 20; Isa. 49: 15; Jer. 31: 20; Hosea 11: 8; ^{ap} Heb. *were hot*.

ises made to Solomon were on condition that he should continue to obey God. Chap. 6: 12.

21. *Considered*; looked upon and examined.

27. *She is the mother*; having shown for the child a mother's love.

INSTRUCTIONS.

3. To love God is the highest duty, the greatest honor, and the supreme blessedness of men. Those who do it, whatever their condition in this world,

5. *A dream*; before men had the Bible to guide them, God sometimes made known to them his will in dreams.

7. *A little child*; young and inexperienced. *Go out or come in*; act as ruler of Israel.

8. *Cannot be numbered*; are very numerous.

11. *Discern judgment*; judge rightly in cases that might come before him.

14. *Lengthen thy days*; this and other prom-

A. M. 2990
B. C. 1011. Give her the living child, and in no wise slay it: she is the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him to do a judgment.

CHAPTER IV.

1 Solomon's princes. 7 His twelve officers for provision. 20, 24 The peace and largeness of his kingdom. 22 His daily provision. 26 His stables. 29 His wisdom.

SO king Solomon was king over all Israel.

2 And these were the princes which he had; Azariah the son of Zadok [†] the priest,

3 Elihoreph and Ahiah, the sons of Shisha, [‡] scribes; [§] Jehoshaphat the son of Ahilud, the [¶] recorder.

4 And Benaiah the son of Jehoiada was over the host: and Zadok and [¶] Abiathar were the priests:

5 And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend:^d

6 And Ahishar was over the household: and Adoniram the son of Abda was over the [¶] tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these are their names: * The son of Hur, in mount Ephraim:

9 The [†] son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 The [‡] son of Hised, in Aruboth: to him pertained Sochoh, and all the land of Hepher:

* Heb. the midst of him. † Psa. 72: 2, 4. ‡ Or, the chief officer. § Or, secretaries. ¶ 2 Sam. 20: 24. ¶ Or, remembrancer. c chap. 2: 27, 35. d 1 Chron. 27: 32. ¶ Or, levy, chap. 5: 14. * Or, Benhur. † Or, Bendekar. ‡ Or, Benheced. § Or, Benabimadab. ¶ Or,

are kings and priests unto God, and will reign with him for ever and ever.

5. The fact that before the canon of Scripture was complete, God sometimes made known his will in dreams, gives no countenance to the idea that he continues to do it, or that any can safely be guided by dreams now.

6. God in not only permitting, but inviting all in every condition who lack wisdom to ask it of him in faith and love, expecting on the ground of his promise to receive it, shows marvellous condescension and kindness; and if any to whom he is revealed do not become wise unto salvation, it will be their own fault. Jas. 1: 5.

7. A deep sense of want and a grateful recognition of the goodness of God, confidence in his willingness and power to help, and a disposition to ask of him, are a good preparation for receiving what we need.

10. God is pleased when men from the heart ask for wisdom to understand and do their duty; and in all such cases he will give them not only what

11 The [†] son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud: to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam:

13 The [¶] son of Geber, in Ramoth-gilead; to him pertained the towns of [¶] Jair the son of Manasseh, which are in Gilead; to him also pertained the region of [¶] Argob, which is in Bashan, threescore great cities with walls and brazen bars:

14 Ahinadab the son of Iddo had [¶] Mahanaim:

15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai was in Asher and in Alloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

20 ¶ Judah and Israel were [¶] many, as the sand which is by the sea in multitude, eating^b and drinking, and making merry.

21 And Solomon [¶] reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought [¶] presents, and served Solomon all the days of his life.

22 ¶ And Solomon's [†] provision for one day was thirty [‡] measures of fine flour, and threescore measures of meal,

Bengeber. c Num. 32: 41. d Dent. 3: 4, 8. * Or, to Mahanaim. † chap. 3: 8. Gen. 22: 17; Prov. 14: 28. b Eccl. 2: 24. c 2 Chron. 9: 25, etc.; Psa. 72: 9-11. d 1 Sam. 10: 27; Psa. 68: 29. † Heb. bread. ‡ Heb. corn.

they ask, but numerous other blessings for this world and the world to come.

14. Obedience to God is conducive to health, long life, and the greatest enjoyment of temporal favors. It is also conducive to the greatest usefulness, and is, through divine grace, a sure preparation for heaven.

22. Persons who steal will also lie, and the practice of these sins prepares the heart for, and often leads to the commission of murder.

23. An acquaintance with human nature, and with the working of the various passions of the human heart, is an important qualification for a judge, and will in various ways aid him in eliciting evidence and coming to right decisions.

26. A mother's love is great and in a high degree self-denying, but the practice of iniquity tends to destroy it, and to sink the mind to such baseness as to wish to rob others of what it cannot itself enjoy.

CHAPTER IV.

21. The river; Euphrates.

CHAPTER V.

A. M. 2290.
B. C. 1014.

23 Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roebucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiph-sah even to Azzah, over all the kings on this side the river: and he had ^apeace on all sides round about him.

25 And Judah and Israel dwelt ^asafe-ly, ^bevery man under ^chis vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ^aAnd Solomon had forty thousand stalls of ^dhorses for his ^echariots, and twelve thousand horsemen.

27 And those officers provided victuals for king Solomon, and for all that came unto king Solomon's table, every man in his mouth: they lacked nothing.

28 Barley also and straw for the horses and ^ddromedaries brought they unto the place where the *officers* were, every man according to his charge.

29 ^aAnd God gave ^bSolomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all the children of ^athe east country, and ^ball the wisdom of Egypt.

31 For he was wiser than all men; than Ethan ⁱthe Ezrahite, and ^jHeman, and Chaleol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand ^kproverbs: and his ^lsongs were a thousand and five.

33 And he spake of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And ^mthere came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

^a 1 Chron. 22:9. ^b Heb. confidently. ^c Jer. 2:24. ^d Micah 4:4; Zech. 3:10. ^e Dent. 17:16. ^f chap. 10:26; 2 Chron. 1:14. ^g Job, *mule, or swift beast*. Est. 8:11; Micah 1:13. ^h chap. 3:12. ⁱ Job 1:3. ^j Mat. 2:1, 16. ^k Acts 7:22. ^l 1 Chron. 15:19; Ps. 89:10; 1 Chron. 2:6; 6:34; Ps. 89:10. ^m Prov. 1, etc.; Eccl. 12:9.

21. *This side the river*: the west side. *Tiph-sah*: a city on the Euphrates. *Azzah*: Gaza; on the south-west of Canaan towards Egypt.

28. *Dromedaries*: a species of camels.

INSTRUCTIONS.

2. A wise and good ruler, in the appointment of officers to take part in the administration of his government, will be especially careful to select such as are distinguished for wisdom and fidelity, and whose example and influence will be salutary to the people.

21. Jehovah is a God of truth: when the word hath gone out of his mouth it standeth for ever; and though the fulfilment of his promises may be long

1 Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber thereto. 7 Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with trees. 13 The number of Solomon's workmen and laborers.

AND ^aHiram king of Tyre sent his servants unto Solomon: for he had heard that they had anointed him king in the room of his father: for ^bHiram was ever a lover of David.

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build a house unto the name of the Lord his God, for the ^cwars which were about him on every side, until the Lord put them under the soles of his feet.

4 But now the Lord my God hath given me ^drest on every side, so that *there* is neither adversary nor evil occurrent.

5 And behold, I ^epurpose to build a house ^aunto the name of the Lord my God, as the Lord ^fspake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name.

6 Now therefore command thou that they hew me cedar-trees out of Lebanon: and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt ^gappoint: for thou knowest that *there* is not among ^hus any that can skill to hew timber like unto the Zidonians.

7 ^aAnd it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord ^bthis day, which hath given unto David a wise ^cson over this great people.

8 And Hiram sent to Solomon, saying, I have ^dconsidered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea; and I will convey them by sea in floats unto the

1 Cant. 1:11, etc. ^a 2 Chron. 9:1, 2; 1 Sa. 2:2, 3; Col. 2:3. ^b Jer. 10:18; 2 Chr. 2:3. ^c *Hiram*. ^d 2 Sam. 5:11; Amos 1:9. ^e 1 Chr. 22:8; 28:1. ^f Ps. 72:17. ^g 1 Sa. 9:7. ^h *Heb. saw*. ⁱ 2 Chron. 2:4, etc. ^j 2 Sam. 7:13; 1 Chron. 17:12. ^k *Heb. saw*. ^l 1 Cor. 12:14, etc. ^m 1 Tim. 2:20, 21. ⁿ Prov. 13:1. ^o *Heb. heard*.

delayed, in due time they will be accomplished. Gen. 15:18.

29. Jehovah has infinite fulness, and he can so replenish the minds and hearts of his people with knowledge, wisdom, and grace, that they will shine as lights in the world, and pour forth the richest blessings on all generations, to the end of time.

CHAPTER V.

1. *Tyre*: a city of the Phœnicians on the Mediterranean, north of Canaan.

6. *They*: the subjects of Hiram. *Zidonians*: inhabitants of Zidon, a city north of Tyre.

A. M. 2090.
B. C. 1011. place that thou shalt appoint me, and will cause them to be discharged there. and thou shalt receive *them*: and thou shalt accomplish my desire, ^ain giving food for my household.

10 So Hiram gave Solomon cedar-trees and fir-trees according to all his desire.

11 And Solomon gave Hiram twenty thousand [†]measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, as he ^bpromised him: and there was peace between Hiram and Solomon: and they two made a league together.

13 ¶ And king Solomon raised a [‡]levy out of all Israel: and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and ^cAdoniram was over the levy.

15 And Solomon had threescore and ten thousand that bare ^dburdens, and four-score thousand ^ehewers in the mountains:

16 Besides the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the [§]stone-squarers: so they prepared timber and stones to build the house.

CHAPTER VI.

1 The building of Solomon's temple. 5 The chambers thereof. 11 God's promise unto it. 15 The ceiling and adorning of it. 23 The cherubim. 31 The doors. 36 The court. 37 The time of building it.

AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's

^a Heb. *send*. ^b Ezra 3:7; Ezek. 27:17; Acts 12:20. ^c Heb. *car*. ^d chap. 3:12. ^e Heb. *tribute of men*. ^f chap. 4:6. ^g chap. 9:21. ^h Josh. 9:21. ⁱ Or, *Giblites*. Ezek. 27:19. ^j Heb. *built*. ^k Ezek. ch. 40, 41. ^l Or, *round as broad within, and narrow with-*

12. *A league*: a treaty, or covenant of mutual peace and friendship.

18. *Stone-squarers*: in the margin, *Giblites*; inhabitants of Gebel, a town near Zidon. Josh. 13:5; Ezek. 27:9.

INSTRUCTIONS

1. Kings as well as subjects are bound to love one another, to rejoice in each other's prosperity, and seek each other's good.

4. Peace is the gift of God. It should be received with gratitude, and employed by rulers and people in the prosecution of such works, and such only, as will be for his glory and their highest prosperity.

9. The difference in the climate, soil, and productions of different countries, renders an interchange

reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

2 And the [†]house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house: and ten cubits was the breadth thereof before the house.

4 And for the house he made ^{*}windows of narrow lights.

5 ¶ And [†]against the wall of the house he built [‡]chambers [§]round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made [§]chambers round about.

6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without *in the wall* of the house he made [¶]narrowed rests round about, that the *beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready ^bbefore it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber was in the right ^{*}side of the house: and they went up with winding stairs unto the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house [†]with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning this house which thou art*

out; or, skinned and closed. [†] Or, *upon, or joining to.* [‡] Heb. *floors.* [§] Ezekiel 41:6. [¶] Heb. *rise.* [¶] Heb. *marriage, or rehatments.* ^h chap. 5:17, 18. ⁱ Deut. 27:5, 6. ^k Heb. *shoulder.* ^l Or, *the vault beams and the ceilings with cedar.*

of commodities a mutual benefit; and this should ever be so conducted as to benefit all concerned.

13. The building of suitable houses for public worship is essential to the highest prosperity of the community, and all should be disposed to do their part towards the accomplishment of this work.

CHAPTER VI.

1. *Zif*: the second month of their ecclesiastical year, answering to a part of April and May.

2. *Threescore cubits*: the common cubit is supposed to have been about eighteen inches, and the sacred about twenty-one.

5. *Oracle*: the most holy place, from which God spoke to the people. Ver. 16, 19.

in building, if ^a thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I ^b spake unto David thy father:

13 And ^c I will dwell among the children of Israel, and will not ^d forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, ^e both the floor of the house, and the walls of the ceiling: and he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty eubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the "most holy place."

17 And the house, that *is*, the temple before it, was forty eubits long.

18 And the cedar of the house within *was* carved with ^f knops and ^g open flowers: all *was* cedar; there was no stone seen.

19 And the ^h oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty eubits in length, and twenty eubits in breadth, and twenty eubits in the height thereof: and he overlaid it with pure ⁱ gold; and *so* covered the altar *which was* of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also ^j the whole altar that *was* by the oracle he overlaid with gold.

23 ^k ¶ And within the oracle he made two ^l cherubim of ^m olive-tree, *each* ten eubits high.

24 And five eubits *was* the one wing of the cherub, and five eubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten eubits.

25 And the other cherub *was* ten <sup>A. M. 2909.
B. C. 1005.</sup> eubits: both the cherubim *were* of one measure and one size.

26 The height of the one cherub *was* ten eubits, and *so was it* of the other cherub.

27 And he set the cherubim within the inner house: and ⁿ they stretched forth the wings of the cherubim, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubim with gold.

29 And he carved all the walls of the house round about with carved figures of cherubim and palm-trees and ^o open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors of olive-tree: the lintel and side-posts *were* ^p a fifth part of the wall.

32 The ^q two doors also *were* of olive-tree: and he carved upon them carvings of cherubim and palm-trees and ^r open flowers, and overlaid *them* with gold, and spread gold upon the cherubim, and upon the palm-trees.

33 So also made he for the door of the temple posts of olive-tree, ^s a fourth part of the wall.

34 And the two doors *were* of fir-tree: the two ^t leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubim and palm-trees and open flowers: and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished ^u throughout all the parts thereof, and according to all the fashion of it. So was he ^v seven years in building it.

^a chap. 9, 1. ^b 2 Sam. 7, 13. ^c Ex. 25:8; 2 Cor. 6:16; Rev. 21:3. ^d Deut. 31:6; Heb. 13:5. ^e Or, from the floor of the house unto the walls, etc., and so, ver. 16. ^f chap. 8, 9; Ex. 26:33; Ezek. 43:4. ^g Or, guards. ^h Heb. opening of. ⁱ 1 ver. 9, 10; Psal. 24:2. ^j Heb. shut up. ^k Ex. 30:1, 3, 5; 2 Chron. 3, 7, etc.; Ex. 37, 7-9.

15. *Knops*; knobs, or bunches.

21. *A partition*; to divide the holy from the most holy place.

38. *The eighth month*; answering to a part of October and November.

INSTRUCTIONS.

1. The successful accomplishment of a great and difficult undertaking depends much on the proper preparation for it; and the time, money, and labor

|| Heb. trees of oil, or, only trees. ^s Or, the cherubim stretched forth their wings. ^t Heb. openings of. ^u Or, five square. ^v Or, leaves of the doors. || Heb. openings of. ^w Or, foursquare. ^x Ezek. 41:23. ^y Or, with all the appointments thereof, and with all the ordinances thereof. ^z 1 ver. 1, 9.

so spent are as needful and as useful as those spent in any part of the work.

12. However much may be expended in building and ornamenting houses for the worship of God, none of the worshippers will be accepted but those who worship him in spirit and in truth.

19. Although Jehovah dwells not in temples made with hands, yet he is peculiarly present where his people assemble to acknowledge, adore, and praise

A. M. 2999.
B. C. 1005.

CHAPTER VII.

1 The building of Solomon's house. 2 Of the house of Lebanon. 6 Of the porch of pillars. 7 Of the porch of judgment. 8 Of the house for Pharaoh's daughter. 13 Hiram's work of the two pillars. 23 Of the molten sea. 27 Of the ten bases. 38 Of the ten lavers, 40 and all the vessels.

BUT Solomon was building his own house ^athirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And it *was* covered with cedar above upon the ^abeams, that *lay* on forty-five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and light *was* against light *in* three ranks.

5 And all the ^bdoors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* ^cbefore them: and the *other* pillars and the thick beam *were* ^dbefore them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and it *was* covered with cedar from ^eone side of the floor to the other.

8 ¶ And his house where he dwelt *had* another court within the porch, *which was* of the like work. Solomon made also a house for Pharaoh's daughter, whom ^fhe had taken *to wife*, like unto this porch.

9 All these *were* of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was* of costly stones, *even* great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a

row of cedar beams, both for the inner court of the house of the LORD, and for the ^gporch of the house.

13 ¶ And king Solomon sent and fetched Hiram* out of Tyre.

14 He *was* ^ha widow's ⁱson of the tribe of Naphtali, and his ^jfather *was* a man of Tyre, a worker in brass: and ^khe *was* filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 For he ^lcast two ^mpillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 And nets of checker-work, and wreaths of chain-work, for the chapiters *which were* upon the top of the pillars: seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had* pomegranates also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapiter.

21 And he set up the pillars in the ⁿporch of the temple: and he set up the right pillar, and called the name thereof ^oJachin: and he set up the left pillar, and called the name thereof ^pBoaz.

22 And upon the top of the pillars *was* lily-work: so *was* the work of the pillars finished.

23 ¶ And he made a molten ^qsea, ten cubits ^rfrom the one brim to the other:

* chap. 9: 10; 2 Chron. 8: 1. ^a Heb. ribs. ^b Heb. right against sight. ^c Or, spaces and pillars were square in prospect. ^d Or, according to. ^e Heb. from floor to floor. ^f chap. 3: 1; 2 Chron. 8: 11. ^g John 10: 23; Acts 3: 11. ^h Hiram. ver. 40; 2 Chron. 4: 11. ⁱ Heb. the son of a widow woman. ^j 2 Chron. 2: 14.

^k 2 Chron. 4: 16. ^l Ex. 31: 3; 36: 1. ^m Heb. fashioned. ⁿ ver. 21; 2 Kings, 25: 17; 2 Chron. 3: 15, etc.; 4: 12, etc.; Jer. 52: 21, etc. ^o ver. 12; chap. 6: 3. ^p That is, He shall establish. ^q That is, in it is strength. ^r 2 Kings, 25: 13. ^s Heb. from his brim to his brim.

him; and there, by the proclamation of his truth, he will communicate to them a knowledge of his will.

30. Gold, although among the most precious things of earth, is nevertheless worthless and fit only to be trodden under foot, compared with that holiness of heart and life without which no man can see the Lord.

37. That which is undertaken in the fear and love of God, and is prosecuted according to his will, may be expected in due time to be successfully and joyfully accomplished.

CHAPTER VII.

2. *The house of the forest of Lebanon*: a palace in or near Jerusalem, built of materials from the forest of Lebanon. Chap. 10: 17, 21.

14. *Brass*: this term was applied to various metals, composed chiefly or wholly of copper.

21. *Jachin*: meaning, he shall establish, or make it stand. *Boaz*: in strength.

23. *Molten sea*: a very large vat or basin for water.

it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.

21 And ^aunder the brim of it round about *there were* knobs compassing it, ten in a cubit, compassing the sea round about: the knobs *were* cast in two rows, when it was cast.

22 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts *were* inward.

26 And it was a handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases was on this manner: they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* ^blions, oxen, and ^ccherubim: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain ^dadditions made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round *after* the work of the base, a cubit and a half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.

32 And under the borders *were* four wheels: and the axletrees of the wheels *were* ^ejoined to the base: and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot-wheel: their axletrees, and their naves, and their fellows, and their spokes, *were* all molten.

34 And *there were* four undersetters to

the four corners of one base: and ^fthe undersetters *were* of the very base itself.

35 And in the top of the base was *there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubim, lions, and palm-trees, according to the ^gproportion of every one, and additions round about.

37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.

38 ¶ Then made he ten ^hlavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.

39 And he put five bases on the right side ⁱof the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, over against the south.

40 And ^jHiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the two bowls of the chapters that *were* on the top of the two pillars: and the two ^knetworks, to cover the two bowls of the chapters which *were* upon the top of the pillars:

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapters that *were* upon the pillars:

43 And the ten bases, and ten lavers on the bases:

44 And one sea, and twelve oxen under the sea:

45 And the ^lpots, and the shovels, and the basins: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were* of ^mbright brass.

46 In the plain of Jordan did the king cast them, ⁿin the clay-ground between Succoth ^oand Zarthan.

47 And Solomon left all the vessels *unweighed*, ^pbecause they were exceeding

^a 2 Chron. 4:2-5. ^b Ezek. 1:10; 10:14, 11:14, Hosea 5:14; Rev. 5:6. ^c Gen. 3:24. ^d Ex. 25:18; 27:7. ^e Heb. 9:5. ^f 1 Peter, 2:5. ^g Ezek. 1:15, etc. ^h Heb. in the base. ⁱ Heb. nakedness. ^j 2 Chron. 4:3, etc. ^k Heb. shoulder. ^l Heb. Hiram; ver. 13.

^m ver. 17, 18. ⁿ Heb. upon the face of the pillars. ^o Ex. 27:3. ^p Heb. brass made bright, or scoured. ^q Heb. in the thickness of the ground. ^r Genesis 33:17. ^s Joshua 3:16. ^t Heb. for the exceeding multitude.

26. *Two thousand baths*; a bath is supposed to have been about seven and a half gallons.

27. *Bases*; tables or platforms for the vessels of water to stand on.

30. *Laver*; a vessel or basin to wash in.

46. *Succoth and Zarthan*; places near the Jordan, and not far from Jericho.

INSTRUCTIONS.

1. While convenient and comfortable dwellings are blessings for which men should be grateful.

their great concern should be to secure a house not made with hands, eternal in the heavens.

8. The more husbands and wives are united in their views, judgments, and efforts, dwelling together as heirs of the grace of life, the more happy they will be, and the more useful to all who may feel their influence.

11. All natural endowments, as well as all spiritual graces, come from God. He bestows them in different measures upon different individuals, and

^{A. M. 2909.}
^{B. C. 1005.} many: neither was the weight of the brass *found out.

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: the ^aaltar of gold, and the table of gold, whereupon the ^bshow-bread *was*,

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold.

50 And the bowls, and the snuffers, and the basins, and the spoons, and the ^ccen-sers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy *place*, and for the doors of the house, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the ^dthings which David^e his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

CHAPTER VIII.

1 The feast of the dedication of the temple. 12, 51 Solomon's blessing. 22 Solomon's prayer. 62 His sacrifice of peace-offerings.

THEN ^dSolomon assembled the elders of Israel, and all the heads of the tribes, the ^echief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that ^fthey might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast^g in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and the ^hpriests took up the ark.

4 And they brought up the ark of the LORD, and the ⁱtabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled

unto him, *were* with him before the ark, sacrificing^j sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his ^kplace, into the oracle of the house, to the most holy *place*, *even* under the ^lwings of the cherubim.

7 For the cherubim spread forth *their* two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends^m of the staves were seen out in the holyⁿ *place* before the oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing in the ark save the two tables of stone, which Moses put there^o at Horeb. ^pWhen the LORD made a *covenant*^q with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy *place*, that the cloud^r filled the house of the LORD.

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then ^sspake Solomon, The LORD said that he would dwell in the thick darkness.^t

13 I ^uhave surely built thee a house to dwell in, a settled ^vplace for thee to abide in for ever.

14 And the king turned his face about, and ^wblessed all the congregation of Israel: and all the congregation of Israel stood:

15 And he said, ^xBlessed *be* the LORD God of Israel, which ^yspake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein: but I chose ^zDavid to be over my people Israel.

* Heb. searched. 1 Chron. 22:14. ^a Ex. 37:25. ^b Lev. 24:5, 8. ^c Heb. ash par. ^d Heb. help things of David. ^e 2 Sam. 8:11. ^f 2 Chron. 5:2, etc. ^g Heb. princes. ^h 2 Sam. 6:17. ⁱ 2 Sam. 5:7-9. ^j Lev. 23:34. ^k Num. 4:15. ^l 1 Chron. 15:14. ^m 2 Chron. 1:3. ⁿ 2 Sam. 6:13. ^o Ex. 26:33. ^p 1 Chron. 6:17. ^q Heb. heads.

in his service requires of each according to that he hath, and not according to that he hath not.

23. The method of divine worship prescribed under every dispensation, the preparations for it, the mode of conducting it, and the truths inculcated by it, have all tended to impress upon the worshippers a conviction of their moral pollution, and the necessity of spiritual purification in order to preparation for heaven.

48. In order to the right use of wealth, all persons need, and should habitually seek wisdom from above. How much, or what proportion, is to be employed in one way, and what in another, in order most to honor God and do good, he has not definitely prescribed. But each one should endeavor

Or, ark. 2 Chron. 5:9. ^a Ex. 25:21; 40:20; Deut. 10:1, 5; Heb. 9:3. ^b 1 Cor. 13:12. ^c Ex. 24:27, 28. ^d Ex. 40:24; Lev. 16:2. ^e 2 Chron. 6:1, etc. ^f Ex. 25:22; 1 Sam. 4:5; 15:1. ^g 2 Sam. 7:13. ^h Ps. 132:14. ⁱ 2 Sam. 6:18. ^j Luke 1:68. ^k 2 Sam. 7:5, etc. ^l 1 Sam. 16:1.

so to act as a steward of God, that when called to give up his account, he may do it with joy, and not with grief.

CHAPTER VIII.

1. *Bring up the ark*; from mount Zion in the south part of Jerusalem, where David lived, to the temple on mount Moriah, an elevation in the north-east part of the city.

2. *The feast*; of tabernacles. *Ethanim*; answering to a part of September and October.

4. *The tabernacle*; that which David had prepared for the ark when he brought it from the house of Obed edom. 2 Sam. 6:17.

13. *For ever*; as long as the temple continued.

17 And ^ait was in the heart of David my father to build a house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thy heart to build a house unto my name, thou didst well that it was in thy heart.

19 Nevertheless, thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, ^bas the LORD promised, and have built a house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, ^cwherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and ^dspread forth his hands toward heaven:

23 And he said, LORD God of Israel, *there^e is no God like thee, in heaven above, or on earth beneath, who ^fkeepest covenant and mercy with thy servants that walk^g before thee with all their heart:*

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thy hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst ^hhim, saying, *"There shall not fail thee a man in my sight to sit on the throne of Israel; ⁱso that thy children take heed to their way, that they walk before me as thou hast walked before me."*

26 And now, O God of Israel, ^jlet thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the ^kheaven and heaven of ^kheavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

^a 1 Chron. 17:1, etc. ^b 1 Chron. 28:5, 6. ^c verse 9. Deut. 31:26. ^d Ex. 9:33; Isaiah 1:15. ^e Ex. 15:11; 2 Sam. 7:22. ^f Neh. 1:5; Daniel 9:4. ^g chap. 3:6. ^h chap. 2:4. ⁱ Heb. *These shall not be cut off unto thee a man from my sight.* ^j Heb. *enow.* ^k Psa. 115:49. ^l 2 Chron. 2:6. Isa. 66:11; Jer. 23:24; Acts 17:24. ^m 2 Cor. 12:2. ⁿ Deut. 12:11. ^o Or, in Dan. 6:10.

26. *Verified*; shown to be true, by its fulfilment.

28. *May be open*, look with favor. *Toward*; in, ver. 33.

29 That thine eyes may be open ^{A. M. 3000 B. C. 1004} toward this house night and day, *even* toward the place of which thou hast said, ¹My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make ²toward this place.

30 And ^mhearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray ⁿtoward this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbor, and ^oan oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy ^pservants, condemning the wicked, to bring his way upon his head: and ^qjustifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be ^rsmitten down before the enemy, because they have sinned against thee, and shall ^sturn again to thee, and confess thy name, and pray, and make supplication unto thee ^tin this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When ^uheaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou ^vteach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If ^wthere be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be eaterpillar; if their enemy besiege them in the land of their cities; ^xwhatsoever plague, whatsoever sickness *there be*;

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give

^m 2 Chron. 20:9. ⁿ Or, in Dan. 6:10. ^o Heb. *he require an oath of him.* Ex. 22:11. ^p Ex. 34:7; Deut. 25:1. ^q Isa. 3:10; Romans 2:13; 5:9. ^r Deut. 28:25. ^s Lev. 26:40-42; Neh. 1:8, 9. ^t Or, toward. ^u Lev. 26:19; Deut. 28:23. ^v 1 Sam. 12:23; Psa. 25:8; 94:12. ^w Lev. 26:16, etc.; Deut. 28:21, etc.; 2 Chron. 20:9. ^x Or, jurisdiction.

33. *In*; toward, ver. 30. The word in the original means in, or toward, according to the connection.

38. *Plague*; wickedness.

A. M. 3000.
B. C. 1001. to every man according to his ways, whose heart thou knowest; (for^a thou, *even* thou only, knowest the hearts of all the children of men:)

40 That they may^b fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy^c strong hand, and of thy stretched-out arm;) when he shall come and pray toward this house:

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that^d all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward^e the city which thou hast chosen, and toward the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their feause.

46 If they sin against thee, (for^f there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 Yet if they shall^g bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And so^h return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee towardⁱ their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their^j cause.

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed

a 1 Chr 28:9; Psa 11, 1; Jer 17, 10; Hb 4, 12. b Psa 120:4, e Deut 4, 31. c 2 Kings 19, 14; Psa 67:2, 102, 15. d Holy thy name is called upon this house. e 1 Hb 10:25. f 1 Chr 28:9, right. g Eccl 7, 30; Jer 3, 2. i Idem, 1:8, 10. j Deut 28, 25, 64, 2 Hb 1:6, 10; Jer 14:2. k 1 Hb 1:1, 4, etc. l Psa 109:27, Dan 9:5, etc. m Jer 29:12-14; Hosea 14:1, 2. n Jer 29, 10.

41. For thy name's sake, on account of what he had heard about God, and for the purpose of

against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For^k they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the^l furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou^m spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, andⁿ blessed all the congregation of Israel with a loud voice, saying,

56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there^o hath not failed^p one word of all his good promise, which he^q promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may^r incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be high unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require.

60 That^s all the people of the earth may know that the LORD is God, and that there is none else.

61 Let your heart therefore be^t perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And^u the king, and all Israel with him, offered sacrifice before the LORD.

right. j Ezra 7:6. k Psa 103:40. l Deut 4:2. m Deut 34:2. n Jer 11:4. o Exodus 10:3, 6. p Deut 34:2. q 2 Samuel 6:18. r Joshua 24:14. s Hb 1:6, fallen. t Deut 12:10, 11. u Deut 31:6. v Psa 119:30. w 1 Hb 1:6, the thing of a day in his day. x verse 11. y Joshua 1:21. z Deut 4:3, 34. aa Deut 18:13. ab 2 Chron 7:1, etc.

worshipping him and sharing in the blessings of his people.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because the brazen^a altar that was before the LORD was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held a feast,^b and all Israel with him, a great congregation, from the^c entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.

66 On the eighth day he sent the people away: and they^d blessed the king, and went unto their tents joyful and glad of heart for all the^e goodness that the LORD had done for David his servant, and for Israel his people.

CHAPTER IX.

1 God's covenant in a vision with Solomon. 10 The mutual presents of Solomon and Hiram. 15 In Solomon's works the Gentiles were his bondmen, the Israelites honorable servants. 21 Pharaoh's daughter removeth to her house. 25 Solomon's yearly solemn sacrifices. 26 His navy fetcheth gold from Ophir.

AND^a it came to pass, when Solomon had finished the building of the house of the LORD, and the king's^b house, and all^c Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon

^a 2 Chron. 4:1. ^b ver. 2. ^c Num. 34:5, 8. ^d Or, thanked. ^e Psalm 106:4, 5; 122:6-9. ^f 2 Chron. 7:11, etc. ^g Chap. 7:1, 2. ^h 2 Chron. 8:26. ⁱ Chap. 3:5. ^j 2 Kings, 20:5; 1 John, 5:14. ^k Chapter 8:29. ^l Deut. 11:12. ^m Chapter 2:4; 6:12; 7:5, 6.

65. *The entering in of Hamath;* on the north border of Canaan.

INSTRUCTIONS.

1. The most costly and splendid temple without the presence and favor of God, is but a dead mass of useless matter; and the most exact and gorgeous forms of worship without love and faith in the worshippers, are no more pleasing to him than sounding brass or a tinkling cymbal. 1 Cor. 13:1.

10. When the people of God have dedicated to him a house, and assemble in it to worship him in spirit and in truth, they may expect glorious manifestations of his presence, and rich spiritual joys.

17. To every sincere desire for the promotion of his glory and the good of men, God is witness; and whether it can consistently be now granted or not, he will connect it with great results, and bestow upon it a gracious and glorious reward.

22. Every ruler should be a man of prayer, and on suitable occasions should publicly set the example of acknowledging and adoring God; blessing him for his goodness, and seeking of him those mercies which are needed for rulers and people.

33. The public calamities of a people are caused by their sins; and repentance, reformation, and car-

the second time, as he^b had appear-^a ed unto him at Gibeon.

3 And the LORD said unto him, I have heardⁱ thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put^j my name there for ever; and mine eyes and my heart shall be^k there perpetually.

4 And if thou wilt walk before me, as David^l thy father walked, in^m integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments;

5 Then I will establish the throne of thy kingdom upon Israel for ever, as Iⁿ promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But if^o ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them;

7 Then^p will I cut off Israel out of the land which I have given them: and this house,^q which I have hallowed for my name, will I cast out of my sight: and Israel shall be a^r proverb and a byword among all people:

8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why^s hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook^t the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and

^a Proverbs 10:9; 28:18. ^b 1 Chron. 22:9, 10; Psalm 132:12. ^c 2 Sam. 7:14; Psal. 89:30, etc. ^d Deut. 4:26; 2 Kings, 17:23. ^e Jer. 7:14. ^f Deut. 28:37; Psal. 114. ^g Deut. 29:24-26; Jer. 22:8, 9. ^h Zeph. 1:4, 5.

nest supplication to God are his appointed means for their removal.

41. All enlightened and sincere friends of God earnestly desire that the blessings which he bestows on them may be enjoyed by all people, and that for this end he may be revealed to them, and they be taught to worship him in the beauty of holiness.

46. There is no land so distant or dark, and no condition so trying, that men may not think of their sins as the cause of their sorrows, repent of them, from the heart make supplication to God, and in due time receive abundant answers to their prayers.

58. God is the author of the inclination to love and serve him, and no greater blessing is ever bestowed by him on earth, than a disposition to believe his declarations and keep his commandments.

65. Sincere and upright worship of God, and hearty obedience to his commands, is a source of gladness and exceeding joy. It raises the soul to the highest enjoyment which can be found on earth, and fits it for perfect and endless bliss in heaven.

CHAPTER IX.

3. *Hallowed;* accepted, their consecration of the temple to his service.

^a M. 3012
E. C. 992. have worshipped them, and served them: ^atherefore hath the LORD brought upon them all this evil.

10 ¶ And ^bit came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house.

11 (Now Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they ^apleased him not.

13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of ^cCabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the ^dlevy which king Solomon raised: for to build the house of the LORD, and his own house, and ^eMillo, and the ^fwall of Jerusalem, and ^gHazor, and ^hMegiddo, and Gezer.ⁱ

16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and ^jBeth-horon the nether.

18 And ^kBaalath, and Tadmor in the wilderness, in the land.

19 And all the cities of store that Solomon had, and cities for his ^lchariots, and cities for his horsemen, and ^mthat which Solomon desired to build in Jerusalem,

^a Jer. 12:7, 8. ^b 2 Chron. 8:1, etc. ^c Heb. were not right in his eyes. ^d That is, displeasing, or dirty. ^e Josh. 19:27. ^f chap. 5:13. ^g 2 Sam. 5:9. ^h Psalm 51:15. ⁱ Josh. 19:29. ^j Josh. 17:11. ^k Josh. 16:10. ^l Judges 1:29. ^m Josh. 16:23. ⁿ Josh. 19:44. ^o 2 Chron. 8:4, 6, etc. ^p chap. 4:26. ^q Heb. the desire of

13. *Cabul*; displeasing, filthy.

15. *Millo*; a part of the citadel or fortification of Jerusalem. *Hazor*; in Naphtali. *Megiddo*; in Issachar. *Gezer*; in Ephraim.

17. *Beth-horon*; in the tribe of Benjamin. *Nether*; lower. Josh. 16:3.

18. *Baalath*; in the territory of Dan. *Tadmor*; supposed to be the same as Palmyra, a city the ruins of which are still to be seen in the desert east of Damascus.

26. *Ezion-geber*; near the north end of the east branch of the Red sea.

28. *Ophir*; supposed to be some place east of Arabia, and on the Indian ocean.

INSTRUCTIONS.

3. All sincere and hearty supplications to God will be accepted, and all offerings presented in love to him receive a gracious reward.

6. Continued obedience to God is needful in order to the continuance of his favors; and if those who have been distinguished by his mercies rebel against him, they will be distinguished in their punishment.

and in Lebanon, and in all the land of his dominion.

20 And all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were ^mleft after them in the land, whom the children of Israel also were not ⁿable utterly to destroy, upon those did Solomon levy a tribute of ^obondservice unto this day.

22 But of the children of ^pIsrael did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But ^qPharaoh's daughter came up out of the city of David unto her ^rhouse which *Solomon* had built for her: ^athen did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense ^supon the altar that *was* before the LORD. So he finished the house.

26 ¶ And ^tking Solomon made a navy of ships in ^uEzion-geber, which *is* beside Eloth, on the ^vshore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And ^wthey came to ^xOphir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

Solomon which he desired. ^m Judg. 3:1. ⁿ Josh. 15:63; 17:12. ^o Judg. 1:28; Ezra 2:68. ^p Lev. 25:39. ^q chap. 3:1. ^r chap. 7:8. ^s Jer. 17:27; chap. 11:27. ^t 2 Chron. 32:5. ^u Heb. upon it. ^v 2 Chron. 8:12, etc. ^w Deut. 2:8. ^x Heb. tip. ^y chap. 10:11. ^z Job 22:24.

12. Different men have different tastes, which lead them to follow different occupations and live in different places. Some are attracted by the noise and bustle of cities, others by the stillness and quiet of the country, and both may be where God calls them, and be mutually serviceable to each other.

18. The most opulent cities, and the most splendid human works, are liable to become a heap of ruins. None should therefore set their hearts on them, but all should secure durable riches and righteousness, treasures in the heavens which will never pass away.

25. All who are distinguished by wealth, power, and influence, should also be distinguished for habitual devotion to God, and regular, conscientious attendance upon his worship.

26. As commerce is a source of wealth, and seamen are exposed to numerous privations, hardships, dangers, and vices, those who are benefited by their services should, in addition to giving them suitable compensation and temporal comforts, furnish them with the Bible and other good books, and as far as practicable with all the means of grace.

CHAPTER X.

1 The queen of Sheba admitteth the wisdom of Solomon.
14 Solomon's gold. 16 His targets. 18 The throne of ivory. 21 His vessels. 24 His presents. 26 His chariots and horse. 29 His tribute.

AND^a when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard^b questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her^c questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the^d attendance of his ministers, and their apparel, and his^e cup-bearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true report^f that I heard in mine own land of thy^g facts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told me: thy^h wisdom and prosperity exceedeth the fame which I heard.

8 Happyⁱ are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed^j be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, "to do judgment and justice.

10 And^k she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the^l navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of^m alnug-trees, and precious stones.

12 And the king made of the alnug-trees

pillarsⁿ for the house of the LORD, ^{A. M. 3072} and for the king's house, harps also and psalteries for singers: there came no such alnug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that^o which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

14 ^p Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Besides that he had of the merchantmen, and of the traffic of the spice-merchants, and of all the kings of Arabia, and of the^q governors of the country.

16 ^r And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target.

17 And he made three hundred^s shields of beaten gold: three pounds of gold went to one shield: and the king put them in the^t house of the forest of Lebanon.

18 ^u Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne was round^v behind: and there were^w stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not^x the like made in any kingdom.

21 ^y And all king Solomon's drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: ^z none were of silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tarshish^{aa} with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So^{ab} king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ^{ac} And all the earth sought^{ad} to Solomon, to hear his wisdom,^{ae} which God had put in his heart.

which he gave her, according to the hand of king Solomon. ^{af} Or, captains. ^{ag} chap. 14. 26. ^{ah} chap. 7. ^{ai} Heb. on the hinder part thereof. ^{aj} Heb. made. ^{ak} Heb. as. ^{al} Or, there was no silver in them. ^{am} Gen. 10. 4. ^{an} 2 Chr. 20. 26. ^{ao} Or, elephant's teeth. ^{ap} A chap. 1. 12, 13. ^{aq} 2 Chr. 1. ^{ar} Heb. the force of. ^{as} Prov. 2. 6; Jas. 1. 5.

5. No more spirit: she was utterly astonished.

19. Trovians; statues, or representations of lions.

22. Tarshish; chap. 22: 18, 19; 2 Chr. 20: 25-27.

24. All the earth; people from all surrounding nations.

INS FRUCTIONS.

1. The highest honor and the noblest fame is that

CHAPTER X.
1. Sheba; supposed to have been a country bordering on the south end of the Red sea. Head of the fleet; probably by the ships that went down from Ezion-geber. ^{af} *Pharo king*; ascription who they he was as wise as he had been reputed to be.

3. Told; answered.

<sup>A. M. 3012.
B. C. 992.</sup> 25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots^a and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king *made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale, for abundance.

28 ¶ And[†] Solomon had horses brought out of Egypt, and ^blinen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and a horse for a hundred and fifty: and so for all the kings of the ^cHittites, and for the kings of Syria, did they bring *them* out by their [‡]means.

CHAPTER XI.

1 Solomon's wives and concubines. 4 In his old age they draw him to idolatry. 9 God threateneth him. 11 Solomon's adversaries were Hadad, who was entertained in Egypt. 23 Rezon, who reigned in Damascus. 26 and Jeroboam, to whom Ahijah prophesied. 41 Solomon's acts, reign, and death: Rehoboam succeedeth him.

BUT king Solomon loved many strange women, [§]together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations *concerning* which the Lord ^dsaid unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his ^ewives turned away his heart.

4 For it came to pass, when Solomon

was old, *that* his wives turned away his heart after other gods: and his heart was not ^fperfect with the Lord his God, as *was*^g the heart of David his father.

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after ^hMilcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the Lord, and ⁱwent not fully after the Lord, as *did* David his father.

7 Then did Solomon build a high ^jplace for ^kChemosh the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the Lord was ^langry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him ^mtwice.

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

11 Wherefore the Lord said unto Solomon, Forasmuch as this is ⁿdone of thee, and thou hast not ^okept my covenant and my statutes, which I have commanded thee, I will surely ^prend the kingdom from thee, and will give ^qit to thy servant.

12 Notwithstanding, in ^rthy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit,[‡] I will not rend away all the kingdom: *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake ^swhich I have chosen.

14 ¶ And the ^tLord stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 For it came to pass, ^uwhen David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every ^vmale in Edom:

^a 2 Chron. 1, 14. ^b Heb. *carne*. ^c Heb. *And th* ^d *in a* ^e *with* ^f *of the horses which were* ^g *Solomon's*. ^h Ezek. 7, 7. ⁱ 2 Kings, 23, 1. ^j 11, 1. ^k *And* ^l *Or, because*. ^m Ex. 34, 10. ⁿ Deut. 7, 2, 4. ^o Deut. 17, 17. ^p Sol. 13, 26. ^q Deut. 8, 21. ^r Deut. 9, 4. ^s 2 Chron. 32, 26. ^t Heb. *fought* ^u *and after*. ^v Num. 14, 18. ^w Num. 32, 32.

2 Kings, 23, 13. ^x Num. 21, 25. ^y Jud. 1, 21. ^z Psal. 78, 58. ^{aa} Deut. 3, 5. ^{ab} 2, 2. ^{ac} *Heb. with thee*. ^{ad} 1 Sam. 20, 13, 14. ^{ae} *in ver. 21. in chap. 12, 16, 20. in chap. 21, 7, 11. 2 Kings, 20, 7, 19, 22, 16, 20. in ver. 24, 2 Sam. 7, 15. in Deut. 12, 19. in 14 Chron. 32, 26. in 2 Sam. 8, 14. 1 Chron. 18, 12, 13. in Num. 24, 19. Deut. 20, 13.*

which relates to the name of Jehovah: and the greatest wisdom consists in learning and doing his will. — Psal. 111:10.

3. The richest and most profitable knowledge that can be communicated, is the knowledge of God and the way of acceptably worshipping him.

7. The blessings which God bestows upon those who love and obey him, exceed all human description, and they never can be fully known except by those who receive and enjoy them.

9. Wise and good rulers are manifestations of God's peculiar favor to a people, while foolish and wicked ones are tokens of his wrath.

18. A great increase of wealth is liable to be

abused, and instead of leading men to God, to be prostituted to purposes of personal aggrandizement, external pomp, magnificence, and show.

21. The possession of peculiar wisdom lays men under peculiar obligations to glorify God by instructing their fellow-men, and promoting their highest welfare.

CHAPTER XI.

1. *Strange women*: women of foreign nations. 5. *Milcom*: supposed to be the same as Molech. Ver. 7. *Abomination*: idolatry.

11. *Thy servant*: Jeroboam.

13. *One tribe*: Judah, including also Benjamin.

15. *Every male*: all that he could capture.

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of ^a Midian, and came to ^b Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him a house, and appointed him vicinuals, and gave him land.

19 And Hadad found great favor in the sight of Pharaoh, so that he gave him to wife ^c the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and ^d that Joab the captain of the host was dead, Hadad said to Pharaoh, ^e Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, ^f Nothing: howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord ^g Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, when ^h David slew them of *Zobah*: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

26 ¶ And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruiah, a widow woman, even he lifted ⁱ up *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built ^j Millo, and ^k repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valor: and Solomon seeing the young man that he ^l was industrious, he

made him ruler over all the ^m charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah ⁿ caught the new garment that was on him, and rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: ^o for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because ^p that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Molech the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and to *keep* my statutes and my judgments, as *did* David his father.

34 Howbeit, ^q I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David's ^r my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But ^s I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I ^t give one tribe, that ^u David my servant may have a ^v light *always* before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if ^w thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did: that ^x I will be with thee, and ^y build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but ^z not for ever.

40 Solomon ^{aa} sought therefore to kill Jeroboam. And Jeroboam arose, and fled

^a Gen. 25:2, 4; Exodus 2:15. ^b Gen. 21:21. ^c Gen. 41:45. ^d chap. 2:10, 34. ^e Heb. *Send me away*. ^f Heb. *Not*. ^g 2 Sam. 8:2. ^h 2 Sam. 10:8, 19. ⁱ chap. 12:2. ^j 2 Chron. 1:10. ^k 2 Sam. 20:21. ^l chap. 9:24. ^m Heb. *closed*. ⁿ Heb. *did work*. ^o Heb. *burden*. ^p chap. 14:2. ^q 1 Sam. 15:27. ^r 1 Sam. 11:13. ^s *my way*.

18. *Paran*: between Edom and Egypt. *Pharaoh*: many kings of Egypt bore this name.

26. *Zereda*: in the tribe of Ephraim.

5-7; Jer. 2:13; Hosea 1:7. ^u Psalm 101:16. ^v Isa. 55:3. ^w Exodus 20:5, 6. ^x chap. 12:17. ^y chap. 15:4. ^z 2 Kings, 8:19; Psalm 132:17. ^{aa} Heb. *lamp, or candle*. ^{ab} chap. 9:4, 5. ^{ac} Josh. 1:5. ^{ad} Samuel, 7:11, 27. ^{ae} Psalm 89:30-54. ^{af} Lam. 3:31, 32. ^{ag} Prov. 19:21.

29. *Shilonite*: a native or inhabitant of Shiloh. ^{ah} *Build thee a sure house*: cause his posterity to reign after him.

A. M. 3024.
B. C. 980. into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And ^athe rest of the ^aacts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

42 And the ^btime that Solomon reigned in Jerusalem over all Israel ^cwas forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and ^dRehoboam his son reigned in his stead.

CHAPTER XII.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men's counsel, by the advice of young men, answereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to flee. 21 Rehoboam, raising an army, is forbidden by Shemaiah. 25 Jeroboam strengtheneth himself by cities, 26 and by the idolatry of the two calves.

AND ^bRehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt.)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our ^dyoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet

^a 2 Chron. 9: 29-31. ^b Or, words, or things. ^c Heb. days.
^d Called Adoram, Matthew 1: 7. ^e 2 Chron. 10: 1, etc. ^f chap.

41. *The book*; supposed to be a record which was kept of the transactions of his reign.

INSTRUCTIONS.

1. The union for life of one man with one woman, according to the appointment of God, is essential to the highest excellence, usefulness, and happiness in life; and the neglect or violation of the original institution of marriage is a source of many of the most direful evils to which men on the earth are exposed.

2. However great the blessings which any one may have enjoyed, and however well he may in times past have improved them, yet, if left to himself, he is liable to depart from God, and to fall into the most abominable transgressions.

3. Licentiousness weakens the understanding, corrupts the affections, stupifies the conscience, hardens the heart, and debases all the powers of the human soul. No talents, acquisitions, or renown, can keep the soul which is under its power from the practice of the most degrading and destructive sins.

9. The practice of iniquity shows that the heart is turned away from God, and subjects the soul to his just indignation. No previous favors, and no fullness or variety of earthly blessings, can then preserve it from trouble and sorrow.

25. The wickedness of rulers tends greatly to

for three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the ^aold men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a ^bservant unto this people this day, and wilt serve them, and answer them, and speak good ^cwords to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou ^dit lighter unto us: thus shalt thou say unto them, My little ^efinger shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with ^bscorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people

^{11: 25, 40.} ^a chap. 4: 7; 9: 15; 1 Sam. 8: 11-18. ^b Job 12: 12. ^c Mark 10: 43, 44. ^d Prov. 15: 1. ^e Eccl. 2: 6.

corrupt their people, and often brings on them numerous long and dreadful calamities.

31. When rulers and people become corrupt, public peace and prosperity will decline, and divisions, revolutions, and bloodshed may be expected to follow.

34. God is merciful and gracious, not willing that men should perish, but that they should come to repentance; and punishments are sometimes delayed, and children suffered to live in the enjoyment of manifold blessings, out of regard to the piety and faithfulness of parents.

38. The promises of God are connected with obedience. If men walk in his ways, blessings will be granted, and may go down increasing to their children. But if they rebel against him, they forfeit his favor, and may deprive not only themselves, but their posterity, of his mercies.

CHAPTER XII.

1. *Shechem*; in the tribe of Ephraim. Ver. 25.

7. *Be a servant*; comply with their wishes.

10. *Thicker*; he would oppress them as much more than his father did, as a man's body is larger than his little finger.

11. *Scorpions*; a torturing kind of whip or scourge.

roughly,^a and ^bforsook the old men's counsel that they gave him;

14 And ^cspake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for ^dthe cause was from the LORD, that he might perform his saying, which the LORD ^espake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, ^fWhat portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But ^gas for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent ^hAdoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam ⁱmade speed to get him up to his chariot, to flee to Jerusalem.

19 So ^jIsrael ^krebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah ^lonly.

21 ¶ And ^mwhen Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the

house of Judah and Benjamin, and ⁿunto the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: ^ofor this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built ^pShechem in mount Ephraim, and dwelt therein: and went out from thence, and built ^qPenuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go ^rup to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two ^scalves of gold, and said unto them, It is too much for you, to go up to Jerusalem: ^tbehold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in ^uBeth-el, and the other put he in ^vDan.

30 And this thing ^wbecame a sin: for the people went to *worship* before the one, *even* unto Dan.

31 And he made a house of high places, and made ^xpriests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the ^yfeast that *is* in Judah, and he ^zoffered upon the altar. So did he in Beth-el, ^{aa}sacrificing unto the calves that he had made: and he placed in ^{ab}Beth-el the priests of the high places which he had made.

33 So he ^{ac}offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had ^{ad}devised of his own heart: and ordained a feast unto the children of Israel: and he offered upon the altar, ^{ae}and burnt ^{af}incense.

^a Heb. *hardly*. ^b Prov. 10, 11, 32; Eccl. 10, 12; James 3, 17. ^c 1 Kings 13, 20. ^d 1 Chron. 22, 4, 5. ^e 1 Kings 11, 31; Judg. 11, 11; 2 Chron. 22, 7, 25, 26; Amos 3, 6. ^f 1 Kings 11, 31. ^g 2 Sam. 20, 1. ^h 1 Kings 11, 31, 36. ⁱ 1 Kings 11, 31, 36. ^j 1 Kings 11, 31, 36. ^k 1 Kings 11, 31, 36. ^l 1 Kings 11, 31, 36. ^m 1 Kings 11, 31, 36. ⁿ 1 Kings 11, 31, 36. ^o 1 Kings 11, 31, 36. ^p 1 Kings 11, 31, 36. ^q 1 Kings 11, 31, 36. ^r 1 Kings 11, 31, 36. ^s 1 Kings 11, 31, 36. ^t 1 Kings 11, 31, 36. ^u 1 Kings 11, 31, 36. ^v 1 Kings 11, 31, 36. ^w 1 Kings 11, 31, 36. ^x 1 Kings 11, 31, 36. ^y 1 Kings 11, 31, 36. ^z 1 Kings 11, 31, 36. ^{aa} 1 Kings 11, 31, 36. ^{ab} 1 Kings 11, 31, 36. ^{ac} 1 Kings 11, 31, 36. ^{ad} 1 Kings 11, 31, 36. ^{ae} 1 Kings 11, 31, 36. ^{af} 1 Kings 11, 31, 36.

8:17. ^a Dent. 12, 5, 14. ^b 2 Kings, 16, 24; 17:16. ^c Exodus 32:1, 8. ^d Gen. 28:18. ^e Judges 18:29; Amos 8:14. ^f 1 Kings 13:34; Dent. 12:15. ^g Num. 3:10. ^h 2 Kings, 17:32; Ezekiel 41:6-8. ⁱ Lev. 23:33, 34. ^j Or, *went up to the altar*. ^k Or, *to sacrifice*. ^l Amos 7:15. ^m Or, *went up to the altar*. ⁿ Num. 15:36. ^o Heb. *to burn*. ^p 1 Kings 13:1.

15. *The cause was from the Lord*: he so ordered events in his providence, as to fulfil his declarations. Ver. 21.

18. *The tribute*: the revenue of the kingdom.

25. *Penuel*: east of Jordan, on the river Jabbok.

27. *They shall kill me*: this was in direct contradiction to what God had said, showing that he did not believe him. Chap. 11:38.

29. *Beth-el*: in the south part of his kingdom. Dan; in the north part.

32. *The eighth month*: called Bul, and an-

swering to a part of October and November. *Like unto the feast*: the feast of tabernacles, celebrated in Jerusalem a month earlier. Lev. 23:39-41.

INSTRUCTIONS.

1. Governments should exist for the good of the people, and this should be sought in all their acts.

7. No enlightened and patriotic people can permanently be governed by mere force or fear. Every wise ruler will therefore endeavor to conciliate his people, and secure their confidence and love. This old men who have long observed the course of

A. M. 3029.
B. C. 975.

CHAPTER XIII.

1 Jeroboam's hand, that offered violence to him that prophesied against his altar at Beth-el, withereth, 6 and at the prayer of the prophet is restored. 7 The prophet, refusing the king's entertainment, departeth from Beth-el. 11 An old prophet, seducing him, bringeth him back. 20 He is reproved by God, 23 slain by a lion, 26 buried by the old prophet. 31 who confirmeth his prophecy. 33 Jeroboam's obstinacy.

AND behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the

king, If thou wilt give me half thy house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou earnest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass; and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that earnest from Judah? And he said, I am.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou earnest.

18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thy house, that he may eat bread and drink water. But he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 And it came to pass, as they sat at

events and are well acquainted with human nature, feel much more deeply than young men.

10. Young men, especially those who have grown up in luxury and dissipation, without restraint, and under the influence of bad examples, are apt to be proud, self-confident, and overbearing; not only fond of power, but of making a display of it, and accomplishing their objects not by truth, reason, and moral influence, but by force.

15. When God leaves a man, especially a ruler, to follow pernicious counsels and his own wicked inclinations, it is evident that he is preparing to punish him, and those who are partakers in his sins.

20. In the appointment of rulers, the agency of men and the agency of God are both concerned; and while the heart of man deviseth his way, the counsel of the Lord shall stand.

18. Unbelief of God's declarations is a most fruitful source of trouble; and the wicked courses which men take to avoid apprehended evils, are often the means of bringing those evils upon them.

30. Wicked rulers often wish to govern the church as well as the state, and to have no ministers of religion except such as will regard them more than God.

CHAPTER XIII.

1. By the word of the Lord; at his command.
2. Offer the priests of the high places; kill them. 2 Kings, 23: 15-20.

3. A sign; a miracle, to show that God had sent him. Ver. 5.

6. The face of the Lord; his favor.

19. He went back; instead of following the command of God; he had received his directions from

the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, "Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast^b eaten bread and drunk water in the place, of the which the LORD did^c say to thee, Eat no bread, and drink no water; thy^d carcass shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath^e torn him, and slain him, according to the word of the LORD, which he^f spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled him.

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor^g torn the ass.

29 And the prophet took up the carcass

^a Num. 20:12; 1 Sam. 13:13, 14; 15:23. ^b ver. 14. ^c ver. 9. ^d ver. 20; chap. 14:13; 2 Chr. 21:20; Isa. 14:18-20; Jer. 22:18, 19. ^e chap. 20:36; Prov. 22:13, 26:13. ^f Heb. broken. ^g ver. 9. ^h Heb. broken.

God, and had no right to deviate from them until God himself had countermanded them. That God had done so, he had no sufficient evidence.

30. *Grace*; sepulchre.

31. *My bones*; his body, or corpse.

32. *Samaria*; a part of Canaan which lay between Judah and Galilee.

INSTRUCTIONS.

1. Shrewd worldly politicians know that men must have some religion, and they encourage that which they think will increase and perpetuate their power. But in substituting one of their own devising for that which God requires, they incur his wrath and accelerate their own ruin.

2. When God sends a message to men, he gives such evidence that it comes from him as ought to convince, and if rightly treated, will convince them; and if it does not, it is their own fault.

3. God can easily and quickly bring the most bitter persecutors of his people into such a condition that they will earnestly desire and implore their help.

4. The messengers of God should show that they regard him more than all earthly good, and no

of the man of God, and laid it upon^a the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcass in his own grave; and they mourned over him, saying, "Alas, my brother!"

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried: lay^b my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of^c Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but^d made^e again of the lowest of the people priests of the high places: whosoever would, he^f consecrated him, and he became one of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to^g cut it off, and to destroy it from off the face of the earth.

CHAPTER XIV.

1 Abijah being sick, Jeroboam sendeth his wife disguised, with presents, to the prophet Ahijah at Shiloh. 5 Ahijah, forewarned by God, denounceth God's judgment. 17 Abijah dieth, and is buried. 19 Nadab succeedeth Jeroboam. 21 Rehoboam's wicked reign. 25 Shishak spoileth Jerusalem. 29 Abijah succeedeth Rehoboam.

A T that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which^h told me that I should be king over this people.

^a Jer. 22:18. ^b 2 Kings, 23:16-19. ^c chap. 16:24. ^d chap. 12:31, 32; 2 Chr. 13:15; 13:19. ^e Heb. returned and made. ^f 2 Tim. 3:13. ^g Heb. filled his hand. ^h Judg. 17:12. ⁱ 1 ch. 14:10; Prov. 13:6. ^j 1 ch. 14:31.

temptations should induce them to swerve from following his directions.

15. God's people are sometimes tempted to disobey him, but they are never forced to do it: and if they do it, they displease him, and subject themselves to his rebuke.

16. When God has clearly made known his will, we are not to follow the opposing counsels of men, however plausible they may seem.

17. As no one knows the time or manner of his death, all should so live as to be prepared at any time to meet it, and hear the joyful sentence, Well done, good and faithful servant; enter thou into the joy of thy Lord.

18. When those we have injured are dead, the recollection of our influence over them often gives us poignant sorrow.

19. We are often reminded that no mercies or judgments, promises or threatenings, without the grace of God, will lead men to forsake their sins and turn to him, and that whatever be his dealings, they will continue in transgression till they perish.

^a ^N 30¹⁸. ^B C. 186. 3 And ^atake ^{*}with thee ten loaves, and [†]cracknels, and a [‡]cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to ^bShiloh, and came to the house of Ahijah. But Ahijah could not see: for his eyes [§]were set by reason of his ^{||}age.

5 ¶ And the Lord ^dsaid unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam: why feignest thou thyself to be another? for I am sent to thee with ^{||}heavy tidings.

7 Go, tell Jeroboam. Thus saith the Lord God of Israel, ^eForasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And [†]rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, [§]who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

9 But hast done evil above all that were before thee: ^{||}for thou hast gone and made thee other gods, and molten images, to provoke [†]me to anger, and hast [‡]cast me behind thy back:

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off ^kfrom Jeroboam him that pisseth against the wall, and him that is [†]shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him ^m that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it.

12 Arise thou therefore, get thee to thine

own house: and when thy feet enter into the city, the child shall ^{||}die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, ^{||}because in him there is [†]found some good thing toward the Lord God of Israel in the house of Jeroboam.

14 Moreover the Lord shall raise him up a king over Israel, ^{||}who shall cut off the house of Jeroboam that day: but what? even now.

15 For the Lord shall smite Israel, as a reed is shaken in the water, and [†]he shall root up Israel out of this good land, which he gave to their fathers, and shall [†]scatter them beyond the river, because they have made their ^{||}groves, provoking the Lord to anger.

16 And he shall give Israel ^{||}up because of the sins of Jeroboam, ^{||}who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to [†]Tirzah: and when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the Lord, which he [†]spoke by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he [†]warred, and how he reigned, behold, they are written in the book of the Chronicles of the Kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years: and he slept ^{||}with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam was [†]forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the ^{||}city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

22 And Judah did evil in the sight of the Lord, and they provoked him to ^{||}jealousy

^a 1 Sam. 9: 7, 8. [†] Heb. in thy hand. [‡] Or, cakes. [§] Or, bottle. ^b chap. 11: 29. ^c Heb. blood for his iniquities. ^d Gen. 27: 11. ^e Eccl. 12: 3. ^f Psa. 134: 1-4. ^g Heb. hard. ^h chap. 16: 2. ⁱ chap. 11: 21-28. ^j chap. 15: 5. ^k chap. 12: 29. ^l 2 Chron. 11: 15. ^m Psa. 106: 26. ⁿ Neh. 9: 26. ^o Psa. 50: 17. ^p Ezek. 23: 35. ^q chap. 15: 29. ^r 1 Deut. 32: 36. ^s 2 Kings, 14: 26. ^t chap. 16: 4. ^u 21: 24. ^v ver. 17.

CHAPTER XIV.

3. *Cracknels*; a kind of cakes.

8. *Followed me with all his heart*; not that he did not commit great transgressions, but he repented of them, and was sincerely devoted to the service of God.

9. *Cast me behind thy back*; treated him as unworthy of regard.

13. *Come to the grave*; be buried with respect.

14. *Even now*; what he predicted was certain and near.

15. *As a reed is shaken*; they would be subject to perpetual commotions. *Beyond the river*; the Euphrates. 2 Kings, 15: 29.

17. *Tirzah*; where Jeroboam lived, supposed to have been near Shechem.

19. *The book of the Chronicles*; the records of the kingdom.

21. *To put his name there*; as the place where he would be publicly inquired of and worshipped.

INSTRUCTIONS.

1. Parents are often punished in the sickness of their children, and should be led by it to repentance of their sins, and hearty consecration of themselves to the service and glory of God.

2. Men who profess to believe that God is acquainted with all things, often act as if they hoped to deceive him; but all such efforts are vain, and will end in disappointment and sorrow.

with their sins which they had committed, above all that their fathers had done.

23 For they also built them ^ahigh places, and ^bimages, and ^cgroves, on every high hill, and ^dunder every green tree.

24 And ^dthere were also sodomites in the land: *and* they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

25 ^eAnd ^fit came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold ^fwhich Solomon had made.

27 And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the ^gguard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

30 And ^hthere was war between Rehoboam and Jeroboam *all* their days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And ⁱAbijam his son reigned in his stead.

CHAPTER XV.

1 Abijam's wicked reign. 7 Asa succeedeth him. 9 Asa's good reign. 16 The war between Baasha and him causeth him to make a league with Benhadad. 23 Jehoshaphat succeedeth Asa. 25 Nadab's wicked reign. 27 Baasha conspiring against him executeth Abijah's prophecy. 31 Nadab's acts and death. 33 Baasha's wicked reign.

NOW ^bin the eighteenth year of king Jeroboam the son of Nebat, reigned Abijam over Judah.

3. Men are frequently more anxious to know the secret purposes of God, than to know his will for the sake of doing it.

5. Though age and infirmities may lessen or destroy the human senses, God can, and if men are disposed to obey him, he will reveal to them all they need to know in order to understand and do their duty.

7. A man's guilt is aggravated in proportion to the blessings he has abused; and in the same proportion, unless he repent, will be his punishment.

8. In reading the Bible, we are often called to witness that many things which take place in the course of providence and are accomplished by human instrumentality, are spoken of as done by God. Ver. 11, 15; Jer. 51:39.

10. By obedience to God, parents may be the

2 Three years reigned he in Jerusalem. And ⁱhis mother's name was Maachah, ^jthe daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his ^kheart was not perfect with the Lord his God, as the heart of David his father.

4 Nevertheless ^kfor David's sake did the Lord his God give him a ^llamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did *that which was* right in the eyes of the Lord, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And ⁱAbijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his ⁱmother's name was Maachah, the daughter of Abishalom.

11 And Asa did *that which was* right in the eyes of the Lord, as *did* David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove: and ^mAsa destroyed ⁿher idol, and ^oburnt ^pit by the brook Kidron.

14 But ^qthe high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days.

11:20-22. ^q *Michaiah the daughter of Uriah*, 2 Chr 13:2. ^r *Abishalom*, 2 Chr 13:21. ^s *chap. 11:4*. ^t 2 Chr 21:17. ^u *Or, candle*, chap 11:26. ^v 2 Chr 34:1, etc. ^w *That is, grandmother's*, ver. 2. ^x 2 Chr 15:16, etc. ^y *Heb. cut off*. ^z Ex 32:20. ^{aa} *chap. 22:43*.

means of bringing on their children great blessings, and by disobedience, great evils. Chap. 11:38.

22. The course of human nature left to itself is downward from bad to worse, and the most highly exalted by privileges and blessings, when not restrained by divine grace, will become the most wretched and debased by their crimes.

CHAPTER XV.

3. *Perfect*: sincerely devoted to God.

1. *A lamp*: continue to him the kingdom.

5. *Turned not aside from any thing*: not in such a wicked and notorious manner in any thing else; and for that he heartily condemned himself, and most sincerely repented. Psa. 51.

13. *Kidron*: a shallow brook on the east side of

A. M. 3055.
B. C. 951.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And ^aBaasha king of Israel went up against Judah, and built ^bRamah, that ^che might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt ^dat Damascus, saying,

19 *There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may ^edepart from me.*

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote ^fIjon, and ^gDan, and ^hAbel-beth-maachah, and all Chinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none was ⁱexempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded: and king Asa built with them ^jGeba of Benjamin, and Mizpah.^k

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings

of Judah? Nevertheless in the time of his old age he was ^ldiseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: ^mand ⁿJehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam began ^oto reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him: and ^pBaasha smote him at ^qGibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, that he smote all the house of Jeroboam: he left not to Jeroboam any that breathed, until he had destroyed him, according unto the ^rsaying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked ^sthe LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

32 And ^tthere was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the ^uway of Jeroboam, and in his ^vsin wherewith he made Israel to sin.

^a Heb. holy. ^b 2 Chr 16:1, etc. ^c Josh. 18:25. ^d 1 Chr. 12:27. ^e 1 Chr. 11:23, 24. ^f Heb. group. ^g 2 Kgs. 15:25. ^h Josh. 18:29. ⁱ 2 Chr. 29:14. ^j Heb. free. ^k Josh. 12:17. ^l Josh. 18:25. ^m 2 Chr. 16:12. ⁿ 2 Chr. 17:1, etc. ^o Mat. 1:8, called *Jehaphat*. ^p Heb. second. ^q 1 Chr. 14:14. ^r 1 Chr. 16:15. ^s Josh. 21:23. ^t 1 Chr. 13:6. ^u 1 Chr. 14:22. ^v 1 Chr. 14:24. ^w 1 Chr. 14:24, 25. ^x 1 Chr. 14:24. ^y 1 Chr. 14:24.

Jerusalem, between the city and the mount of Olives; the same as Gidon, John 18:1.

17. Built; fortified. *Ramah*: a city of Benjamin, on the confines of the kingdom of Israel.

18. *Damascus*: the capital of Syria.

19. *Ijon--Dan--Abel-beth-maachah--Chinneroth*: places in the north part of Israel next to Syria.

22. Built: greatly enlarged.

23. His sin: idolatry.

27. *Gibbethon*: in the tribe of Dan, but occupied by the Philistines.

29. *The saying of the Lord*: chap. 14:14.

INSTRUCTIONS.

8. Sometimes very pious parents are followed by very wicked children, and very wicked parents by very pious children.

14. No affection or regard for earthly relatives or friends, however exalted, should lead us to encour-

age or connive at their sins, or hinder us from using all proper means to prevent their injurious influence.

18. When men, instead of trusting in God and doing his will, apply to the wicked for help and devote to them what should be devoted to him, though they may sometimes gain temporary relief, yet it will in the end be very likely to increase their trouble.

23. However long any may live, and however much in the providence and by the grace of God they may be favored, they are constantly liable to disease and death. Nothing should hinder them from being habitually ready to close life, and enter upon the retributions of eternity.

29. One set of wicked men, in the prosecution of their wicked objects, may without intending it bring on other wicked men and sinners which God has denounced.

CHAPTER XVI.

1. 7 Jehu's prophecy against Baasha. 6 Elah succeeded him. 8 Zimri conspiring against Elah succeeded him. 11 Zimri executeth Jehu's prophecy. 15 Omri, made king by the soldiers, foreth Zimri desperately to burn himself. 21 The kingdom being divided, Omri prevailed against Tibni. 23 Omri buildeth Samaria. 25 His wicked reign. 27 Ahab succeeded him. 29 Ahab's most wicked reign. 31 Joshua's curse upon Hiel the builder of Jericho.

THEN the word of the LORD came to Jehu^a the son of Hanani against^b Baasha, saying,

2 Forasmuch as ^cI exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the ^dway of Jeroboam, and hast ^emade my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will ^ftake away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

4 Him ^gthat dieth of Baasha in the city shall the dogs eat; and him that dieth of him in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not ^hwritten in the book of the Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was buried in ⁱTirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house,^k even for all the evil that he did in the sight of the LORD, in ^lprovoking him to anger with the work of his hands, in being like the house of Jeroboam; and because^m he killed him.

8 ⁿ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant ^oZimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk^p in the house of Arza, ^qsteward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ^r¶ And it came to pass, when he began to reign, as soon as he sat on his

throne, *that* he slew all the house ^{A. M. 3674. B. C. 960.} of Baasha: he left him not ^sone that pisseth against a wall, ^tneither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he ^uspake against Baasha by^v Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking^w the LORD God of Israel to anger with their ^xvanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the Chronicles of the Kings of Israel?

15 ^y¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in ^zTirzah. And the people *were* encamped against^{aa} Gibbethon, which *belonged* to the Philistines.

16 And the people that *were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over^{ab} him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in ^{ac}walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the Chronicles of the Kings of Israel?

21 ^{ad}¶ Then were the people of Israel divided^{ae} into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ^{af}¶ In the thirty and first year of Asa king of Judah began ^{ag}Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

^a ver. 7; 2 Chron. 19: 2, 10, 21. ^b chap. 15: 23. ^c chap. 14: 7, 4 chap. 15: 24. ^d Mat. 5: 19. ^e ver. 11. ^f chap. 2: 21, 22. ^g chap. 14: 11. ^h 2 Chron. 18: 1, etc. ⁱ chap. 15: 21. ^j ver. 1. ^k 1 K. 16: 25. ^l ver. 13. ^m chap. 15: 27, 29. ⁿ 2 Kings 17: 1. ^o Nahum 1: 10. ^p Heb. which was over. ^q 1 Sam. 25: 22. ^r 1 Cor. 10: 1.

^s Heb. which was over. ^t 1 Sam. 25: 22. ^u 1 Cor. 10: 1. ^v Heb. which was over. ^w 1 Sam. 25: 22. ^x 1 Cor. 10: 1. ^y Heb. which was over. ^z 1 Sam. 25: 22. ^{aa} 1 Cor. 10: 1. ^{ab} 1 Cor. 10: 1. ^{ac} 1 Cor. 10: 1. ^{ad} 1 Cor. 10: 1. ^{ae} 1 Cor. 10: 1. ^{af} 1 Cor. 10: 1. ^{ag} 1 Cor. 10: 1.

CHAPTER XVI.

2. Out of the dust; from a very low condition.

7. Killed him; not Jeroboam himself, but his posterity. Chap. 15: 27-29. Though God had fore-

and his friends. ^q ver. 3. ^r Heb. by the hand of. ^s chap. 15: 20. ^t Deut. 32: 21; 1 Sam. 12: 21; 1 Sa. 41: 29. ^u Josh. 2: 8. ^v Rom. 1: 21. ^w 1 Cor. 8: 4, 10; 10: 1. ^x ver. 8. ^y chap. 15: 27. ^z 2 Sam. 17: 23. ^{aa} 1 K. 16: 2. ^{ab} chap. 13: 28; 16: 26, 34. ^{ac} Prov. 28: 2; 1 Sa. 9: 19, 21; 11: 2. ^{ad} Mat. 12: 25. ^{ae} 2 Chron. 22: 2.

told chap. 14: 14, that Baasha would do this, and it was before-hand certain that he would, yet he was just as wicked and guilty in doing it as if it had not been foretold, or had not been certain.

^{A. M. 3079.} 24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, *Samaria.^a

25 ¶ But Omri wrought^b evil in the eyes of the LORD, and did worse than all that were before him.

26 For he^c walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their^d vanities.

27 Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD^e above all that were before him.

31 And it came to pass, ^fas if it had been a flight thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to ^gwife Jezebel the daughter of Ethbaal king of the^h Zidonians, andⁱ went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

* Heb. *Shomerem*. ^a chap. 13:32; 2 Kings, 17:24; John 11:1; Acts 8:5. ^b Mech. 6:16. ^c ver. 19. ^d ver. 13; Acts 14:15. ^e ver. 33. ^f Heb. *was it a light thing?* ^g Ezek. 8:17; 16:47; ^h Deut. 7:3; Josh. 23:12, 13. ⁱ Judg. 18:7. ^j chap. 21:25, 26; 2 Kings, 10:18, etc.; 17:16. ^k 2 Kings, 13:6; 17:10; 21:3; Jer.

21. *The hill Samaria*; a few miles north-west of Shechem. *Called the name—Samaria*; in the Hebrew, *Shomerem*, from *Shemer*.

31. *Baal*; the idol of the Zidonians.

34. *Beth-elite*; one who lived in Beth-el, where Jeroboam had put one of his golden calves. ^{Chap.} 12:29. *The word of the Lord*; spoken more than four hundred years before. ^{Josh.} 6:26.

INSTRUCTIONS.

2. By whatever means and in whatever way any are exalted to power, authority, or influence, there is an important sense in which their elevation is of the Lord; and all their increase of power increases their obligations to honor him and do good, and if they do not, increases their guilt and their exposure to speedy and awful ruin.

3. Imitation of predecessors in wickedness prepares the way for similarity in punishment.

7. Wicked men may by their wickedness fulfil the declarations of God and be executioners of his wrath on his enemies, without lessening their guilt or their exposure to his just indignation.

9. Those who use as a beverage intoxicating liquor, are not only in danger of forming an intemperate appetite, but of becoming intoxicated, and while in that state being summoned to the bar of God.

33 And Ahab made a^j grove; and Ahab did^k more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he^l spake by Joshua the son of Nun.

CHAPTER XVII.

1 Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens fed him. ⁸ He is sent to the widow of Zarephath. ¹⁷ He raiseth the widow's son. ²¹ The woman believeth him.

AND¹ Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, ^{Asm} the LORD God of Israel liveth, ^bbefore whom I stand, ^cthere shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, ^dthat thou shalt drink of the brook; and I have commanded the ravens^e to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And^f the ravens brought him bread and flesh in the morning; and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass^g after a while, that the brook dried up, because there had been no rain in the land.

17:1, 2. ^a ver. 20; chap. 21:25. ^b Joshua 6:26; Mat. 24:27. ^c Heb. *Elyahu*. Luke 1, 17; 4:25, he is called *Elihu*. ^d 2 Kings, 3:14. ^e Deut. 10:8. ^f Luke 4:25; Jas. 5:17. ^g Isa. 41:29. ^h Ps. 37:3, 19; Isa. 33:16; Hab. 3:17, 18; Mat. 6:31, 34; Luke 22:35; Heb. 13:5, 6. ⁱ Heb. *at the end of days*.

13. Those who not only sin themselves, but who, by fear, favor, or any temptation, induce others to sin, become peculiarly offensive to God and obnoxious to his wrath.

18. A man's pride and cowardice may be so great as to lead him to kill himself; or, in a duel or some other equally foolish and wicked way, expose himself to be killed by others.

22. For the wickedness of a people many are the rulers thereof. When revolution quickly succeeds revolution, and rulers in rapid succession, by violence and murder, succeed rulers, without any fixed, stable, just, and efficient government, God has a controversy with the people, and is through their revolutions and rulers punishing them for their sins. And without repentance and reformation there will be no permanent relief from their troubles.

30. The children of the wicked, when raised to power, and left to act out their wickedness, often do worse than their fathers; choosing the openly vicious for their companions, they become abandoned in wickedness, and plunge into remorseless destruction.

CHAPTER XVII.

1. *The Tishbite*; so called from Tishbe, a town in Naphtali, where he lived. *According to my word*; as he should foretell and pray for it.

8 ¶ And the word of the LORD came unto him, saying.

9 Arise, get thee to ^aZarephath, which *belongeth* to Zidon; and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and ^adie.

13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake ^bfirst, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD ^csendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat ^dmany days.

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by ^eElijah.

17 ¶ And it came to pass after these things, that the son of the woman, the

mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to ^dcall my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And ^ehe stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into ^fhim again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his ^fmother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, ^gNow by this I know that thou *art* a man of God, and that the word of the LORD in thy mouth *is* truth.

CHAPTER XVIII.

1 In the extremity of famine Elijah, sent to Ahab, meeteth god Obadiah. 9 Obadiah bringeth Ahab to Elijah. 17 Elijah, reproving Ahab, by fire from heaven convinceth Baal's prophets. 41 Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.

AND it came to pass *after* ^bmany days, that the word of the LORD came to Elijah in the third year, saying, Go, show

^a Obad. 20; Luke 4:26; called *Sarepta*. ^b Gen. 21:16; Jer. 11:18; Lam. 4:9. ^c Prov. 3:9, 10; Mark 9:41; Heb. 6:10. ^d Heb. *meeth*. ^e Or, a full year. ^f Heb. *by the hand of*. ^g Luke

5:8. ^h Job 13:23, 26; Ezek. 21:23, 24. ⁱ 2 Kings, 4:34, 35. ^j Heb. *measured*. ^k Heb. *his inward parts*. ^l Heb. 11:25. ^m John 3:2; 16:20. ⁿ chap. 17:1.

9. *Zarephath*; a city on the Mediterranean, between a Tyre and Zidon; called in the New Testament, *Sarepta*. Luke 4:26.

12. *Tro*; meaning a fever.

15. *House*; family.

18. *Shew my son*; she supposed her afflictions might have been as a punishment for her sins, and brought upon her by God through the instrumentality of the prophet.

21. *In thy mouth is truth*; she knew that what the prophet had declared was true, and would be accomplished.

INSTRUCTIONS.

1. Instead of at once destroying the wicked as they deserve, God often waits long upon them, visits them with judgments and with mercies, and does all that infinite wisdom and goodness can consistently do to lead them to repent, and thus to escape the destruction which continued wickedness and impenitence will bring upon them.

6. Neither the fowls of the air nor the beasts of the field ever rebel against the will of their Creator, nor do they refuse to do what he bids them.

9. When one means of supply fails those who trust in God, he will provide for them another, and

in obeying him they never will want any thing necessary to their highest good.

11. God often requires of his people what nothing but strong faith and active benevolence will lead them to do.

15. Confidence in the promises of God, manifested by acting under a conviction of their truth, will not be disappointed, but will be followed by timely and abundant supplies.

17. No exercise of faith in God, love to his friends, or readiness to honor him in doing them good, will secure us from liability to great and sore trials. It is only through much tribulation that any are prepared to enter the kingdom of God. Acts 14:22; Rom. 5:3; 2 Corinthians, 1:3-11; 7:1-10; 1 Thess. 3:3-13; Heb. 11:35-40; 12:1-13; Rev. 7:14-17.

18. All our sufferings are caused by our sins, and should lead us more and more to loathe and forsake them, trusting in Christ for pardon, and for all which we need to do the will of God and meet his gracious acceptance.

21. To those who obey God he so manifests himself, as to convince them that all his declarations will be surely and fully accomplished.

A. M. 5908
B. C. 996 thyself unto Ahab; and ^aI will send rain upon the earth.

2 And Elijah went to show himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called ^aObadiah, which *was* the ^bgovernor of *his* house. Now Obadiah ^bfeared the Lord greatly:

4 For it was *so*, when ^cJezebel cut off the prophets of the Lord, that Obadiah took ^ca hundred prophets, and hid them by fifty in a cave, and fed them with ^dbread and water.

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we ^elose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art thou that my lord Elijah?*

8 And he answered him, *I am: go, tell thy lord, Behold, Elijah is here.*

9 And he said, What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me?

10 *As the Lord thy God liveth*, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that ^athe Spirit of the Lord shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant ^bfear the Lord from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid a hundred men of the Lord's ^cprophets by fifty in a cave, and fed ^dthem with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*; and he shall ^eslay me.

15 And Elijah said, *As the Lord of hosts*

liveth, before whom I stand, ^fI will surely show myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art thou he that ^gtroubleth Israel?*

18 And he answered, I have not troubled Israel; but thou, and thy father's house, ^hin that ye have ^hforsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel unto mount ⁱCarmel, and the prophets of Baal four hundred and fifty, and the prophets of the ^jgroves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and ^kgathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, ^lHow long halt ye between two opinions? ^lif the Lord *be* God, follow him: but if ^mBaal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even I* ⁿonly, remain a prophet of the Lord: but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by ^ofire, let him be God. And all the people answered and said, ^pIt is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, ^qhear us. But *there* ^rwas no voice, nor any that ^ranswered. And they leaped ^supon the altar which was made.

^a Dent. 28:12; Psa. 147:8; Jer. 5:24; 14:22; Hosea 2:21, 22.
^b Heb. Obadiah. ^c Heb. over his house. ^d Neh. 7:2. ^e Heb. Jezebel. ^f Neh. 5:15. ^g 1 Sam. 34:9, 10; 1 Sa. 33:16. ^h Heb. cut not off ourselves from the beasts. ⁱ 2 Kings, 2:16; Ezek. 3:12, 14; Mat. 4:1; Acts 8:33. ^j Prov. 8:13; Eccl. 7:18; Isaiah 50:10.
^k Mat. 10:41, 42. ^l Mat. 23:35. ^m Mat. 10:28. ⁿ 1 Sa. 51:7, 8.

^o Acts 16:20; 17:6. ^p 1 chap. 21:20. ^q 2 Chron. 15:12. ^r 1 Sam. 15:12; 2 Kings, 2:25. ^s chap. 16:33. ^t chap. 22:16. ^u 2 Kings, 17:41; Mat. 6:24. ^v Or, thoughts. ^w Joshua 24:15. ^x chap. 19:10, 14. ^y 1 Chron. 21:26. ^z Chron. 7:1, 3. ^{aa} Heb. The word is good. ^{ab} Or, answer. ^{ac} Psa. 115:5 & Jer. 10:1. ^{ad} 1 Cor. 12:2. ^{ae} Or, heard. ^{af} Or, up and down at the altar.

CHAPTER XVIII.

3. *Feared the Lord*; was a true friend and worshipper of Jehovah.

10. *No nation or kingdom*; in that vicinity, or connected with Israel.

18. *Baalim*; heathen gods.

19. *Mount Carmel*; a mountain near the Mediterranean, and south of the bay of Acre.

21. *Halt ye*; act as if doubtful whether Jehovah or Baal were the true God.

22. *I only*; he was the only prophet of Jehovah who was present, or appeared before the people.

24. *Let him be God*; let him be acknowledged and adored as God.

26. *Leaped*; as was the custom with idolaters.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: ^afor he is a god: either he ^bis talking, or he ^cis pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and ^bcut themselves after their manner with knives and lancets, till ^cthe blood gushed out upon them.

29 And it came to pass, when mid-day was past, and they prophesied until the time of the ^doffering of the evening sacrifice, that *there* was neither voice, nor any to answer, nor any ^ethat regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto ^ewhom the word of the Lord came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut ^dthe bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord^f God of Abraham, Isaac, and of Israel:^g let it be known this day that thou art God in Israel, and *that I am thy ser-*

vant, and ^hthat I have done all ^athese things at thy word.

37 Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and *that* thou hast turned their heart back again.

38 Then ⁱthe fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The Lord, he is the God: the Lord, ^jhe is the God.

40 And Elijah said unto them, ^kTake the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and ^kslew them there.

41 ^lAnd Elijah said unto Ahab, Get thee up, eat and drink: for *there is* ^la sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and ^mhe cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, ⁿPrepare thy chariot, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the Lord was on Elijah; and he ^ogirded up his loins, and ran before Ahab ^oto the entrance of Jezreel.

^a Heb. with a great voice. ^b Isaiahi 41: 23. ^c Or, meditated. ^d Heb. hath a pursuit. ^e Lev. 19: 28. ^f Heb. they poured out blood upon them. ^g Heb. ascending. ^h Heb. attention. ⁱ Gen. 22: 8. ^j Lev. 1: 16-8. ^k Heb. went. ^l Jer. 22: 38. ^m Ex. 3: 6. ⁿ Job. 38: 43. ^o 2 Kings, 19: 19. ^p Psal. 83: 18. ^q Ezek. 36: 23. ^r 39: 7.

27. Mocked; ridiculed. *He is a god*; spoken in irony, intimating the absurdity of idol worship.

29. *The time of the offering*; about three o'clock in the afternoon, or between that and sunset.

32. *Two measures*; a measure was about ten quarts.

37. *Turned their heart*; to worship Jehovah as the true God.

40. *The brook Kishon*; which emptied into the bay of Acre near the foot of mount Carmel. *Show them*; according to the command of God. ^l Dent. 13: 5; 18: 20; Jer. 48: 10.

42. *Went up*; to some place in the neighborhood where refreshments were provided for him.

44. *Get thee down*; from the mountain where he was, and return to his palace at Jezreel.

46. *Girded up his loins*; put a girdle or belt

^k Numbers 16: 28. ^l Lev. 9: 24; Judges 6: 21; 1 Chron. 21: 26; 2 Chron. 7: 1. ^m 1 ver. 24. ⁿ Or, Apprehend. ^o Dent. 13: 5; 18: 20; 2 Kings, 10: 25. ^p Or, a noise. ^q 1 Jos. 5: 17, 18. ^r Heb. he, or hand. ^s 2 Kings, 4: 29, 32; Jer. 1: 17. ^t Eph. 6: 14. ^u 1 Peter, 1: 13. ^v Heb. till thou come to.

around his outer garments, as was the custom when about to travel.

INSTRUCTIONS.

3. The fidelity and usefulness of truly religious persons sometimes lead very wicked men to employ them in preference to all others; and good men should ever strive so to act as to show that godliness is profitable unto all things, and that it renders those who possess it conscientiously diligent and faithful in the discharge of all the duties of life.

4. Under the government of wicked rulers the Lord's ministers are often persecuted, imprisoned, and dependent on charity for support, while Satan's ministers go at large, and riot in luxury and abundance.

9. Even the people of God are sometimes afraid to do what he commands them, lest they should

A. M. 3098.
B. C. 905.

CHAPTER XIX.

1 Elijah, threatened by Jezebel, fleeth to Beer-sheba. 4 In the wilderness, being weary of his life, he is comforted by an angel. 9 At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha. 19 Elisha, taking leave of his friends, followeth Elijah.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain^a all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, ^bSo let the gods do to me, and more also, ^cif I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for 'himself' that he might die; and said, ^dIt is enough; now, O LORD, take away my life: for ^eI am not better than my fathers.

5 And as he lay and slept under a juniper-tree, behold, then an 'angel touched him, and said unto him, Arise and eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water at his 'head. And he did eat and drink, and laid him down again.

^a chap. 18: 10. ^b chap. 20: 10; Ruth 1: 17; 2 Kings, 6: 31. ^c Psal. 37: 32, 33. ^d Heb. *his life*. ^e Num. 11: 15; Job 13: 3, 8. ^f Psal. 39: 12. ^g Heb. 1: 14. ^h Heb. *holster*. ⁱ Ex. 31: 28; Deut. 10: 34.

suffer; but if they are truly devoted to him and desirous of doing their duty, he will make it plain and enable them by his grace to perform it.

17. Persecutors are apt to represent those who condemn them for their wickedness as disturbers of the public peace and troublers of the people, and to contend that their liberty is inconsistent with the public good, and that they should be banished or put to death.

18. The troubles which come upon rulers and people are a punishment from God on account of their sins. Not those who condemn these sins, but those who commit them, are the real troublers of the country.

21. As Jehovah has in various ways shown conclusively that he is the only living and true God, reason, interest, and duty require that all to whom he is revealed should, without hesitation or reserve, love, worship, and obey him.

22. Which is the right way is not to be determined by the numbers, wealth, and power of those who follow it. God's friends may be few, poor, feeble, and despised, while Satan's may be many, rich, powerful, and respected. It is better, in such cases, to be of the few than of the many. Psal. 138: 6; Prov. 3: 31; 10: 19; 28: 6.

27. The worship of images, and of all false, imaginary deities, is mean, base, and foolish.

28. The worship of false gods is cruel to the worshippers, and often leads to the infliction of great bodily penances and sufferings. Such sufferings please the tormentors, but do the tormented no good; and are an abomination to Jehovah, whose ways are ways of pleasantness, and whose paths are paths of peace.

33. True religion has nothing to fear from experi-

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty^a days and forty nights unto Horeb the 'mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been 'very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain^k thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the 'mount before the LORD. And behold, the LORD passed by, and a great and strong 'wind rent the mountains, and brake in pieces the rocks before the LORD; *but* 'the LORD was not in the wind; and after the wind an earthquake; *but* the LORD was not in the earthquake:

12 And after the earthquake a fire; *but* the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it,

^a 10, 18; Mat. 4: 2. ^b Ex. 3: 1; Mal. 4: 4, 5. ^c Rom. 11: 2-4. ^d Numbers 23: 11, 13; Psal. 68: 9. ^e chap. 18: 4, 13; Micah 7: 2. ^f Ex. 24: 12. ^g Ezek. 1: 4. ^h Zech. 1: 6.

ment, and from candid, thorough, and searching investigation. It loves the light, and seeks to diffuse it amongst all classes of people, so that they may be able to judge of it themselves, and act intelligently with regard to it.

37. Prayer, simple, earnest, and sincere, not in a foreign tongue which is not understood, but in that which the hearers themselves speak, is a powerful means of grace, and one by which God often convinces men of the truth and leads them to embrace it.

43. Not only sincerity and earnestness, but perseverance in supplication and in obedience to God, are essential to the highest success. However small the number or trying the condition of the friends of Jehovah, let them trust in him, seek of him what they need, and follow his directions, and they shall in due time gloriously triumph over all their foes.

CHAPTER XIX.

2. *So let the gods do to me; let them kill me, if I do not kill Elijah.*

4. *Into the wilderness*; which lay south of Canaan, and in which Israel had wandered forty years.

8. *Forty days and forty nights*; being miraculously supported. *Horeb*; where God appeared to Israel and gave them the law. Deut. 1: 6.

10. *Jealous for the Lord*; desirous of honoring him by leading the people to obey him. *I only*; no other prophet openly appeared to stem the torrent of iniquity.

11, 12. *The Lord was not in the wind—earthquake—fire*; he would not reform Israel by terrific outward displays of his power, but by the meek, patient, persevering labors of his servants under the invisible and silent influences of his Spirit.

that ^ahe wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, ^bI have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even I only*, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael ^d to be king over Syria:

16 And ^eJehu the son of Nimshi shalt thou anoint to be king over Israel: and ^fElisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17 And it ^gshall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha ^hslay.

18 Yet ⁱI have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not ^{kissed} him.

19 ^jSo he departed thence, and found Elisha the son of Shaphat, who *was* ploughing with twelve yoke of *oxen* before him, and he with the twelfth: and Elijah passed by him, and east his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss

^a Exodus 3:6; ^b Isaiah 6:2; ^c 1 Kings 19:10; ^d Jeremiah 22:24; ^e 2 Kings 8:12, 13; ^f 2 Kings 9:1-3; ^g Luke 4:27, called *Eliuza*; ^h 2 Kings 9:14, etc.; 10:1, etc.; 13:3; ⁱ Hosea 6:3.

16. *Abel-meholah*; a town in the plain of Jordan, between Beth-shean and Shechem.

17. *Hazael—Jehu—and—Elisha*; they would all be instrumental in the punishment of idolatrous Israel.

18. *Seven thousand*; who were still worshippers of Jehovah.

19. *Cast his mantle upon him*; indicating that he should follow him.

20. *What have I done*; that should hinder you from going and taking leave of your friends.

21. *Took a yoke of oxen*; to provide for himself and friends a feast before he left them. *Ministered unto him*; waited on and assisted him.

INSTRUCTIONS.

2. No miracles or means of grace will of themselves lead persecutors and haters of God to cease from their efforts to overcome and destroy his people.

3. However bold, courageous, and successful the people of God may have been under his influence, unless that is continued they will become timid and cowardly, desert their duty, and in despair even wish to die.

5. God knoweth the frame of his people and remembereth that they are dust. He compassionates their infirmities and sympathizes in their sorrows, and when they duly feel their weakness and wants, appears for their relief.

9. Men are made not merely to be acted upon but to act, and should never voluntarily go where they have nothing to do, or can do nothing.

my father and my mother, and ^athen I will follow thee. And he said unto him, ^bGo back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the ^cinstruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

CHAPTER XX.

^d Ben-hadad, not content with Ahab's homage, besieged Samaria. 13 By the direction of a prophet, the Syrians are slain. 22 As the prophet forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek. 28 By the word of the prophet, and God's judgment, the Syrians are smitten again. 31 The Syrians submitting themselves, Ahab sendeth Ben-hadad away with a covenant. 35 The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him.

AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus ^esaith Ben-hadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and

^a Romans 11:14; ^b Or, *will leave*; ^c Hosea 13:2; ^d Matthew 8:21, 22; ^e Luke 9:61, 62; ^f Heb. *Go, return*; ^g 2 Sam. 24:22; ^h Isa. 10:13, 14.

10. Men are never more likely to boast of their past labors, than when they are neglecting their present duty; nor ever more likely to complain, find fault with others, and sink into despair.

12. It is not always that which is most visible and tangible, or which makes the most noise, that is most efficacious in doing good.

15. If the people of God when fearful, discouraged, and desponding, would get out of trouble, they must go to work; what their hands find to do, they must do for the purpose of honoring God and doing good, committing themselves and all their interests to his guidance and disposal.

18. Some good men are sometimes tempted to think that there are none who labor in the right way to sustain the cause of God but themselves, and that when they are gone it must sink. But he will show that it is not as dependent on them as they thought it was.

20. God can at any time so touch the hearts of men that they will voluntarily and cheerfully leave all for him and his cause. But in doing this, he will not lessen their natural affection, or lead them to neglect any of the proper kindnesses and courtesies of life. 1 Pet. 3:8.

CHAPTER XX.

1. *Kings*; rulers of cities and the adjoining districts of country.

4. *I am thine*; meaning, that he would be tributary to the king of Syria.

A. M. 3103.
B. C. 901. said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thy house, and the houses of thy servants; and it shall be, that whatsoever is ^apleasant in thine eyes, they shall put it in their hand, and take it away.

7 Then the king of Israel called all the elders of the ^aland, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I [†]denied him not.

8 And all the elders and all the people said unto him, Hearken not unto him, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The ^bgods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that [‡]follow me.

11 And the king of Israel answered and said, Tell him, ^cLet not him that girdeth on his harness boast himself as he that putteth it off.

12 And it came to pass, when Ben-hadad heard this [§]message, as he was drinking, he and the kings in the ^{||}pavilions, that he said unto his servants, ^{*}Set yourselves in array. And they set themselves in array against the city.

13 ¶ And behold, there [†]came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will ^ddeliver it into thy hand this day; and thou shalt know that I am the Lord.

14 And Ahab said, By whom? And he said, Thus saith the Lord, Even by the young [‡]men of the princes of the provinces. Then he said, Who shall [§]order the battle? And he answered, Thou.

15 Then he ^{||}numbered the young men of the princes of the provinces, and they were

^a Heb. desirable. ^b 2 Kings, 5:7. ^c Heb. kept not back from him. ^d chap. 16:2. ^e Heb. at my feet. Ex. 11:8; Judges 4:10. ^f Proverbs 27:1. ^g Heb. word. ^h Or, tents. ⁱ Or, Place the engines; and they placed engines. ^j Heb. approached. ^k ver. 28. ^l Or, servants. ^m Heb. hand, or tie. ⁿ Judg. 7:7.

10. If the dust of Samaria shall suffice; meaning, that he would come with such a multitude of people that the sand of Samaria would not give to each a handful.

11. Girdeth on his harness; puts on his armor for battle, or begins a war. Putteth it off; victoriously closes it.

two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad was ^adrinking himself drunk in the pavilions, he and the kings, the thirty and two ^bkings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And ^bthey slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the ^cprophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the ^dreturn of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their ^egods are gods of the hills: therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that ^{||}thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, [†]and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to ^mAphek, to ^{*}fight against Israel.

27 And the children of Israel were numbered, and were [†]all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

^f ver. 12; chap. 16:9; Prov. 23:29-32; Hosea 4:11. ^g Isaiah 54:15. ^h Judg. 7:21, 22; Eccl. 9:11. ⁱ 2 Kings, 6:12. ^j 2 Sam. 11:1. ^k Ps. 115:2, 3; Isa. 42:8. ^l Heb. was fallen. ^m Psal. 10:3. ⁿ 1 Sam. 4:1; 29:1; 2 Kings, 13:17. ^o Heb. the war with Israel. ^p Or, victualled.

11. The young men; those who waited upon the princes; their servants.

23. Gods of the hills; their idea was, that different gods ruled over different places, and that they must fight the Israelites in places which their gods did not govern.

26. Aphek; in the north part of Canaan.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, ^aBecause the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore^b will I deliver all this great multitude into thy hand, and ye shall know that I am the Lord.

29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined:^c and the children of Israel slew of the Syrians a hundred thousand footmen in one day.

30 But the rest^d died to Aphek, into the city; and ^ethere a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, into ^fan inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are ^gmerciful kings: let us, I pray thee, ^hput sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and ⁱput ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Goye, bring him. Then Ben-hadad came forth to him; and he caused him to come up^j into the chariot.

34 And Ben-hadad said unto him, The cities,^k which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father

made in Samaria. Then said Ahab, ^lI will send thee away with this covenant. So he made a ^mcovenant with him, and sent him away.

35 ¶ And a certain man of the ⁿsons of the prophets said unto his neighbor in the word of the Lord, ^oSmite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, ^pa lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, ^qso that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and ^rdisguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, ^sThy servant went out into the midst of the battle: and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if^t by any means he be missing, then shall thy life be for his life, or else thou shalt pay^u a talent of silver.

40 And as thy servant was busy here and there, he ^vwas gone. And the king of Israel said unto him, ^wSo shall thy judgment be: ^xthyself hast decided it.

41 And he hastened, and took the ashes away from his face: and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, ^ytherefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house ^zheavy and displeased, and came to Samaria.

^a 1 Sam. 37: 27-36. ^b Jer. 13: 16-19. ^c Psalm 10: 16, 4. Psalm 18: 45. ^d Jer. 48: 44; Luke 13: 4. ^e Or, from chamber to chamber. ^f Heb. a chamber within a chamber; chap. 22: 35. ^g 1 Sam. 16: 5. ^h Genesis 37: 34. ⁱ 2 Kings, 10: 15; Acts 8: 31. ^j chap. 13: 20. ^k 1 Sam. 12: 12. ^l 2 Kings, 2: 3, 5, etc. ^m 1 chap.

31. *Go out to the king of Israel*; as prisoners of war, liable according to the then prevalent custom to be put to death.

32. *On their heads*; about their necks. *My brother*; as king.

35. *In the word of the Lord*; by his command.

40. *Thyself hast decided*: that according to his own statement, which was designed to represent the case of Ahab, he had forfeited his life. Ahab decided that he should be put to death, and thus virtually condemned himself for letting Ben-hadad go when he had him in his power.

42. *Appointed to utter destruction*: required that he should be destroyed. *Thy life—for his life*; Ahab would himself be destroyed. Chap. 22: 31-37.

INSTRUCTIONS.

4 Wickedness persevered in not only prevents men from receiving any saving benefit from divine

13: 17, 18. ⁿ Jer. 27: 2; Ezekiel 4: 3. ^o 1 chap. 13: 24. ^p Heb. smiting and wounding. ^q 2 Samuel, 34: 2. ^r 2 Sam. 12: 1, etc. ^s 2 Kings, 10: 24. ^t Heb. weigh. ^u Heb. vers. not. ^v 2 Sam. 12: 5-7. ^w Job 15: 6; Matthew 21: 41-43; Luke 19: 22. ^x 1 chap. 22: 31-37. ^y 1 chap. 21: 4.

judgments and mercies, but renders them mean, cowardly, base, and contemptible.

6. Success in wickedness often increases men's pride, arrogance, haughtiness, and rapacity, emboldens them in sin, and thus ripens them for ruin.

10. For men to boast of what they have done, is vain and foolish; to boast of what they will do, presumptuous and wicked. It is glorying in the creature and rebelling against the Creator.

13. The object of God in suffering wicked rulers to assemble great multitudes for war and go forth to battle, is very different from their object in doing it. They design to promote their own glory, and he designs to show his perfections and advance his cause.

16. Under the influence of intoxicating liquor, men are self-confident and reckless, and they often speak and act as if all things were under their control, and are urged on by Satan, and their own lusts from one crime to another till they perish.

A. M. 3105.
B. C. 899.

CHAPTER XXI.

1 Ahab being denied Naboth's vineyard is grieved. 5 Jezebel writing letters against Naboth, he is condemned of blasphemy. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judgments against Ahab and Jezebel. 25 Wicked Ahab repenting, God deferreth the judgment.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give^a me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it *seem* good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The Lord forbid it me,^b that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, ^dWhy is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry: ^eI will give thee the vineyard of Naboth the Jezreelite.

8 So ^fshe wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying,

22. God knows and can reveal what men will do before they think of doing it, and yet leave them as free and accountable as if he had not revealed what they would do.

28. God hears all that wicked men say, sees all that they do or intend to do, and can adapt his providence to meet their cases, and make them the occasion of advancing his glory and the welfare of his people. None therefore who put their trust in him, and follow his directions, need to fear. Psa. 2: 4.

35. No feelings or considerations should ever hinder men from obeying God, and when they save from death those whom God requires to be slain, they incur his displeasure, and expose themselves to be destroyed.

Proclaim a fast, and set Naboth[†] on high among the people:

10 And set two men, ^gsons of Belial, before him, to bear witness against him, saying, Thou didst ^hblaspheme God and the king. And *then* carry him out, and stoneⁱ him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as *it was* written in the letters which she had sent unto them.

12 They proclaimed a ^jfast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial ^kwitnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then ^lthey carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take ^mpossession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And ⁿthe word of the Lord came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, ^owhich *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, ^pIn the place where dogs licked

6:11. [†] Lev. 24: 14. ^g 1s. 58: 4. ^h Ex. 20: 16, Psa. 27: 12; Prov. 25: 18; ⁱ Malch. 3: 5. ^j 2 Kings, 9: 20; Eccl. 4: 1; Acts 7: 57-59. ^k Prov. 1: 10-16; 4: 17. ^l Psa. 9: 12. ^m chap. 13: 32; 2 Chron. 22: 9. ⁿ chap. 22: 34; Psa. 7: 16; Mat. 7: 2.

CHAPTER XXI.

8. *Sealed them with his seal*; this gave them the king's authority, and required all to obey on pain of his displeasure.

9. *Proclaim a fast*; to make an impression that Naboth had committed some great wickedness, which required him to be put to death.

10. *Sons of Belial*; wicked, abandoned men. *Stone him*; stoning was the punishment which God commanded for blasphemy, the crime of which Naboth was falsely accused. Lev. 24: 15, 16.

18. *Samaria*; this was the capital of Ahab's kingdom, though he had a palace at Jezreel, and sometimes resided there.

the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, "Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,

22 And will make thy house like the house of Jeroboam the son of Nebai, and like the house of Baasha the son of Abijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

20. *Sold thyself*; abandoned himself to wickedness.

INSTRUCTIONS.

4. Covetousness is idolatry; and if the heart be under its power, and cannot obtain its wishes, it may at any time be rendered miserable. Even little things that cannot be obtained, but are inordinately desired, may make a man wretched.

7. Despotie power in the hand of man or woman under the control of wickedness, is a terrible curse, and liable at any time to be employed in the commission of the most outrageous and abominable injustice and cruelty.

9. No plans are so wicked that men who are disposed may not find some wicked enough to aid in executing them; and no forms of injustice and cruelty are more execrable, and none will receive a deeper condemnation, than those which are perpetrated under the cover of religion and law.

CHAPTER XXII.

A. M. 2167.
B. C. 897.

1 Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-gilead. 37 The dogs lick up his blood, and Ahaziah succeedeth him. 41 Jehoshaphat's good reign. 45 His acts. 50 Jehoram succeedeth him. 51 Ahaziah's evil reign.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the Lord to-day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king.

7 And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him: for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a

m. Ex. 10:3. n. Isa. 60:2. o. 2 Kings, 20:19. p. 2 Kings, 9:25. q. 2 Chron. 18:2, etc. r. Deut. 4:43; Josh. 20:8. s. 1 Heb. silent from taking it. t. Proverbs 1:10; 2 Cor. 6:14. u. 2 Kings, 3:7. v. Prov. 3:6. Jer. 21:2. x. Chap. 18:19. y. Jer. 5:31. z. 2 Kings, 3:11. y. Psa. 34:21. z. Or, enuuch.

16. Men who have the power and the right to prevent crime, and yet suffer it for the sake of sharing its gains, are partakers in the guilt of those who commit it, and will share in their plagues.

20. Sinners are apt to be enemies to those who, by the command of God, denounce his wrath against them, and to feel as if such persons were their enemies. But this is a great mistake. They hate their sins, and lament the ruin these occasion. Mat. 23:37.

23. Ringleaders in transgression will be distinguished in their punishment; and though external humiliation may secure temporal favors, nothing short of real penitence and hearty forsaking of sin will save from its endless consequences.

CHAPTER XXII.

3. *Ramoth*; a city of Gad, east of Jordan.

6. *Prophets*; false prophets.

v. M. 107.
B. C. 897.

void* place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them.

12 And *all the prophets prophesied so, saying, Go up to Ramoth-gilead, and ^bprosper: for the Lord shall deliver it into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* ^cgood.

14 And Micaiah said, *As* the Lord liveth, ^dwhat the Lord saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the Lord?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the Lord: I ^esaw the Lord sitting on his throne, and all the ^fhost of heaven standing by him on his right hand and on his left.

20 And the Lord said, Who shall ^gpersuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the Lord, and said, I will persuade him.

15. *Go, and prosper*: this is supposed to have been spoken ironically, and in a manner that showed the king that Micaiah did not expect him to prosper.

17. *I saw*: a representation of what would take place at the battle, upon Ahab's death. Ver. 36.

19. *I saw*: a representation of what was then going on for the deception and ruin of Ahab.

23. *The Lord hath put a lying spirit in the mouth of all these thy prophets*: an instance of

22 And the Lord said unto him, Where-with? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now ^btherefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and ⁱsmote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go ^jinto an ^kinner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the ^lprison, and feed him with bread of ^maffliction and with water of affliction, until I come in peace.

28 And Micaiah said, ⁿIf thou return at all in peace, the Lord hath not spoken by me. And he said, ^oHearken, O people, every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle: but put thou on thy robes. And the king of Israel ^pdisguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And ^qthey turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

26: 68; Acts 23: 2. [†] Or, from chamber to chamber. [‡] Heb. a chamber in a chamber, chap. 20: 30. [§] Jer. 38: 6; Acts 5: 18; Rom. 2: 19. ^{||} Deut. 16: 3; Isa. 20: 20. [¶] 1 Sam. 16: 24. [‡] Deut. 18: 20, 22. [¶] Mat. 13: 9, 43. [¶] Or, when he was to disguise himself. [¶] 2 Chron. 35: 22. [¶] Prov. 13: 20.

the manner in which things that take place, in the providence and under the government of God, are ascribed to him; he suffered those false prophets to tell lies, and by their lies, as a punishment of Ahab for his sins, to deceive him to his destruction.

25. *Thou shalt see*: know who speaks the truth, you or I.

27. *Bread of affliction*: coarse and scanty fare.

30. *Disguise myself*: so array himself as not to be known to be king.

34 And a *certain* man drew a bow *at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thy hand, and carry me out of the host; for I am †wounded.

35 And the battle ‡increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, †Every man to his city, and every man to his own country.

37 †So the king died, and *was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according unto the word of the Lord which he †spake.

39 Now the rest of the acts of Ahab, and all that he did, and the †ivory house which he made, and all the cities that he built, *are* they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 †And †Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And †he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes

of the Lord: nevertheless the high ^{A. M. 3107. B. C. 857.} places were not taken away; for the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made †peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, *are* they not written in the book of the Chronicles of the kings of Judah?

46 And the remnant of the †sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then no †king in Edom: a deputy *was* king.

48 Jehoshaphat †made †ships of †Tarsnish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.^k

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah^m the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the Lord, and walked in the †way of his father, and in the way of his mother, and in the way of †Jeroboam the son of Nebat, who made Israel to sin:

53 For he served †Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

* Heb. in his sympathy. 2 Sam. 15: 11. † Heb. and the breast plate. ‡ Heb. made sick. § Heb. ascended. ¶ Heb. boyam. a verses 17, 28. * Heb. came. b chap. 21: 19. c Amos 3: 15. d 2 Chron. 20: 31, etc. e 2 Chron. 17: 3. f 2 Kings, 8: 18; 2 Chron.

19: 2; 2 Cor. 6: 14. g chap. 14: 24; 15: 12. h Gen. 25: 24; 2 Sam. 8: 14; 2 Kings, 3: 9; 8: 20. i Or, had ten ships. j 2 Chron. 20: 25, etc. k chap. 10: 22. l chap. 9: 26. m 2 Chron. 21: 1. n ver. 40. o chap. 10: 20, etc. p chap. 12: 28-33. q Judg. 2: 11.

31. *At a venture*; shooting into the midst of the Israelites, but without taking aim at any one.

38. *According unto the word of the Lord*; chap. 21: 19; 2 Kings, 9: 25, 26.

39. *The ivory house*; a house adorned with ivory, or precious ornaments made of elephants' tusks.

43. *The ways of Asa*; chap. 15: 11-15.

48. *Ezion-geber*; chap. 9: 26.

INSTRUCTIONS.

4. Intimate connections with the wicked, and readiness to form coalitions with them, are exceedingly dangerous, and often lead to the most disastrous results.

6. False teachers are numerous, and they endeavor to ingratiate themselves with those who employ them by consulting their wishes, pandering to their pleasures, and aiding in accomplishing their favorite designs.

13. Many seem to think it unwise for ministers to confine themselves to truth and duty; that it would be better to go with the multitude, and do

what is popular, especially with the rich and powerful.

18. True ministers will proclaim only the truth and will of God. Of course they can promise no good to those who continue in sin, and on this account they are often hated.

23. As a punishment for their sins, God sometimes suffers wicked men to be deluded by false teachers and evil spirits, and under that delusion to be destroyed.

28. They who disbelieve the word of God, will learn the truth of his declarations by their fulfillment.

30. No efforts of the wicked to escape the evils which God intends to bring upon them, will be successful.

31. Every arrow which flies is under the direction and control of God, and—though often without the intention of men—always accomplishes his designs.

38. Animals, in following the instincts and appetites which God has given them, may be instruments of his wrath against the wicked, and the means of fulfilling his declarations concerning them.

THE SECOND BOOK OF THE KINGS,

COMMONLY CALLED,

THE FOURTH BOOK OF THE KINGS.

A. M. 3109.
B. C. 836.

CHAPTER I.

1 Moab rebelleth. 2 Ahaziah, sending to Baal-zebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him. 13 He pitieth the third captain, and, encouraged by an angel, telleth the king of his death. 17 Jehoram succeedeth Ahaziah.

THEN Moab ^arebelled against Israel after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of ^bEkron whether I shall ^crecover of this disease.

3 But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to inquire of ^dBaal-zebub the god of Ekron?*

4 Now therefore thus saith the Lord, Thou ^e shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, *Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron?* ^fTherefore thou shalt not come down from that bed

on which thou art gone up, but shalt surely die.

7 And he said unto them, [†]What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, [‡]*He was a hairy man, and girt with a girdle of leather about his loins.* And he said, *It is Elijah the Tishbite.*

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold, he sat on the top of a hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let ^hfire come down from heaven, and consume thee and thy fifty. And there came ⁱdown fire from heaven, and ^jconsumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and

^a Chap. 3: 7; 2 Sam. 8: 2. ^b 1 Sam. 5: 10. ^c Chap. 8: 9, 10; 1 Kings, 11: 3. ^d Mark 7: 22. ^e Heb. *The bed whither thou art gone up, thou shalt not come down from it.* ^f Isaiah 41: 22, 23.

[†] 1 Chron. 10: 13; Psal. 16: 4. [‡] Heb. *What was the manner of the man?* ^h Zechar. 13: 4; Mat. 3: 4. ⁱ Num. 16: 35; Luke 9: 34. ^j Heb. 12: 29. ^k 1 Kings, 18: 24; Dan 3: 25. ^l Chap. 2: 24; Acts 5: 5, 9.

CHAPTER I.

1. *Moab rebelled*: they had before, from the days of David, been tributary to the Israelites. Chap. 3: 1, 5.

2. *Lattice*: or balustrade; a light fence, or network. *Baal-zebub*: an idol god. ^a*Ekron*: a city of the Philistines.

3. *A hairy man*: dressed, it is supposed, in a garment made of hair. Mat. 3: 4.

10. *Let fire come down*: this was designed to show that Jehovah was the only living and true God, and able to protect all who put their trust in him.

INSTRUCTIONS.

2. The constant liability of men to sickness and death, should lead all so to live as to be, at all times, prepared for these events. They will then have no

occasion for anxiety, and no inclination to turn away from Jehovah in applying for help.

3. Applying to false gods, is acting as if Jehovah were not the only living and true God; and is highly provoking to Him who will not give his glory to another, nor his praise to graven images.

9. It is sometimes necessary for good men, in order to honor God, to disobey the highest earthly authority: and even to be instrumental in the destruction of those who rebel against him.

13. The only way for wicked men finally to escape the judgments of God, is by humble submission to him, hearty acknowledgment of his authority, and fervent supplication for his mercy.

15. When God commands, his people may visit in safety their greatest persecutors, and proclaim without fear his truth and will concerning them.

fell* on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be ^bprecious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, ^dForasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, *is it not because there is no God in Israel to inquire of his word?* therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the Chronicles of the kings of Israel?

CHAPTER II.

1 Elijah, taking his leave of Elisha, with his mantle divideth Jordan, 9 and, granting Elisha his request, is taken up by a fiery chariot into heaven. 12 Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor. 16 The young prophets, hardly obtaining leave to seek Elijah, could not find him. 19 Elisha with salt healeth the unwholesome waters. 23 Bears destroy the children that mocked Elisha.

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha^f from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*. *As^g the LORD liveth, and as^h thy soul liveth, I will not leave thee.* So they went down to Beth-el.

3 And the ⁱsons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the

LORD will take away thy master ^{A. M. 2108.} ^{B. C. 856.} from thy head to-day? And he said, Yea, I know *it*; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As the LORD liveth, and as thy soul liveth, I will not leave thee.* So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know *it*; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As the LORD liveth, and as thy soul liveth, I will not leave thee.* And they two went on.

7 And fifty men of the sons of the prophets went, and stood ^kto view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they^k were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, ^llet a double portion of thy spirit be upon me.

10 And he said, Thou hast ^masked a hard thing: *nevertheless*, if thou see me *when I am taken* from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that behold, *there appeared* a ⁿchariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it*, and he cried, Myⁿ father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the ^obank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? And when he also had made smitten the ^pwa-

* Heb. bowed. ^a Isa 46:2. ^b 1 Sam. 26:21; Psa 72:14; 116:15; ver. 10, 12. ^c verse 6. ^d The second year that Jehoram was Prince, and the eighteenth of Jehoshaphat, chap. 3, l. ^e torn. ^f 24. ^g 1 Kings, 19:21. ^h Jer. 4:2. ⁱ ver. 43; chap. 1, 70. ^j Sam. 1:26.

CHAPTER II.

3. *The sons of the prophets*: young men instructed, it is supposed, by the prophets in seminaries established for that purpose.

9. *A double portion*: he wished a double portion of the influences of the Holy Spirit.

^k ver. 5, 7, 15; chap. 1, 1, 38; 9, 14. ^l 1 Kings, 30:35. ^m Heb. in sight, or over against. ⁿ 1 Kings, 19:33, 39. ^o ver. 14. ^p Ex 14:21; Josh. 3:14, 17. ^q 1 Sam. 27:29. ^r Heb. done hard in asking. ^s chap. 6:17; Psa. 101:4. ^t chap. 13:14. ^u Heb. up. ^v ver. 8.

14. *Where is the Lord God of Elijah?* let him manifest his presence and power, as he had been wont to do unto Elijah. *They parted*: by this God showed that he was with Elisha, as he had been with Elijah, and that his request, verse 9, was granted.

^a M. 3108.
^b C. 806. ters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* to ^aview at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty ^astrong men; let them go, we pray thee, and seek thy master: lest peradventure the ^bSpirit of the LORD hath taken him up, and cast him upon ^csome mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, for he tarried at Jericho, he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren.[‡]

20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went forth unto the spring of the waters, and cast the ^csalt in there, and said, Thus saith the LORD, I have ^dhealed these waters: there shall not be from thence any more death or ^ebarren land.

^a ver 7. ^b Heb. sons of strength. ^c 1 Kings, 18: 12; Acts 8: 39.
[‡] Heb. one of the mountains. [‡] Heb. causing to miscuey. ^c Lev. 2: 13; Mat. 5: 13; Mark 9: 50. ^d chap. 4: 41; Ex. 15: 25; Gen.

15. *Bowed themselves*; acknowledging him as their teacher in the place of Elijah.

17. *Was ashamed*; any longer to refuse.

19. *Naught*; bad.

23. *Little children*; young persons. *Go up, thou bald head*; an expression of the contempt of these young idolaters for the presence and office of the aged prophet.

24. *Cursed them in the name of the Lord*; this was intended to show God as the protector of his people and the punisher of idolatry.

INSTRUCTIONS.

1. At whatever time or in whatever way men are removed from this world, it is God who removes them; and although his reasons may not be known by creatures, yet they are always the wisest and the best, and we should bow submissively and cheerfully to his holy will.

2. It is a great privilege to be, with wise and holy men who realize that they are near the close of life, and who are expecting soon to exchange earth for heaven.

3. No obstructions will meet a soul that is ripe for heaven, which true faith will not overcome. It can, when called to do so, go through Jordan on dry ground, and rise to God in a chariot of fire.

9. It is right to desire a double portion of the spirit which prepares good men for usefulness and for glory; and attending upon their instructions, uniting with them in devotion, and ministering to

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little ^cchildren out of the city, and ^dmocked him, and said unto him, Go up, thou bald head: go up, thou bald head.

24 And he turned back, and looked on them, and ^bcursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAPTER III.

1 Jehoram's reign. 4 Mesha rebelleth. 6 Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory. 21 The Moabites, deceived by the color of the water, coming to spoil, are overcome. 26 The king of Moab, by sacrificing the king of Edom's son, raiseth the siege.

NOW Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the ^bimage of Baal that his father had made.

3 Nevertheless he cleaved unto ^athe sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

47: 8, 9. ^c Psa. 107: 33, 34. ^d Job 1: 18, 20: 1, 8, etc. ^e Mat. 27: 29, etc. ^f Gen. 9: 25; Judg. 9: 20, 27; Lam. 3: 65. ^g chap. 1: 17. ^h Heb. statue. ⁱ 1 Kings, 16: 32. ^j 1 Kings, 12: 28-32.

their wants, are fruitful means of obtaining such a blessing.

14. Though the wisest and best of men are removed from earth, God can make their successors wiser and better than they; so that the light, not only of his ministers and individual Christians, but of his church, shall be as the light of the morning, growing brighter and brighter to the perfect day.

16. The wisdom of age and experience cannot by any methods of instruction be imparted to the young. There is much, very much, which they need to know, that nothing but experience will effectually teach them.

19. There are many places and conditions which are externally very pleasant, and yet are internally barren and bitter.

21. Divine kindness, power, and grace, can make a wilderness become like Eden, and a desert like the garden of God.

23. The wickedness of parents is often followed and sometimes exceeded by that of their children, and the curse of God on the children becomes the means of punishing the parents, till those who have been mutual and successful tempters, become mutual and dreadful tormentors.

CHAPTER III.

3. *Cleaved unto the sins of Jeroboam*; though he put away the image of Baal, he still continued to worship the golden calves. 1 Kings, 12: 28, 29.

4 ¶ And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel a hundred thousand lambs, and a hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: ^aI am as thou art, my people as thy people, and my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas, that the Lord hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, *Is there not here a prophet of the Lord, that we may inquire of the Lord by him?* And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? ^aGet thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.*

15 But now bring me a minstrel. And

it came to pass, when the minstrel played, that the hand of the Lord came upon him.

16 And he said, Thus saith the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning, when the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armor, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:

23 And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it: and they stopped all the wells of water, and felled all the good trees: ^aonly in Kir-harseth left they the stones thereof; howbeit the slingers went about it, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

3:14, 8:1. ^achap. 4:3. ^bDout. 20:19, 20. ^cHeb. *arise*. ^dEx. 29:39, 40. ^eHeb. *were creed together*. ^fHeb. *god him self with a quile*. ^gHeb. *destroyed*. ^hOr, *smite in it, even smiting*. ⁱIsa. 37:26. ^jGen. 26:15. ^kHeb. *until he left the stones thereof in Kir-harseth*. ^lIsa. 16:7, 11.

preparing the mind of the prophet to be directed by him. 1 Sam. 10:5.

18. *A light thing*; only a small part of what God will do.

25. *Kir-harseth*; a strongly fortified place in the land of Moab; called also Kir-harsh, Isa. 16:7, 11.

26. *To break through*; through the forces of the king of Edom, and so perhaps escape.

8. *The wilderness of Edom*; south of the Dead sea.

11. *Poured water*; in washing one's hands it was then customary for an attendant to do this.

14. *Not look toward thee*; not deign to notice him, or regard his request, because of his idolatry.

15. *A minstrel*; one who could play on a musical instrument in praising God; and thus aid in

A. M. 3109.

B. C. 895.

27 Then he took his eldest ^ason that should have reigned in his stead, and offered him for a ^bburnt-offering upon the wall. And there was great indignation against Israel: and they departed from him and ^creturned to *their own land*.

CHAPTER IV.

1 Elisha multiplieth the widow's oil. ^s He giveth a son to the good Shunammite. 18 He raiseth again her dead son. 38 At Gilgal he healeth the deadly potage. 42 He satisfieth a hundred men with twenty loaves.

NOW there cried a certain woman of the wives of the ^dsons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor^e is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thy handmaid hath ^fnot any thing in the house, save a pot of oil.

3 Then he said, ^gGo, borrow thee vessels abroad of all thy neighbors, *even* empty vessels; ^h borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and ^bshalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is not a vessel more.* And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy ⁱdebt, and live thou and thy children of the rest.

^a Micah 6: 7. ^b Amos 2: 1. ^c Isa. 37: 37. ^d 1 Kings, 20: 35. ^e Lev. 25: 39. ^f Matthew 18: 25. ^g 1 Kings, 17: 12. ^h e chap. 3: 16; Rom. 4: 17. ⁱ Or, *debt*. ^j Mark 6: 37. 44. 8: 5-9; John 2: 7-9; Eph. 3: 20. ^k Or, *creditor*. ^l *Beh, there was a day.* ^m Josh.

27. Offered him; as a sacrifice to his idols, hoping in that way to obtain their help.

INSTRUCTIONS.

3. Men may refuse to commit, or may break off some sins, and yet continue to practise others; but without a heart to hate and forsake all known sins, they must perish.

7. When men engage in projects without acknowledging God or seeking his direction, especially when they join the wicked in the prosecution of their plans, they may expect to be brought into trouble, and will have special reason for gratitude if they escape destruction.

11. In times of danger, it is always safest to go to God, and ask counsel of him.

11. From regard to his people, the Lord often bestows great blessings not only on them, but on others with whom they are connected; and the

8 ¶ And ⁱit fell on a day, that Elisha passed to ^jShunem, where *was* a great woman; and she ^kconstrained him to eat bread. And so it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I ^lperceive that this *is* a holy man of God, which passeth by us continually.

10 Let ^kus make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been ^mcareful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, ⁿAbout this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, ^odo not lie unto thy handmaid.

17 And the woman ^pconceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ^q And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19-18. ^q *Hely had hold on him.* ^r Mat. 5: 6. ^s Mat. 10: 41, 42. ^t Mark 9: 41. ^u *Hely* 1: 12. ^v 1 Peter, 1: 9. ^w *Hely*, 6: 10. ^x *Genius* & 18, 10, 14. ^y *Hely*, set time. ^z ver. 28. ^a Psalm 133: 9; Luke 1: 26.

wicked may thus receive favors, which they would otherwise never obtain.

16. God requires men in their troubles, not only to seek his help, but to show by their actions that they believe him and are willing to follow his directions; and unless they do this, they cannot reasonably expect that he will grant their relief.

23. Things often appear to the wicked to be very different from what they really are; and as they do not feel their need of divine guidance, and do not seek it, they have no security against fatal deception.

27. The devices of men to atone for their sins and obtain help from idols, are sanguinary and cruel. They leave the heart wedded to its lusts, and are utterly vain.

CHAPTER IV.

S. *Shunem*; a city in the tribe of Issachar. A *great woman*; one of great influence.

19 And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is neither* ^anew-moon, nor sabbath. And she said, *It shall be* ^awell.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; ^tslack not *thy* riding for me, except I bid thee.

25 So she went, and came unto the man of God to mount ^bCarmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is that Shunammite*:

26 Run now, I pray thee, to meet her, and say unto her, *Is it well with thee? is it well with thy husband? is it well with the child?* And she answered, *It is* ^cwell.

27 And when she came to the man of God to the hill, she caught him ^dby the feet: but Gehazi came near to thrust her away.^d And the man of God said, Let her alone: for her soul *is* ^e vexed within her: and the Lord hath ^fhid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not ^gsay, Do not deceive me?

29 Then he said to Gehazi, ^hGird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute ⁱhim not; and if any salute thee, answer him not again: and lay my ^jstaff upon the face of the child.

30 And the mother of the child said, *As the Lord liveth, and as thy soul liveth, I will not leave thee.* And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was neither voice, nor hearing.* ^kWherefore he went again to

meet him, and told him, saying, ^aThe child is not ^bwaked.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in therefore, and ^cshut the door upon them twain, and ^dprayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and ^ehe stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house ^fto and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and ^gtook up her son, and went out.

38 ¶ And Elisha came again to ^hGilgal: and *there was* ⁱa dearth in the ^jland; and the sons of the prophets *were* ^ksitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof ^lwild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, *O thou man of God, there is death in the pot.* And they could not eat *thereof*.

41 But he said, Then bring ^mmeal. And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no ⁿharm in the pot.

42 ¶ And there came a man from ^oBaal-shalisha, and ^pbrought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn ^qin the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servant said, ^rWhat should

^a Sam. 28:11. ^b Heb. peace. ^c Heb. redress not for me to ride. ^d chap. 2:25; Isa. 55:2. ^e Lev. 19:3; Job 1:21, 22; Psa. 39:6. ^f Heb. by his feet. Mat. 28:9. ^g Mat. 20:31. ^h Heb. better. 1 Sam. 1:10. ⁱ Genes. 18:17. ^j Lev. 19. ^k chap. 9:1. ^l Luke 10:4. ^m Exodus 7:19. Acts 19:12. ⁿ Heb. attention. ^o Mark 5:29; John 11:11. ^p Jer. 4; Mat. 6:6. ^q Kings, 17:20, 21.

^r Acts 20:10. ^s Heb. once hither, and once thither. ^t Heb. 11:35. ^u chap. 2:1. ^v chap. 8:1. ^w chap. 2:3. ^x Luke 10:39; Acts 22:3. ^y Isa. 5:4; Mat. 15:13; Heb. 12:15. ^z chap. 2:21; Ex. 15:25; John 9:6. ^{aa} Heb. evil thing. ^{ab} 1 Sam. 9:4, 7. ^{ac} 1 Cor. 9:11; Gal. 6:5. ^{ad} Or, in his scrip, or garment. ^{ae} Luke 9:17; John 6:11, 13.

27. *The Lord hath hid it*; the prophets did not know more than other men, except as the Lord taught them.

38. *A dearth*; scarcity of food. *Seethe*; boil.

39. *Know—not*; that they were hurtful.

40. *Death*; that which was hurtful and might cause death.

41. *No harm*; nothing that would injure them.

42. *Baal-shalisha*; in the tribe of Ephraim.

43. *Servitor*; servant.

INSTRUCTIONS.

1. The power to take and hold men as bondmen in payment for debt, is a source of great distress, from which all proper means should be used to afford relief

A. M. 3113. B. C. 891. I set this before a hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, "They shall eat, and shall leave *thereof*."

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAPTER V.

1 Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy. 8 Elisha, sending him to Jordan, cureth him. 15 He refusing Naaman's gifts, granteth him some of the earth. 20 Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.

NOW ^bNaaman, captain of the host of the king of Syria, was a great man with ^ahis master, and ¹honorable, because by him the LORD had given ²deliverance unto Syria: he was also a mighty man in valor, *but he was a leper*.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited ³on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* ⁴with the prophet that is in Samaria! for he would ^arecover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And ^ahe departed, and took ¹with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, ^awhen the king of Israel had read the letter, that he rent his clothes, and said, *"Am I God, to kill and to make alive, that this man doth send*

unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ^aAnd it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall ^bknow that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and ¹wash in Jordan seven ²times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I ³thought, ^bHe will surely come out to me, and stand, and call on the name of the LORD his God, and ⁴strike his hand over the place, and recover the leper.

12 *Are not* ^aAbana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, ¹My father, if the prophet had bid thee *do some great thing*, wouldest thou not have done *it*? how ^mmuch rather then, when he saith to thee, Wash, and be clean?

14 Then ^awent he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again ^alike unto the flesh of a little child, and he was ^bclean.

15 ^aAnd he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I ^bknow that *there is no God in all the earth, but in Israel*: now therefore, I pray thee, take a ^cblessing of thy servant.

^a Mat. 14: 20; 15: 37. ^b Luke 4: 27. ^c Heb. *before*. ^d Or, *gracious*; Heb. *lifted up*, or *accepted in countenance*. ^e Or, *rather*. ^f Heb. *before*. ^g Heb. *before*. ^h Heb. *rather*. ⁱ Chap. 8: 8, 9. 1 Sam. 9: 8. ^j Heb. *in his hand*. ^k Isa. 37: 14. ^l Gen. 30: 2. ^m Deut. 32: 29. 1 Sam. 2: 6. ⁿ 1 Kings, 20: 7. Luke 11: 24.

9. A disposition to relieve and assist the pious, is peculiarly pleasing to God, and a means of securing the special manifestations of his presence and favor.

13. The truly pious are grateful for the favors they receive, and are disposed to make the best return in their power.

18. Some of the highest joys and the deepest sorrows come to parents through the medium of their children. But both are from God, and in both he should be acknowledged as doing all things well.

26. True piety inspires a deep interest in the happiness of others, especially of benefactors; and leads us to delight in communicating enjoyment, as we have opportunity, to all, especially to the people of God.

39. Though every creature of God is good for the purpose for which he made it, yet there are many

things which he did not make for food or drink, and men cannot so use them without producing sickness and death, and, if they know these to be their effects, sinning against God.

42. Kindness to the good because they are good, blesses not only those who bestow and those who receive it, but often multitudes of others; and while it breathes good-will to men, it brings glory to the highest of God.

CHAPTER V.

3. *The prophet*: Elisha.

4. *His lord*: Ben-hadad the king of Syria.

5. *He*: Naaman.

10. *Clean*: entirely healed.

13. *Some great thing*: something very difficult or expensive.

15. *A blessing*: a gift or present.

16 But he said, ^aAs the Lord liveth, before whom I stand, I will receive ^bnone. And he urged him to take *it*; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, ^cbut unto the Lord.

18 In this thing the Lord pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he ^dleaneth on my hand, and I bow myself in the house of Rimmon: when I bow ^edown myself in the house of Rimmon, the Lord ^fpardon thy servant in this thing.

19 And he said unto him, ^gGo in peace. So he departed from him a little ^hway.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the Lord liveth, I will run after him, and ⁱtake somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, ^jIs all well?

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound

two talents of silver in two bags, ^{A. M. 3110} with two changes of garments, and laid ^{B. C. 834} *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the flower, he took *them* from their hand, and ^kbestowed *them* in the house: and he let the men go, and they departed.

25 But he went in, and ^lstood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went ^mno whither.

26 And he said unto him, ⁿWent not my heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The ^oleprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a ^pleper *as white as snow*.

CHAPTER VI.

1 Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim. ^qHe discloseth the king of Syria's counsel. 13 The army, which was sent to Dothan to apprehend Elisha, is smitten with blindness. 19 Being brought into Samaria, they are dismissed in peace. 24 The famine in Samaria causeth women to eat their own children. 30 The king sendeth to slay Elisha.

AND the ^rsons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

^a chap. 3:14. ^b Genesis 14:23; Mat. 10:8; Acts 20:33-35. ^c 1 Thess. 1:9. ^d chap. 7:2. ^e Ex. 20:5. ^f 2 Chron. 30:18, 19. ^g Mark 5:34; Luke 7:50. ^h Heb. *piece of ground*, as Genesis 5:6. ⁱ Heb. 2:9; 1 Timothy 6:9, 10. ^j Heb. *Is there peace?*

^k chap. 6:23. ^l Or, *secret place*. ^m Joshua 7:21; Isaiah 29:15. ⁿ Ezek. 33:31. ^o Heb. *not hidden or father*. ^p Prov. 12:19, 22. ^q Isa. 54:2, 3; Hosea 10:13. ^r chap. 15:5; Numbers 12:10. ^s chap. 4:38.

17. *Two mules' burden of earth*; with this it is supposed he intended to build an altar or mound, on which to offer sacrifices to Jehovah.

18. *Rimmon*; an idol god. *When I bow down myself*; it has been supposed that he meant not as himself worshipping the idol, but only in attending on, and performing a civil duty to the king.

22. *My master hath sent me*; this was false.

25. *Went no whither*; another falsehood.

26. *Went not my heart?* did I not perceive?

27. *For ever*; as long as they should live.

INSTRUCTIONS.

1. No honors or successes can secure men from trouble; and for the blessings they obtain by their own efforts, or those of others, they are indebted to God.

3. Servants may be the means of great blessings to their masters; and the good influence even of a pious child may be felt through a nation, and to distant countries and times.

6. Despotical rulers often feel and act as if ministers of God in the discharge of their duties were to be subject to their control.

10. Ministers who understand and do their duty, will not be elated nor overawed by the presence of the rich and great; but will make known to them

with plainness and fidelity the will of God, whether they will hear or forbear.

13. Servants are sometimes wiser and better than their masters, and give them advice which it would be well for them to follow.

14. Simply following the directions of God, however plain and easy, is more efficacious than the most skillful, laborious, and costly schemes of men. These tend to feed and strengthen human pride; the other to exalt and glorify God.

16. Disinterested kindness, and doing good without expecting or wishing any earthly reward, is adapted to convey to men a correct impression of true religion.

20. The unprincipled, selfish, and covetous think it wise to take any course in which, without danger, they can get money.

25. Men who will sacrifice conscience for money, will tell lies in order to keep it; but the getting or keeping of money by lying, instead of being in the end a source of profit, will occasion most dreadful loss.

CHAPTER VI.

1. *The place*; the building or apartment they occupied. *Strait*; narrow, small.

A. M. 3111.
B. C. 839. 3 And one said, *Be content. I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the *axe-head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he showed him the place. And he^b cut down a stick, and cast it in thither; and the iron did swim.

7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my [†]camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and ^csaved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore ^dtroubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel?

12 And one of his servants said, [†]None, my lord, O king: but ^eElisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy ^fbed-chamber.

13 ¶ And he said, Go and spy where he is, that I may ^gsend and fetch him. And it was told him, saying, Behold, *he is* in Dothan.^h

14 Therefore sent he thither horses, and chariots, and a ⁱgreat host: and they came by night, and compassed the city about.

15 And when the ^jservant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for ^kthey that *be* with us are more than they that *be* with them.

13. Dothan; a few miles north of Samaria.

16. They that *be* with us; God, and all the heavenly hosts.

18. This people; the hosts of the king of Syria.

19. This is not the way, neither is this the city; they would not know Elisha till their eyes were opened; and this would not be till they arriv-

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and behold, the mountain *was* full of horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with ^kblindness according to the word of Elisha.

19 ¶ And Elisha ^lsaid unto them, This is not the way, neither is this the city: follow ^mme, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their ⁿeyes, and they saw: and behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*?

22 And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set ^obread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the ^pbands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and behold, they ^qbesieged it, until an ass's head was sold for fourscore *pieces* of silver, and the fourth part of a eab of dove's dung for five *pieces* of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, ^rIf the LORD ^sdo not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This

ed at Samaria, the chief city of the land they were invading.

22. Wouldest thou smite those? he would not; and much less should he smite those who had been miraculously delivered into his power.

25. A cab; between one and two quarts. Dove's dung; supposed to be a mean kind of pulse or pea, called by that name.

woman said unto me, Give thy ^ason, that we may eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and did eat him: and I said unto her on the ^anext day, Give thy son, that we may eat him: and ^bshe hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he ^crent his clothes; and he passed by upon the wall, and the people looked, and behold, *he had sackcloth within upon his flesh.*

31 Then he said, ^dGod do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, ^eand the elders sat with him; and *the king* sent a man from before him: ^fbut ere the messenger came to him, he said to the elders, See ye how this son of a ^gmurderer hath sent to take away my head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is not the sound of his master's feet behind him?*

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this ^hevil is of the LORD; ⁱ'what should I wait for the LORD any longer?

CHAPTER VII.

1 Elisha prophesieth incredible plenty in Samaria. 3 Four lepers, venturing on the host of the Syrians, bring tidings of their flight. 12 The king, finding by spies the news to be true, spoileth the tents of the Syrians. 17 The lord who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.

THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To-morrow ^jabout this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 Then a lord ^kon whose hand the king

^a Lev. 24:10; Deut. 24:54-57; Isaah. 19:15. ^b Heb. *other*. ^c 1 Kings, 3:26. ^d 1 Kings, 21:27. ^e 1 Kings, 1:12. ^f Ezek. 8:1; 20:1. ^g 1 Kings, 11:6. ^h 1 Kings, 18:13, 14. ⁱ Job 1:21. ^j Psal. 37:9. ^k Ver. 18, 19. ^l Heb. *which* belonged to the king, *tearing upon his hand*, chap. 3:18. ^m Gen. 7:11; Mal.

31. *If the head of Elisha—shall stand on him*; he considered Elisha as the cause of the famine, or as guilty in not removing it.

33. *What should I wait for the Lord?* supposed to be the exclamation of the king, who immediately followed his messenger to the door of Elisha; implying that God was his enemy and there was no hope in Him.

INSTRUCTIONS.

5. Borrowed articles should be used with care, and in due time returned, uninjured, to the owner.

11. Wicked men often hope to prevail against those who have God for their protector, but all such hopes are vain.

17. All who have right views will see that the servants of God, however great their apparent danger, are perfectly safe under his care.

22. Kindness towards enemies is good policy, as

learned answered the man of God, ^aM. 512; and said, Behold, *if* the LORD would ^bmake windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but ^cthou shalt not eat thereof.

3 ¶ And there were four leprous men at the entering in of the ^dgate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if ^ethey save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was no man there.*

6 For the LORD had made the host of the Syrians to hear a ^fnoise of chariots, and a noise of horses, *even* the noise of a great host: and ^gthey said one to another, Lo, the king of Israel hath hired against us the ^hkings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they ⁱarose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*: and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, ^jWe do not well: this day *is* a day of good tidings, and we hold our peace: ^k'if we tarry till the morning light, ^lsome mischief will come upon us: ^mnow therefore come, that

ⁿ 10. ^o 1 ver. 17, 20. ^p Lev. 11:46. ^q Esther 4:16; Luke 15:17, 18. ^r chap. 19:7; 2 Sam. 5:21; Job 15:21. ^s chap. 3:22, etc. ^t 1 Kings, 10:29. ^u Psalm 14:5; 18:4-6; 68:12; Prov. 21:1. ^v Lev. 19:18; Prov. 11:26. ^w Esther 4:14. ^x Heb. *we shall find punishment*.

well as a Christian duty; and however it may be received, will be the means of good to those who exercise it.

25. None but God can fully understand the evils of war, or the guilt of those who are instrumental in needlessly inflicting them upon their fellow-men.

31. Those who forget the calamity of the wicked, are often treated as if they were the cause of it, and as if their removal would prevent the coming or continuance of threatened evils; but all expectations of relief in that way will be disappointed.

CHAPTER VII.

2. *If the Lord would make windows in heaven*; he meant, that unless God should do this, the prediction of the prophet could not be accomplished.

6. *Hear a noise*; like that of chariots, horses, and a great army.

A. M. 3112.
B. C. 892. we may go and tell the king's household.

10 So they came and called unto the porter^a of the city: and they told them, saying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters: and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we *be* hungry: therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in^{*} the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed,) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and ^bspoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the ^c word of the Lord.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, that he died, as the man of God had said,^d who spake when the king came down to him.

18 And it came to ^e pass as the man of God had spoken to the king, saying, Two

measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but ^f shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAPTER VIII.

1 The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle's sake hath her land restored by the king. 7 Hazael, being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master and succeedeth him. 16 Jehoram's wicked reign in Judah. 20 Edoan and Labnaah revolt. 23 Ahaziah succeedeth Jehoram. 25 Ahaziah's wicked reign. 28 He visiteth Jehoram wounded, at Jezreel.

THEN spake Elisha unto the woman, whose ^g son he had restored to life, saying, Arise, and go thou and thy household, and sojourn wheresoever thou canst sojourn: for the Lord hath ^h called for a famine: and it shall also come upon the land ⁱ seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with^j Gehazi the servant of the man of God, saying, ^k Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to ^l life, that behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the

^a 2 Sam. 18: 26. ^b Heb. in it. ^c Psalm 68: 12; Isaiah 7: 1. ^d 23: 19. ^e 1 ver. 1. ^f 4 ver. 2. ^g Genesis 18: 14; Numbers 11: 21; 23: 19. ^h Numbers 20: 12; Jer 17: 5, 6. ⁱ Heb. 3: 19. ^j 4 chap. 1: 35.

10. *Porter*: the man who kept the gate.

16. *Spoiled the tents*: took them and their contents for their own use.

17. *The people trode upon him*: in their haste to get food.

INSTRUCTIONS.

1. However great the calamities which any people suffer, the Lord can remove them; and interest as well as duty require all to wait upon him in the way of his appointment, till they obtain relief.

2. Disbelief of the promises of God cuts men off from the blessings of their fulfilment.

3. Though deliverance comes from God, it is ordinarily granted through the instrumentality of

human efforts; and to obtain it, men must use the means which God has appointed for that purpose.

9. When men are blessed with abundance, true wisdom, as well as real gratitude, and even self-interest, require that they should desire others to enjoy it with them.

16. However great the improbability, or to human appearance the impossibility, the word of the Lord will in due time be perfectly accomplished.

18. The fulfilment of divine declarations is to some the means of salvation, and to others of destruction.

CHAPTER VIII.

2. *The land of the Philistines*: on the Mediterranean, south-west of Canaan.

woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto ^aHazeal, Take a ^bpresent in thy hand, and go, meet the man of God, and ^cinquire of the Lord by him, saying, Shall I recover of this disease?

9 So Hazeal went to meet him, and took a present ^dwith him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou ^dmayest certainly recover: howbeit the Lord hath showed me that he shall surely ^edie.

11 And he settled his countenance ^fsteadfastly, until he was ashamed: and the man of God ^ewept.

12 And Hazeal said, Why weepeth my lord? And he answered, Because I know the ^eevil that thou wilt do unto the children of Israel: their strong-holds wilt thou set on fire, and their young men wilt thou slay with the sword, and ^bwilt dash their children, and ^crip up their women with child.

13 And Hazeal said, But what, *is* thy servant a ^ddog, that he should do this great thing? And Elisha answered, The Lord hath showed ^bme that thou *shalt* be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou ^dshouldst surely recover.

15 And it came to pass on the ^mmorrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that

he died: and Hazeal reigned in ^{A. M. 2112}his stead. ^{B. C. 692}

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, ^aJehoram the son of Jehoshaphat king of Judah ^bbegan to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the ^away of the kings of Israel, as did the house of Ahab; for the ^bdaughter of Ahab was his wife: and he did evil in the sight of the Lord.

19 Yet ^athe Lord would not destroy Judah for David his servant's sake, as he ^cpromised him to give him always a light, ^dand to his children.

20 ¶ In his days Edom ^arevolted from under the hand of Judah, and made a king ^bover themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet ^aEdom revolted from under the hand of Judah unto this day. Then ^bLibnah revolted at the same time.

23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and ^aAhaziah his ^bson reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the ^ddaughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as *did* the house of Ahab: for he *was* the son-in-law of the house of Ahab.

^a Or, *crucifix*. ^b 1 Kings, 19: 15. ^c 1 Kings, 14: 7. ^d chap. 1: 2, 6. ^e Heb. *in his hand*. ^f 1 Kings, 22: 5. ^g ver. 15. ^h Heb. *and set it*. ⁱ Luke 19: 41. ^j chap. 10: 42, 12: 12, 13: 1, 7. ^k Psalm 137: 8, 9. ^l Amos 1: 3-5. ^m chap. 15: 6. ⁿ Hosea 13: 16. ^o Amos 1: 13. ^p 1 Samuel, 17: 41. ^q 1 Kings, 19: 15. ^r ver. 10. ^s Micah 2: 1. ^t 2 Chron. 21: 5, etc. ^u Heb. *reigned*. ^v 1 Kings,

22: 52, 53. ^w ver. 26. ^x Jer. 31: 25, 26. ^y Hosea 11: 9. ^z 2 Sam. 7: 19. ^{aa} 1 Kings, 11: 26; 15: 13. ^{ab} Psalm 132: 17. ^{ac} Heb. *condit*, or *lump*. ^{ad} Gen. 27: 40. ^{ae} 1 Kings, 22: 47. ^{af} ver. 30. ^{ag} Joshua 21: 13. ^{ah} Called *Izabab*, 2 Chron. 22: 6; and *Jehozab*, 2 Chron. 21: 17; 25: 23. ^{ai} 2 Chron. 22: 1, etc. ^{aj} Or, *granddaughter*, ver. 14.

7. *Damascus*; the capital of Syria.

8. *Hazeal*; an officer of the king of Syria.

10. *Thou mayest—recover*; his disease was not in itself mortal, and would not cause his death. *He shall surely die*; because, as the event showed, Hazeal would kill him.

11. *He settled his countenance*; Elisha looked

steadfastly at Hazeal, till, foreseeing the cruelties Hazeal would commit, he wept.

11. *Thou shouldst*; this was false. The prophet said he might recover; that is, if not put to death by violence.

15. *He took*; Hazeal did this.

22. *Libnah*; one of the cities of Judah

A. M. 3120.
B. C. 881.

28 ¶ And ^ahe went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds ^awhich the Syrians had given him at [†]Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah ^bwent down to see Joram the son of Ahab in Jezreel, because he was [‡]sick.

CHAPTER IX.

1 Elisha seeth a young prophet with instructions to anoint Jehu at Ramoth-gilead. 4 The prophet having done his message fleeth. 11 Jehu, being made king by the soldiers, killeth Joram in the field of Naboth. 27 Ahaziah is slain at Gur, and buried at Jerusalem. 30 Proud Jezebel is thrown down out of a window, and eaten by dogs.

AND Elisha the ^cprophet called one of the children of the prophets, and said unto him, ^dGird up thy loins, and take this box of oil in thy hand, and go to ^eRamoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from ^famong his brethren, and carry him to an ^ginner chamber;

3 Then ^htake the box of oil, ⁱand pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and

^a chap. 9:15. ^b Heb. *whereunto the Syrians had wounded*. ^c 1 Kings, 20:35. ^d 1 Kings, 20:35. ^e chap. 9:24. ^f Jer. 1:17. ^g chap. 8:28. ^h ver. 5, 11. ⁱ Heb. *chamber in a chamber*. ^j 1 Kings, 19:16. ^k 1 Sam. 10:1. ^l 2 Chron. 22:7. ^m Psa. 75:6. ⁿ Dan. 2:21. ^o 17, 32. ^p 5:20, 21. ^q Luke 18:7, 8.

28. *Ramoth-gilead*; east of Jordan, in the tribe of Gad.

29. *Jezreel*; west of Jordan, in the tribe of Issachar.

INSTRUCTIONS.

1. When the Lord is about to chastise a people for their sins, he remembers his children and supplies their wants, or sanctifies their privations to their highest good.

6. The goodness of God is often manifested towards his people, by inclining those in authority to do them justice and show them favor.

8. Men who in health pay no regard to God or his people, in sickness or distress often apply to them for help.

10. Of many blessings which God would otherwise bestow, men are often deprived by the wickedness of their fellow-men.

13. A change of circumstances often shows that

said unto him, ⁱThus saith the LORD God of Israel, I ^jhave anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may ^kavenge the blood of my ^lservants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and ^mI will cut off from Ahab him that pisseth against the wall, and him that is shut ⁿup and left in Israel:

9 And I will make the house of Ahab like the house of ^oJeroboam the son of Nebat, and like the house of ^pBaasha the son of Ahijah:

10 And ^qthe dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, Is all well? wherefore came this ^rmad fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is false*; tell us now. And he said, ^sThus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his ^tgarment, and put *it* under him on the top of the stairs, and ^ublew with trumpets, saying, Jehu ^vis king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria:

15 But king ^wJoram was returned to be healed in Jezreel of the ^xwounds which the Syrians ^yhad given him, when he fought with Hazael king of Syria.) And

^{Rev. 6:9, 10. 11 Kings, 18:41. 21:15, 21. m 1 Kings, 14:19. n Deut. 32:26. o 1 Kings, 15:24. p 1 Kings, 16:5, 11. q ver. 35, 36. 1 Kings, 21:23. r Jer. 29:26. Hosea 9:7. John 10:20. Acts 26:24. 1 Cor. 4:10. s ver. 6. t Mat. 21:7. u 2 Sam. 15:10. v Heb. *reigneth*. w Heb. *Jehoram*. x chap. 8:24, 29. y Heb. *smote*}

men are much more wicked than they imagined, and that nothing but the grace of God keeps them from the commission of the most enormous crimes.

11. A slight change in the words of a communication may entirely alter its meaning, and convey to the hearers a false impression.

18. A man's character and conduct are greatly influenced by his wife; and no one should marry a woman who will draw him away from the service of God.

27. The evil example of parents and those in authority, may extend its mischievous influence not only to their children, but also to their distant posterity; and long after they are dead be instrumental in ruining their fellow-men.

CHAPTER IX.

1. *One of the children of the prophets*; a young man who was under the instruction of Elisha and preparing to be a prophet of the Lord.

Jehu said, If it be your minds, *then* *let none go forth *nor* escape out of the city to go to tell it in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a ^awatchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, *Is it* ^bpeace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the ^ddriving is like the driving of Jehu the son of Nimshi; for he ^ddriveth furiously.[‡]

21 And Joram said, [‡]Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and [¶]met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, ^dWhat peace, so long as the whoredoms of thy mother ^aJezebel and her witchcrafts *are* so many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu ^adrew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he [†]sank down in his chariot.

25 Then said Jehu to Bidkar his cap-

tain, Take up, and cast him in the ^{a, m.} ^{2120,} ^{b, c.} ^{884,} portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon [¶]him;

26 Surely I have seen yesterday the blood [‡]of Naboth, and the blood of his sons, saith the LORD; and [‡]I will requite thee in this [‡]plat, saith the LORD. Now therefore take and cast him into the plat *of ground*, according to the word of the LORD.

27 [¶]But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which is by Ibleam. And he fled to ^bMegiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And ⁱin the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 [¶]And when Jehu was come to Jezreel, Jezebel heard *of it*; and she [¶]painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, ⁱHad Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two or three ^aeunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king's ^adaughter.

35 And they went to bury her: ⁱbut they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and

* Heb. let no escaper go. ^a 2 Sam. 18: 24; Isaiah 21: 6, etc. ^b 1 Sam. 16: 4; 17: 22. ^c 1 Kings, 2: 13. ^d Or, marching. ^e Hab. 1: 6. ^f Heb. in madness. ^g Heb. Bond. ^h Heb. found. ⁱ Isa. 48: 22. ^j Rev. 2: 20, 23. ^k Heb. filled his hand with a bow. ^l Heb. bowed. ^m 1 Kings, 21: 29. ⁿ Heb. bloods. ^o 1 Kings,

21: 19. ^p Or, portion. ^q Joshua 17: 11; Judg. 1: 27; 2 Chron. 22: 9. ^r chap. 8: 25; 2 Chron. 22: 1, 2. ^s Heb. put her eyes in painting. Ezek. 23: 40. ^t 1 Kings, 16: 9-20. ^u Or, chamberlain. ^v 1 Kings, 16: 31. ^w Eccl. 6: 3; Isaiah 14: 18-20; Jer. 22: 19; 38: 20.

22. *Whoredoms*; this word is used in the Old Testament to denote idolatry. *Her witchcrafts—many*; expressive of the various deceitful practices which Jezebel used to draw the people into idolatry.

25. *Laid this burden*; denounced this judgment against him and his family. 1 Kings, 21: 19, 29.

31. *Zimri*; 1 Kings, 16: 10-18.

INSTRUCTIONS

3. God claims and exercises the right of giving authority to such as he chooses; and all who are

intrusted with it are laid under peculiar obligations to employ it according to his will.

21. The declarations of God in his word are fulfilled in his providence; and though the fulfilment may be long delayed, in due time it will be perfectly accomplished.

27. Those who associate with the wicked are in danger of partaking in their punishment.

36. Men may have a conviction of the truth of divine declarations, and even see their fulfilment in the destruction of the wicked, and yet not forsake their sins, or flee from the wrath to come.

A. M. 3120.
B. C. 884.
told him. And he said, This is the word of the Lord, which he spake by* his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel :

37 And the carcase of Jezebel shall be as^b dung upon the face of the field in the portion of Jezreel ; so that they shall not say, This is Jezebel.

CHAPTER X.

1 Jehu, by his letters, causeth seventy of Ahab's children to be beheaded. 8 He excuseth the fact by the prophecy of Elijah. 12 At the shearing-house he slayeth two and forty of Ahaziah's brethren. 15 He taketh Jehonadab into his company. 18 By subtlety he destroyeth all the worshippers of Baal. 29 Jehu followeth Jeroboam's sins. 32 Hazael oppresseth Israel. 34 Jehoahaz succeedeth Jehu.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to ^fthem that brought up Ahab's children, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armor ;

3 Look even out the best and meekest of your master's sons, and set him on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two ^ekings stood not before him : how then shall we stand ?

5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, ^dWe are thy servants, and will do all that thou shalt bid us : we will not make any king : do thou that which is good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye be ^gmine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and ^hslew ^fseventy persons, and put their ^hheads in baskets, and sent him them to Jezreel.

8 [¶] And there came a messenger, and

* Heb. by the hand of. a 1 Kings, 21:23. b Psa. 81:10; Jer. 8:2; 16:4. † Heb. nourishers. c chap. 9:24, 27. d 1 Kings, 20:4, 32. ‡ Heb. for me. e 1 Kings, 21:21. f Judg. 9:5; etc. g Mat. 14:8, 11. h chap. 9:14, 24. i 1 Sam. 3:19; Jer. 14:28, 29. j 1 Kings, 21:19, etc. k Heb. by the hand of. l Or, acquaintance. A Psalm 135:5; Prov. 14:20. 1 Kings, 14:10. Heb.

CHAPTER X.

12. The shearing-house : the place where the shepherds met for shearing their sheep.

told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous : behold, I ^hconspired against my master, and slew him : but who slew all these ?

10 Know now that there shall ⁱfall unto the earth nothing of the word of the Lord, which the Lord ^jspake concerning the house of Ahab : for the Lord hath done that which he spake ^kby his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his ^lkinsfolks, and his priests, until he left him none remaining.

12 [¶] And he arose and departed, and came to Samaria. And as he was at the shearing-house^{*} in the way,

13 Jehu [†]met with the brethren of Ahaziah king of Judah, and said, Who are ye ? And they answered, We are the brethren of Ahaziah ; and we go down to [‡]salute the children of the king and the children of the queen.

14 And he said, Take them [§]alive. And they [¶]took them alive, and slew them at the pit of the shearing-house, even two and forty men ; neither left he any of them.

15 [¶] And when he was departed thence, he [‡]lighted on Jehonadab the son of [¶]Rechab coming to meet him : and he [§]saluted him, and said to him, Is thy heart right, as my heart is with thy heart ? And Jehonadab answered, It is. If it be, give [¶]me thy hand. And he gave him his hand ; and he took him up to him into the chariot.

16 And he said, Come with me, and see my [¶]zeal for the Lord. So they made him ride in his chariot.

17 And when he came to Samaria, he slew [¶]all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake[†] to Elijah.

18 [¶] And Jehu gathered all the people together, and said unto them, [¶]Ahab served Baal a little ; but Jehu shall serve him much.

19 Now therefore call unto me all the prophets[¶] of Baal, all his servants, and

house of shepherds binding sheep. † Heb. found. ‡ Heb. found. § Heb. found. a 1 Kings, 20:18. b 2 Chron. 22:8. c Heb. found. d Jer. 35:6, etc. e 1 Chron. 2:55. f Heb. blessed. g Ezra 10:19. h 1 Kings, 19:10; Prov. 27:21. Ezekiel 11:31; Matthew 6:12, 3. i chap. 9:8. j 1 Kings, 21:25. k 1 Kings, 19:11, 32. l 1 Kings, 22:6.

15. Is thy heart right ? do you favor my cause ?

17. The saying of the Lord : 1 Kings, 21:21.

all his priests: let none be wanting; for I have a great sacrifice *to do to Baal*: whosoever shall be wanting, he shall not live. But Jehu did *it* in ^asubtlety, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, "Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the ^bhouse of Baal; and the house of Baal was ^cfull from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and ^cJehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the ^dworshippers of Baal only.

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If any of the men whom I have brought into your hands escape, he that letteth him go, his ^elife shall be for the life of him.*

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, and ^fslay them: let none come forth. And they smote them with the ^gedge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the ^himages ^gout of the house of Baal, and ^bburned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and ⁱmade it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit, *from the sins of Jeroboam the son of Nebat, who made Israel to sin,*

^a Job 31: 7; Prov. 24: 5. ^b Heb. *Sacrifice*. ^c 1 Kings, 16: 32. ^d Or, so full that they stood mouth to mouth. ^e ver. 15. ^f Mat. 23: 30, 31. ^g 1 Kings, 20: 29. ^h Exodus 32: 27; Dent. 10: 6, 11. ⁱ Ezek. 9: 5, 7. ^j 1 Kings, 15: 13. ^k 1 Kings, 14: 23. ^l 2 Sam. 5: 21. ^m 1 Kings, 15: 13. ⁿ 1 Kings, 11: 23; 3: 29. ^o 1 Kings, 12: 28, 29. ^p Ezek. 20: 18-20. ^q 1 Cor. 35: chap.

27. A draught-house; a place to which they carried the filth of the city.

INSTRUCTIONS.

6. The sins of parents are often the occasion of destruction to their children, and of various evils to all connected with them.

15. Wicked men, who externally obey the command of God, are often proud of their obedience and disposed to proclaim it, that they may receive the praises of men.

19. The Lord often uses one wicked man in pun-

Jehu departed not from after them, ^{A. M. 9120. B. C. 884.} *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, ^kBecause thou hast done well in executing *that which is right* in mine eyes, and hast done unto the house of Ahab according to all that *was* in my heart, thy ^lchildren of the fourth generation shall sit on the throne of Israel.

31 But Jehu ^mtook no heed to walk in the law of the LORD God of Israel with all his ⁿheart: for he departed not from the ^osins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began ^pto cut Israel short: and ^qHazael smote them in all the coasts of Israel;

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, ^reven Gilead^p and Bashan.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And ^sthe time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

CHAPTER XI.

1 Jehoshaphat, being saved by Jehoshabea his aunt from Athaliah's massacre of the seed royal, is hid six years in the house of God. 4 Jehoiaha, giving order to the captains, in the seventh year anointed him king. 13 Athaliah is slain. 17 Jehoiaha restoreth the worship of God.

AND^a when Athaliah the ^bmother of Ahaziah saw that her son was dead, she arose and destroyed all the ^cseed royal.

2 But ^dJehoshabea, the daughter of king Joram, sister of Ahaziah, took ^eJoash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bed-chamber, from Athaliah, so that he was not slain.

^f 1 Kings, 14: 16. ^g Heb. *to cut off the ends*. ^h chap. 8: 12. ⁱ Heb. *toward the rising of the sun*. ^j Or, *even to Gilead and Bashan*. ^k Amos 1: 3. ^l Heb. *the days were*. ^m 2 Chron. 22: 10. ⁿ chap. 8: 26. ^o Heb. *seed of the kingdom*. ^p *Jehoshabeath*. ^q 2 Chron. 22: 11. ^r Or, *Jehoshaphat*.

slaying others, and afterwards punishes him for his wickedness.

30. External obedience to some of the known commands of God, is often rewarded with external mercies; but that obedience only which springs from the heart, and has respect to the whole will of God, has the promise of eternal life.

CHAPTER XI.

1. *Destroyed all the seed royal*; so that she might reign without a rival.

A. M. 3126.
B. C. 878. 3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And ^athe seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do: A third part of you that enter in on the sabbath shall even be keepers of the ^b watch of the king's house;

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, ^c that it be not broken down.

7 And two ^d parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the ^e captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and ^f shields, that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right ^g corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's son, and put the ^h crown upon him, and ⁱ gave him the testimony: and they made him

king, and ^j anointed him; and they ^k clapped their hands, and said, ^l God ^m save the king.

13 ¶ And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king ⁿ stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and ^o blew with trumpets: and Athaliah rent her clothes, and cried, Treason, treason.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her ^p forth without the ranges; and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the ^q house of the LORD.

16 And they laid hands on her: and she went by the way by the which the horses came into the king's house: and there was she ^r slain.

17 ¶ And Jehoiada made a ^s covenant between the LORD and the king and the people, that they should be the ^t LORD's people; between the king also and the people.

18 And all the people of the land went into the ^u house of Baal, and brake it down; his altars and his ^v images brake they in pieces thoroughly, and ^w slew Mattan the priest of Baal before the altars. And the priest appointed ^x officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land ^y rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 Seven years old *was* Jehoash when he began to reign.

^a 2 Chron. 23:1, etc. ^b chap. 16:18. ^c Or, *from breaking up*. ^d Or, *companies*. ^e Heb. *bands*. ^f 1 Chron. 26:26. ^g 2 Sam. 8:7. ^h Heb. *shoulder*. ⁱ Psalm 21:3. ^j Deut. 17:18-20. ^k 2 Sam. 2:4, 7. ^l Psal. 47:4. ^m Heb. *Let the king live*. ⁿ 1 Sam. 10:24.

^o Kings, 1:34. ^p chap. 23:3; 2 Chron. 24:21. ^q Num. 10:1-10. ^r Ex. 21:14. ^s Ezek. 9:7. ^t Gen. 9:6. ^u 2 Sam. 5:7. ^v Neh. 6:38; 10:24, 29. ^w 2 Cor. 8:5. ^x chap. 10:26, 27. ^y Deut. 12:5. ^z Zech. 13:2, 3. ^{aa} Heb. *officers*. ^{ab} Prov. 11:10; 29:2.

4. *Jehoiada*: the high-priest.

8. *Ye shall compass the king*: to prevent his being slain by the partisans of Athaliah.

12. *The testimony*: a copy of the law of Moses.

15. *Without the ranges*: outside of the guards.

INSTRUCTIONS.

1. Love of power tends to destroy natural affection, and leads not only to the violation of the rights of humanity, but to the commission of the most abominable crimes.

4. Subjects are not always bound to obey their

rulers, but may be called in extraordinary cases to set them aside, and place others in their stead; and if need be, to bring about a revolution for this purpose.

12. No king can be safe on his throne, or magistrate preserve his authority, without the providential care and gracious aid of God.

14. That treatment which, without remorse, persons have unjustly shown towards others who were innocent, they are ready to stigmatize as enormous wickedness when justly shown towards themselves.

CHAPTER XII.

1 Jehoash reigneth well all the days of Jehoiaada. 4 He giveth order for the repair of the temple. 17 Hazael is diverted from Jerusalem by a present of the hallowed treasures. 19 Jehoash being slain by his servants, Amaziah succeedeth him.

IN ^a the seventh year of Jehu, Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba.

2 And Jehoash did *that which was right* in the sight of the Lord all his days where-in Jehoiaada the priest instructed him.

3 But ^b the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the ^c dedicated things that is brought into the house of the Lord, *even the ^e money of every one that passeth the account*, the money ^f that every man is set at, *and all the money that ^g cometh into any man's ^d heart to bring into the house of the Lord,*

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, where-soever any breach shall be found.

6 But it was *so*, *that ^h in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.*

7 Then ⁱ king Jehoash called for Jehoiaada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive *no more* money of your acquaintance, but deliver *it* for the breaches of the house.

8 And the priests consented to receive *no more* money of the people, neither to repair the breaches of the house.

9 But Jehoiaada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the ^j door put therein all the money *that was brought into the house of the Lord.*

^a 2 Chron. 24:1, etc. ^b chap. 13:4. ^c 1 Kings, 15:13; 22:43; Jer. 2:20. ^d Or, holy things; Heb. holinesses. ^e chap. 22:4. ^f Ex. 20:13. ^g Heb. of the souls of his estimate. ^h Lev. 27:12. ⁱ Heb. ascendeth upon the heart of a man. ^j Ex. 35:5. ^k Heb. in the twentieth year

20. When rulers receive their authority as from God, and use it according to his will, quietness, peace, and prosperity may be expected throughout the land.

CHAPTER XIII.

8. *Consented to receive no more money*; they had before received what was offered, but had not appropriated it to the object for which it was given.

10. *Told the money*; counted it and stated the amount.

17. *Gath*; a city of the Philistines that had been taken and was in possession of the Israelites.

INSTRUCTIONS.

2. When young rulers select pious counsellors and give due heed to their instructions, they may

10 And it was *so*, when they saw ^{A. M. 3186. B. C. 756.} that *there was much money* in the chest, that the king's ^a scribe and the high-priest came up, and they ^b put up in bags, and told the money *that was found* in the house of the Lord.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they ^c laid it out to the carpenters and builders, that wrought upon the house of the Lord.

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that ^d was laid out for the house to repair *it.*

13 Howbeit there were not made for the house of the Lord bowls of silver, snuff-ers, basins, trumpets, any vessels of gold, or vessels of silver, of the money *that was brought into the house of the Lord*:

14 But they gave that to the workmen, and repaired therewith the house of the Lord.

15 Moreover they ^e reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The ^f trespass-money and sin-money was not brought into the house of the Lord: it ^g was the priests'.

17 ¶ Then ^h Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah ⁱ took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was found* in the treasures of the house of the Lord, and in the king's house, and sent *it* to Hazael king of Syria: and he went ^j away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, *are they not written*

^a and third year. ^b 2 Chr. 24:5, etc. ^c Heb. threshold. ^d Or, receiv-
ing. ^e Heb. bound up. ^f Heb. brought it forth. ^g Heb. went for it.
^h chap. 22:7. ⁱ g Lev. 5:15, 18. ^j Lev. 7:7; Num. 18:9. ^k chap.
8:12. ^l chap. 18:15, 16; 1 Kings, 15:18. ^m Heb. up.

expect to prosper, and be instrumental of great good to the people.

8. Ministers of religion should either avoid receiving money for pious and charitable uses, or exercise the most conscientious fidelity in the appropriation of it.

15. All money received should be kept with care, and faithfully appropriated to the persons to whom it belongs, and for the objects for which it was given.

18. Though an enemy may sometimes be pacified by pecuniary contributions, it is ordinarily unwise to attempt to procure peace in that way: it may lead to increasing demands, till the whole is required to satisfy the rapacious invader.

A. M. 3148.
B. C. 856. in the book of the Chronicles of the kings of Judah?

20 And his ^aservants arose, and made a conspiracy, and slew Joash in ^athe house of Millo, which goeth down to Silla.

21 For [†]Jozachar the son of Shimeath, and Jehozabad the son of [†]Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

CHAPTER XIII.

1 Jehoahaz's wicked reign. 3 Jehoahaz, oppressed by Hazael, is relieved by prayer. 8 Joash succeedeth him. 10 His wicked reign. 12 Jeroboam succeedeth him. 14 Elisha dying, prophesieth to Joash three victories over the Syrians. 20 The Moabites invading the land, Elisha's bones raise up a dead man. 22 Hazael dying, Joash getteth three victories over Ben-hadad.

IN [§]the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

2 And he did *that which was evil* in the sight of the LORD, and [†]followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And ^bthe anger of the LORD was kindled against Israel, and he delivered them into the hand of ^cHazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

4 And Jehoahaz ^dbesought the LORD, and the LORD hearkened unto him: for he saw ^ethe oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a ^fsavior, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as ^gbeforetime.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* ^hwalked therein: and there remained ⁱthe ^ggrove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by ^hthreshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

^a chap. 14:5. ^b Or, Bethmillo. ^c Zabad. 2 Chron. 24:26.
^d Or, Shamith. ^e Heb. the twentieth year and third year.
^f Heb. walked after. ^g Judges 2:14. ^h chap. 8:12; 12:17.
ⁱ Psalms 78:24. ^j chap. 14:26; Ex. 3:7. ^k ver. 25. ^l Heb. yesterday and third day. ^m Heb. he walked. ⁿ Heb. stood.

CHAPTER XIII.

5. A savior; Joash the son of Jehoahaz.

11. The chariot—and the horsemen; he who was the defence of Israel.

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash ^hhis son reigned in his ^hstead.

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign ^aover Israel in Samaria, and reigned sixteen years.

11 And he did *that which was evil* in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And ⁱthe rest of the acts of Joash, and all that he did, and his might where-with he ^jfought against Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the ^kchariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put ^lthy hand upon the bow. And he put his hand *upon it*: and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot. And he shot. And he said, The ^marrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in ⁿAphek, till thou have consumed *them*.

18 And he said, Take the arrows. And he took *them*. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* ^othrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

^a 1 Kings, 16:33. ^b Amos 1:23. ^c Jehoash ver. 10. ^d Alone.
^e In concert with his father, chap. 14:1. ^f chap. 14:15, 25.
^g chap. 14:29, etc.; 2 Chron. 25:17, etc. ^h chap. 2:12. ⁱ Heb. Make thy hand to rule. ^j Judges 7:20. ^k 1 Kings, 20:26.
^l ver. 25.

17. Aphek; a city of Israel which the Syrians had taken.

18. He smote thrice; this marked the number of times that he would beat the Syrians.

20. Moabites; a people south-east of Judah.

21 And it came to pass, as they were burying a man, that behold, they spied a band of men: and they cast the man into the sepulchre of Elisha: and when the man ^awas let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 ^aBut Hazeal king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had ^brespect unto them, because of his covenant with ^cAbraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his ^dpresence as ^eyet.

24 So Hazeal king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again ^fout of the hand of Ben-hadad the son of Hazeal the cities, which he had taken out of the hand of Jehoahaz his father by war. Three ^gtimes did Joash beat him, and recovered the cities of Israel.

CHAPTER XIV.

1 Amaziah's good reign. 5 His justice on the murderers of his father. 7 His victory over Edom. 8 Amaziah, provoking Jehoash, is overcome and spoiled. 15 Jeroboam succeedeth Jehoash. 17 Amaziah slain by a conspiracy. 31 Azariah succeedeth him. 23 Jeroboam's wicked reign. 25 Zachariah succeedeth him.

IN ^hthe second year of Joash son of Jehoahaz king of Israel reigned ⁱAmaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

3 And he did *that which was right* in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

^a Heb. went down. ^b ver. 3; chap. 8:12. ^c Exodus 2:24, 25. ^d Gen. 17:2-5; Ex. 32:13; Neh. 9:32; Psalm 106:45. ^e Heb. face. ^f Genesis 6:3. ^g Heb. returned and took. ^h ver. 18, 19. ⁱ chap. 13:10. ^j 2 Chron. 25:1, etc. ^k chap. 12:3. ^l chap. 12:26. ^m Deut. 24:16. ⁿ Ezekiel 18:4, 20. ^o Or, the rock.

21. *A band*: of the Moabites. *He revived*: showing that God was with Elisha after his death, as really as before.

INSTRUCTIONS.

2. The sins of transgressors may be imitated long after they are dead, and be instrumental in the destruction of their distant posterity.

4. Cries to the Lord for help may be the means of deliverance from evil and of the reception of temporal good, even where the heart is not right with him, nor the life devoted to his service.

11. No temporal favors, without the grace of God, will induce men to break off their sins, or lead them to walk in the ways of the Lord.

14. The expected removal of the righteous is often lamented even by the wicked, under the conviction that their pious lives are a great blessing to mankind.

18. Strong confidence in God is needful in order to the reception, to the fullest extent, of his favors.

21. The presence of God with his people is not

4 Howbeit ^bthe high places were ^anot taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his ^cservants which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written ^din the book of the law of Moses, wherein the LORD commanded, saying, The ^efathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 He slew of Edom in the valley of salt ten thousand, and took ^fSelah by war, and called the name of it ^gJoktheel unto this day.

8 ¶ Then ^hAmaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us ⁱlook one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle ^jthat was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thy heart hath ^klifted thee up: glory of this, and tarry ^lat home: for why shouldest thou meddle to *thy hurt*, that thou shouldest fall, ^meven thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up: and he and Amaziah king of Judah looked one another in the face at ⁿBeth-shemesh, which *belongeth* to Judah.

12 And Judah was ^oput to the worse

Obad. 3. ¹ Josh. 15:38. ^m 2 Chron. 25:17, etc. ⁿ 2 Sam. 2:14. ^o Judges 9:8, etc. ^p Deut. 8:14; 2 Chronicles, 32:25; Ezek. 28:2, 5, 17; Hab. 2:4. ^q Heb. at thy house. ^r Proverbs 3:30; 15:18; 25:8. ^s Joshua 19:38; 1 Samuel, 6:9, etc. ^t Heb. smitten.

confined to this life; and in answer to their prayers while here, he may after they are dead bestow great blessings on his people.

23. Wicked men are often spared in life and made the recipients of many great and precious blessings, in consequence of the piety and benevolence of those who have gone before them.

CHAPTER XIV.

3. *That which was right*: externally; in doing, at the commencement of his reign, many things which God had commanded.

6. *That which is written*: Deut. 24:16.

7. *The valley of salt*: near the south end of the Dead sea. *Selah*: a city of Edom, supposed to be Petra the capital of Edom. *Joktheel*: signifying obedience to God.

8. *Look one another in the face*: engage in battle.

9. *The thistle*: representing the kingdom of Judah. *The cedar*: the kingdom of Israel.

A. M. 3178.
B. C. 826. before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-she-mesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate^a of Ephraim unto the ^bcorner gate, four hundred cubits.

14 And he took all the ^cgold and silver, and all the vessels *that were* found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now ^dthe rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And ^eAmaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the Chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah,* which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built ^fElath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of ^gAmaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to

reign in Samaria, and reigned forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the ^hsins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entering of ⁱHamath unto the ^jsea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant ^kJonah, the son of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: ^lfor *there was* not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said ^mnot that he would blot out the name of Israel from under heaven: but ⁿhe saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son ^oreigned in his stead.

CHAPTER XV.

1 Azariah's good reign. 5 He dying a leper, Jotham succeedeth. 8 Zachariah, the last of Jehu's generation, reigning ill, is slain by Shallum. 13 Shallum, reigning a month, is slain by Menahem. 16 Menahem strengtheneth himself by Pul. 21 Pekahiah succeedeth him. 23 Pekahiah is slain by Pekah. 27 Pekah is oppressed by Tiglath-pileser, and slain by Hoshea. 32 Jotham's good reign. 36 Ahaz succeedeth him.

IN ^pthe ^qtwenty and seventh year of Jeroboam king of Israel began ^rAzariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jeeliah of Jerusalem.

3 And he did *that which was* right in the

^a Neh. 8:16. ^b Jer. 31:38; Zech. 14:10. ^c 1 Kings, 7:51, d chap. 13:12. ^e 2 Chron. 25:25, etc. ^f Josh. 10:31. ^g He is called *Eziah*, chap. 15:13; 2 Chron. 26:1. ^h 2 Chron. 16:6. ⁱ 8 was he begins to reign alone. ^j 1 Kings, 12:28, etc.; Ps. 106:20, 1 Sam. 34:8. ^k Deut. 3:17. ^l Jonah 1:1; called *Jonas*, Mat. 12:39, 40. ^m Deut. 32:36. ⁿ Deut. 9:14; Rom. 11:2, etc. ^o chap.

11. *Hostages*; some of the principal men of the city, as security that it would not again molest him.

12. *Lachish*; in the south part of Judah.

22. *Elath*; at the head of the eastern branch of the Red sea.

25. *The entering of Hamath*; a province north of Palestine. *The sea of the plain*; the Dead sea, at the south part of the country. *Gath-hepher*; a town in the tribe of Zebulun.

28. *Damascus and Hamath*; these cities, which were taken from the Syrians in the time of David, and had been retaken by the Syrians, were

13:5. ⁿ 2 Sam. 8:6; 1 Kings, 11:24; 2 Chron. 8:3. ^o After an interregnum of eleven years; chap. 15:8. ^p chap. 14:21; 2 Chron. 26:1. ^q This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort of his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy. ^r Called *Eziah*, ver. 13, 30, etc.; 2 Chron. 26:1.

now taken from them again by Jeroboam and restored to Israel.

INSTRUCTIONS.

3. External obedience will be followed by temporal benefits; but if it be merely external, it will have no reward hereafter.

8. That pride which leads to contention and bloodshed is the fruit of wickedness, the cause of many calamities, and often the forerunner of ruin.

25. The Lord may govern nations by means of wicked rulers; may enlarge their borders, and thus fulfil his word and accomplish towards his people his own benevolent designs.

sight of the LORD, according to all that his father Amaziah had done ;

4 Save ^a that the high places were not removed : the people sacrificed and burnt incense still on the high places.

5 ¶ And ^b the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah ?

7 So Azariah slept with his fathers ; and they buried him with his fathers in the city of David : and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did ^c Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done : he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and ^d slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, *they are* written in the book of the Chronicles of the kings of Israel.

12 This *was* the word of the ^e LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

13 ^f Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah ^g king of Judah ; and he reigned a full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, *they are* written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Menahem smote ^h Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah : because they opened not *to him*, therefore he smote *it* : and all

the ⁱ women therein that were with ^{A. M. 3292.} ^{B. C. 772.} child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and *reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD : he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 And ^j Pul the king of Assyria came against the land : and Menahem ^k gave Pul a thousand talents of silver, that his hand might be with him to ^l confirm the kingdom in his hand.

20 And Menahem ^m exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel ?

22 And Menahem slept with his fathers : and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and *reigned* two years.

24 And he did *that which was* evil in the sight of the LORD : he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arich, and with him fifty men of the Gileadites : and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, *they are* written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, ⁿ Pekah the son of Remaliah began to reign over Israel in Samaria, and *reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD : he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

^a Ver. 25. ^b 2 Chron. 26:19. ^c There having been an interregnum for eleven years. ^d As prophesied, Amos 7:9. ^e chapter 10:1, 26. ^f Called Ozias, Mat. 1:8, 9. ^g Azariah, verse 1. ^h Heb.

ⁱ a month of days. ^j 1 Kings, 1:24. ^k chap. 8:12; Amos 1:13. ^l 1 Chron. 5:26. ^m Hosea 8:9. ⁿ chap. 11:5. ^o Heb. caused to come forth. ^p Isa. 7:1, 4, 9.

CHAPTER XV.

5. A *several house* : a retired building, where he was separated from the rest of the inhabitants.

11. *Zachariah* : he was the fourth of the descendants of Jehu. Ver. 12; chap. 10:30.

11. *Menahem* : supposed to have been one of the

generals of Zachariah. *Tirzah* : a city in the tribe of Ephraim, for a time the capital of the ten tribes. 1 Kings, chs. 14-16.

16. *Tiphsah* : supposed to have been in Ephraim. A place of this name was situated on the Euphrates, and was taken possession of by Solomon. 1 Kings, 1:24.

A. M. 3264.
B. C. 730.

29 In the days of Pekah king of Israel, came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of ^aNaph-tali, and carried them captive to Assyria.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and ^{*}reigned in his stead, in the ^ttwenty-second year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel, began ^bJotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

37 In those [†]days the LORD began to send against Judah, ^cRezin the king of Syria, and ^dPekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAPTER XVI.

1 Ahaz's wicked reign. 5 Ahaz, assailed by Rezin and Pekah, hireth Tiglath-pileser against them. 10 Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brazen altar to his own devotion. 17 He spoileth the temple. 19 Hezekiah succeedeth him.

IN ^{*}the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years

^a Isaiahi 9:1. ^{*} After an anarchy for some years. chap. 17:1; Hos-a 1:3, 7, 15. [†] The fourth year of Ahaz, the twentieth after Jotham had begun to reign. Usher. ^b 2 Chron. 27:1, etc. [‡] At the end of Jotham's reign. ^c chap. 16:5. ^d verse 27. ^e 2 Chron. 28:1, etc. ^f Lev. 18:21; Psa. 106:37, 38. ^g Deut.

29. Ijon—Naph-tali; the places here mentioned were in the north part of the land of Israel.

INSTRUCTIONS.

9. The sins of rulers and distinguished persons are often the means of destruction to their distant posterity, and to multitudes of others who imitate their wicked example.

29. When the people of God rebel against him,

in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to [†]pass through the fire, [‡]according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and ^bon the hills, and under every green tree.

5 ¶ Then [†]Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria recovered [†]Elath to Syria, and drave the Jews from [†]Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to [†]Tiglath-pileser [†]king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And [†]Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it* for a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against ^{*}Damascus, and [†]took it, and carried *the people of it* captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest ^mbuilt an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered ^pthereon.

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-

12:31; Psa. 106:35. ^b Deut. 12:2, 1 Kings, 14:23. ^c Isa. 7:1, etc. ^d chap. 14:22. ^e 11th. ^f Elath. ^g Tiglath pileser, 1 Chron. 5:26. ^h Tiglath pileser, 2 Chron. 28:20. ⁱ chap. 15:20. ^j chap. 12:18. ^k Heb. ^l Dammeck. ^m Forsooth, Amos 1:5. ⁿ Psal. 106:39. ^o Num. 18:3; 2 Chron. 26:16, 19.

the wicked are suffered to overcome and oppress them; nor without repentance and reformation, can they escape destruction.

CHAPTER XVI.

9. Kir; a place in upper Media, west of the Caspian sea.

10. An altar; dedicated to idol gods.

offering, and sprinkled the blood of *his peace-offerings upon the altar.

14 And he brought also the brazen altar,^a which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the ^bmorning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire by.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the ^cbases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, are they not written in the book of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and ^dwas buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

CHAPTER XVII.

1 Hoshea's wicked reign. 3 Being subdued by Shalmaneser, he conspireth against him with So king of Egypt. 5 Samaria for their sins is captivated. 21 The strange nations, which were transplanted into Samaria, being plagued with lions, make a mixture of religions.

IN the twelfth year of Ahaz king of Judah, began ^fHoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did that which was evil in the

sight of the LORD, but not as the ^a ^m 3974. kings of Israel that were before him.

3 ¶ Against ^ehim came up Shalmaneser king of Assyria; and Hoshea became his servant, and ^ggave him ^hpresents.

4 And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In ⁱthe ninth year of Hoshea, the king of Assyria took Samaria, and ^jcarried Israel away into Assyria, and placed them in ^kHalah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And ^lwalked in the statutes of the heathen, whom the LORD east out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did ^msecretly *those* things that were not right against the LORD their God, and they built them high places in all their cities, from the ⁿtower of the watchmen to the fenced city.

10 And ^othey set them up ^pimages and groves ^qin every ^rhigh hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD had ^ssaid unto them, Ye shall not do this thing.

* Heb. the peace offerings which were his. a 2 Chron. 13: 1. b Ex. 24: 39, 41. c 1 Kings, 7: 23, 28. d 2 Chron. 28: 27. f After an interregnum, chap. 15: 30. g chap. 18: 9. h Heb. rendered. i Sam. 8: 2. j Or, to waste. k chap. 18: 10, 11. l Foretold, Hosea 13: 16. m Lev. 26: 33, 35; Dent. 28: 36, 64; 29: 27, 28. n 1 Chron.

5: 26. o chap. 16: 3; Leviticus 18: 3; Dent. 18: 9; Ps. 106: 35. p Ezekiel 8: 12. q chap. 18: 8. r 1 Kings, 14: 23; Isaiah 57: 5. s Heb. statutes. t Dent. 16: 21; Micah 5: 14. u chap. 16: 4. v Deuteronomy 12: 2. w Exodus 20: 3, 4; Lev. 26: 1; Dent. 4: 19; 5: 7, 8.

13. Covert for the sabbath; supposed by some to have been a canopy or covering, under which the king and his attendants went to the temple on the sabbath-day.

INSTRUCTIONS.

3. No advantages without the grace of God will overcome the wickedness of the human heart, or keep men from practising the vilest transgressions.

7. The wicked will often bow in the most abject submission to their fellow-men, and give up their choicest treasures to obtain help from them, when they will not humble themselves before God for their sins, and seek effectual help from him.

10. The trappings of idol-worship, and splendors

of heathen idolatry, have sometimes more attractions for the human heart, than the pure and simple worship of Jehovah; and there have been not only kings, but priests and professed ministers of religion, who would exchange the one for the other.

16. Wicked rulers have ordinarily been aided by wicked ecclesiastics, and the corrupt projects of the one been supported by the ready and zealous coöperation of the other.

CHAPTER XVII.

2. Not as the kings of Israel; he did not so rigidly enforce idolatry.

6. Halah and—Habor; cities of Media.

A. M. 3263. R. C. 721. 13 Yet the LORD testified against Israel, and against Judah, *by all the prophets, and by all the seers, saying, ^aTurn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding, they would not hear, but ^bhardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they ^crejected his statutes, and his ^dcovenant that he made with their fathers, and his ^etestimonies which he testified against them; and they followed vanity,^f and became ^gvain, and went after the heathen that were round about them, concerning whom the LORD had ^hcharged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and made them moltenⁱ images, even two ^jcalves, and made a ^kgrove, and worshipped all the host of ^lheaven, and served ^mBaal.

17 And they caused their sons and their daughters to ⁿpass through the fire, and used divination and ^oenchantments, and ^psold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left ^qbut the tribe of Judah only.

19 Also ^rJudah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD ^srejected all the seed of Israel, and afflicted them, and ^tdelivered them into the hand of spoilers, until he had cast them out of his sight.

21 For ^uhe rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and ^vJeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had ^wsaid by all his servants the prophets. So ^xwas Israel

carried away out of their own land to Assyria unto this day.

24 ¶ And ^ythe king of Assyria brought men from ^zBabylon, and from Cuthah, and from ^{aa}Ava, and from Hamath, and from Sepharvaim, and placed ^{ab}them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was at the beginning of their dwelling there, ^{ac}that they feared not the LORD: therefore the LORD ^{ad}sent lions among them, which slew ^{ae}some of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their ^{af}own, and put ^{ag}them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of ^{ah}Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And ^{ai}the Avites made Nibhaz and Tartak, and the Sepharvites ^{aj}burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and ^{ak}made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 They ^{al}feared the LORD, and served their own gods, after the manner of the nations ^{am}whom they carried away from thence.

^a Heb. by the hand of. ^b Isaiah 1:16, 17; 55:7; Jer. 18:11; 25:3; 35:15; Ezek. 18:31; 2 Peter, 3:9. ^c Deut. 31:27; Prov. 29:13; Isaiah 48:1; Jer. 7:26. ^d Jer. 8:9. ^e Deut. 29:25, 26. ^f Deut. 6:17, 18; Jer. 44:23. ^g Deut. 32:21; 1 Samuel, 12:21; 1 Kings, 16:13. ^h Jer. 2:8; Rom. 1:21. ⁱ Deut. 12:30, 31. ^j Ex. 32:4, 8. ^k 1 Kings, 12:28. ^l 1 Kings, 14:15, 23; 15:13. ^m Jer. 8:2. ⁿ 1 Kings, 16:31; 22:53. ^o chap. 16:3; Lev. 18:21; Ezek. 23:37. ^p Deut. 18:10. ^q 1 Kings, 21:20. ^r 1 Kings, 11:13, 32. ^s Jer. 3:8. ^t Jer. 6:30. ^u chap. 13:1; 15:20; Noh. 9:27, 28. ^v 1 Kings, 11:11. ^w 1 Kings, 12:29, 28. ^x 1 Kings, 14:16. ^y ver. 6. ^z Ezra 4:2, 10. ^{aa} ver. 30. ^{ab} 1 Kings, 18:34. ^{ac} 1 Kings, 13:26; Jer. 5:6; Ezek. 14:21. ^{ad} Micah 4:5. ^{ae} ver. 24. ^{af} Ezra 4:9. ^{ag} Deut. 12:31. ^{ah} 1 Kings, 12:31. ^{ai} ver. 41; Zeph. 1:5. ^{aj} Or, who carried them away from thence.

18. The tribe of Judah only; comprehending at this time the tribe of Benjamin.

21. Cuthah—Ava—Hamath—Sepharvaim; countries north of Babylon, far north-east of Palestine.

26. The manner of the God; the proper way of worshipping him.

30, 31. Succoth-benoth—Nergal—Ashima—Nibhaz and Tartak; names of different heathen gods.

32. They feared the Lord; with that slavish fear which made them dread his wrath, but not with that filial fear which would lead them to obey him.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of ^aJacob, whom he named Israel;

35 With whom the LORD had made a covenant, and charged ^bthem, saying, Ye shall not fear other gods, nor ^cbow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great ^dpower and a stretched-out arm, him ^eshall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ^fye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye ^gshall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit ^hthey did not hearken, but they did after their former manner.

41 So ⁱthese nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

CHAPTER XVIII.

1 Hezekiah's good reign. 4 He destroyeth idolatry, and prospereth. 9 Samaria is carried captive for their sins. 13 Sennacherib invading Judah is pacified by a tribute. 17 Rab-shakeh, sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel,

^a Gen. 32: 28. ^b Judg. 6: 10. ^c Ex. 20: 5. ^d Ex. 6: 26. ^e Deut. 10: 20. ^f Deut. 5: 32. ^g Deut. 4: 23. ^h Jer. 13: 23. ⁱ ver. 32, 33. ^j 2 Chron. 28: 27. 29: 1. He is called Ezechias, Mat. 1: 9. ^k *Abijah*, 2 Chron. 24: 1. ^l *Heb. statue*. ^m Num. 21: 29. ⁿ That is, a piece

31. *They fear not the Lord*; not with that fear which influences them to keep his laws. This people are supposed to have been the ancestors of the Samaritans mentioned in the New Testament.

INSTRUCTIONS.

2. Some sinners are less atrociously wicked than others; yet none are so innocent as not to deserve all the evils they suffer in this world, and still more dreadful evils in the world to come.

6. Though God bears long with guilty nations, if they repent not of their iniquities he will eventually destroy them.

9. Wicked as are the outward actions of men, their secret conduct is often much worse, and has greater influence in drawing down upon them the just judgments of heaven.

13. Men do not go to destruction without warning from God, and their disregard of him and his threatenings is among the chief causes of their ruin.

that ^aHezekiah the son of Ahaz <sup>A. M. 927^a
B. C. 729.</sup> king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was ^bAbi, the daughter of Zachariah.

3 And he did that *which was right* in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the ^cimages, and cut down the groves, and brake in pieces the ^dbrazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it ^eNehushtan.

5 He trusted in the LORD God of Israel; so ^kthat after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he ^lclave to the LORD, and departed not from ^mfollowing him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD was ⁿwith him; and he ^oprospered whithersoever he went forth: and he rebelled against the king of ^pAssyria, and served him not.

8 He smote the Philistines, *even* unto Gaza, ^qand the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, that ^rShalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is*, the ninth year of Hoshea king of Israel, Samaria was taken.

11 And ^sthe king of Assyria did carry away Israel unto Assyria, and put them

^a *of brass*. ^b chap. 23: 25. ^c 1 Deut. 10: 20; Josh. 23: 8. ^d *Heb. after him*. ^e 1 Sam. 18: 14. ^f 2 Chron. 15: 2. ^g *Psa. 60: 12; Rom. 8: 31.* ^h chap. 16: 7. ⁱ *Heb. Jiziah*. ^j chap. 17: 3, etc. ^k 1 Chron. 5: 26.

17. No wickedness is so great that it may not be committed by those who have light, but reject it; who know the will of God, and yet refuse to do it.

25. Even the heathen, though not as guilty as sinners under the gospel, know, or have the means of knowing, enough of God to render them guilty in not obeying him.

29. Though unconverted heathen may be brought to pay a kind of reluctant outward homage to Jehovah, yet without his grace their hearts will cleave to their idols, and they will still make and worship the gods to which they have been accustomed.

10. No instruction in the knowledge and worship of God will of itself lead men to love and obey him, or prevent them from practising those sins which provoke him to destroy them.

CHAPTER XVIII.

4. *Nehushtan*; meaning a piece of brass.

A. M. 3283.

B. C. 721.

in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Because ^a they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now ^b in the fourteenth year of king Hezekiah did ^c Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And ^d Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave ^e it to the king of Assyria.

17 ¶ And the king of Assyria ^f sent Tartan and Rab-saris and Rab-shakeh from Lachish to king Hezekiah with a great ^g host against Jerusalem: and they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the ^h highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the ⁱ scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou ^j sayest, (but *they are but* ^k vain words,) ^l I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou ^m trustest upon the staff of this bruised ⁿ reed, even upon

^a Neh. 9: 26, 27. ^b Psa. 107: 17. ^c Dan. 9: 16, 10. ^d 2 Chron. 32: 1, etc.; Isa. 36: 1, etc. ^e Heb. *Sennacherib*. ^f chap. 16: 8. ^g Heb. *them*. ^h Isa. 20: 1. ⁱ Heb. *heavy*. ^j Isa. 7: 3. ^k Or, *secretary*. ^l Or, *talked*. ^m Heb. *word of the lips*. ⁿ Or, *but counsel and strength are for the war*. ^o Heb. *trustest thee*. ^p Ezek. 29: 6, 7.

14. *Lachish*: a fortified city in the south part of Judah.

25. *The Lord said to me*; this assertion was false.

27. *Eat their own dung*; in the extremity of the famine which he threatened to bring upon them.

INSTRUCTIONS.

5. Confidence in God is the best safeguard in

Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he, whose high ^q places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give pledges ^r to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The ^s LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it*: and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me* to the men which sit on the wall, that ^t they may eat their own dung, and drink ^u their own piss with you?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus ^v saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither ^w let Hezekiah make you trust ^x in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Harken not to Hezekiah: for thus saith the king of Assyria, ^y Make an agreement with me by a present, and come out

^q Jer. 4. ^r 2 Chron. 31: 1. ^s Or, *hostages*. ^t Isa. 10: 5, 6. ^u Amos 3: 6. ^v John 19: 10, 11. ^w Lam. 4: 5. ^x Ezek. 4: 15. ^y Heb. *the water of their feet*. ^z Isa. 73: 8, 9. ^{aa} 2 Thess. 2: 4, 8. ^{ab} 1 Psa. 11: 1. ^{ac} 22: 7, 8. ^{ad} 125: 1, 2. ^{ae} Or, *Seek my favor*; Heb. *Make with me a blessing*. ^{af} Gen. 32: 20; 33: 11; Prov. 18: 16.

danger, and the surest means of all desirable prosperity and success.

12. The wicked often succeed, not on account of their worthiness, but on account of the wickedness of those over whom they triumph.

25. Success emboldens men in transgression, and they sometimes claim that they please God, because he suffers them for a time to prosper in their sins.

35. Ascribing to creatures or to false gods what

to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern: *

32 Until I come and take you away to a land ^alike your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he [†]persuadeth you, saying, The LORD will deliver us.

33 Hath ^bany of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* the gods of ^cHamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and [†]Ivah? have they delivered Samaria out of my hand?

35 Who ^dare they among all the gods of the countries, that have delivered their country out of my hand, that the LORD should deliver Jerusalem out of my hand?

36 But the people held their peace, and answered him ^enot a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to ^fHezekiah with *their* clothes rent, and told him the words of Rab-shakeh.

CHAPTER XIX.

1 Hezekiah mourning sendeth to Isaiah to pray for them.

6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirihakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 20 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 35 An angel slayeth the Assyrians. 36 Sennacherib is slain at Nineveh by his own sons.

AND ^git came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to ^hIsaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a ^bday of trouble, and of rebuke, and [†]blasphemy: for the children are come to the birth, and *there* is not strength to bring forth.

4 It may be the LORD thy God will hear

^a Or, put. ^b Deut. 8: 7, 8. ^c Or, decreth. ^d chap. 19: 12, 13. ^e Jer. 49: 23. ^f Isa. 37: 35. ^g Prov. 26: 4. ^h Amos 5: 13. ⁱ Isa. 37: 7. ^j Isa. 37: 1, etc. ^k Luke 3: 4, called *Ezra*. ^l Jer. 50: 7. ^m Or, provocation. ⁿ chap. 18: 17. ^o Psa. 74: 18. ^p Psa. 50: 21.

belongs only to Jehovah, and pretending that it is as vain to trust in him as in them, is a sure way to provoke his wrath.

all the words of Rab-shakeh, whom ^{A. M. 2284} the king of Assyria his master hath ^{B. C. 710} sent to [†]reproach the living God; and will reprove ^kthe words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the [†]remnant that are ^{*}left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which ^mthe servants of the king of Assyria have blasphemed me.

7 Behold, ⁿI will send a blast ^oupon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from ^pLachish.

9 And ^qwhen he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou ^rtrustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have ^sthe gods of the nations delivered them which my fathers have destroyed: as Gozan, and Haran, and Rezeph, and the children of ^tEden which *were* in Thelassar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah ^uprayed before the LORD, and said, O LORD God of Israel, which ^vdwellst between the cherubim, thou ^wart the God, *even* thou alone, of all the kingdoms of the earth: ^xthou hast made heaven and earth.

16 LORD, ^ybow down thine ear, and hear:

¹ Romans 9: 27. ² Heb. found. ³ chap. 18: 35. ⁴ ver. 35-37. ⁵ Jer. 51: 1. ⁶ chap. 18: 14. ⁷ 1 Sam. 23: 27. ⁸ chap. 18: 5. ⁹ chap. 18: 33, 34. ¹⁰ Ezek. 27: 23. ¹¹ 2 Chron. 32: 20. ¹² 1 Sam. 4: 4. ¹³ 2 Chron. 35: 7, 8. ¹⁴ 1 Kings, 18: 39. ¹⁵ Isaiah 41: 6. ¹⁶ Psa. 102: 25. ¹⁷ Psa. 31: 2.

CHAPTER XIX.

S. Libnah; one of the fortified cities of Judah.

A. V. 2934.
B. C. 710. open,* LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have *cast their gods into the fire: for they were no gods, but the ^bwork of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may ^cknow that thou art the LORD God, even thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have ^dheard.

21 This is the word that the LORD hath spoken concerning him: The ^evirgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath ^fshaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even ^gagainst the Holy One of Israel.

23 By ^hthy messengers thou hast reproached the LORD, and hast said, With the multitude of my ⁱchariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down ^jthe tall cedar-trees thereof, and the choice fir-trees thereof: and I will enter into the lodgings of his borders, and into ^kthe forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of ^lbesieged places.

25 Hast ^mthou not heard long ago how I have ⁿdone it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps.

26 Therefore their inhabitants were ^oof small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the

grass¹ on the house-tops, and as corn blasted before it be grown up.

27 But I know thy ^pabode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my ^qhook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this shall be a sign unto thee. Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And ^rthe remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a ^sremnant, and ^tthey that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For ^uI will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 ¶ And ^vit came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at ^wNineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote^p him with the sword: and they escaped into the land of ^xArmenia. And Esar-haddon his ^yson reigned in his stead.

bring it to be laid waste, and fenced cities to be ruinous heaps?
1 Isa. 45:7. 2 Heb. short of hand. 3 Psa. 129:6. 4 Or, sitting.
5 Ezek. 38:4. 6 Heb. the escaping of the house of Judah that remaineth. 1 verse 4. 7 Heb. the escaping. 8 chapter 20: 9.
9 2 Chron. 32:21; Isa. 37:36. 10 Gen. 10:11; Jonah 1:2; 3:2, etc. 11 ver. 7. 12 Heb. Avant. 13 Ezra 4:2.

29. A sign unto thee; to Hezekiah and his people.

35. They arose; those who were spared. They were all dead; those who had, the night before, been smitten by the angel of the Lord.

37. Nisroch; an idol god.

INSTRUCTIONS.

1. God is the unfailing resource of his people. In times of trouble they repair to him, and find him to be a very present and an all-sufficient helper.

4. Jehovah is a prayer-hearing God; and his

a 2 Chron. 32:40. * Heb. given. b Psa. 115:4, etc.; Isa. 44:10, etc. c 1 Kings, 20:28. d Psa. 65:2. e Lam. 2:13. f Job 16:4; Lam. 2:15. g Isa. 5:24; Jer. 51:5. h Heb. By the hand of. i Psa. 20:7. j Heb. the tallness. k Or, the forest and his fruitful field. l Isa. 10:18. m Or, fenced. n Or, Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now

21. The daughter of Zion; the church of God in Jerusalem.

23. Cut down the tall cedar-trees; overcome all obstructions and desolate the whole land.

24. Drunk strange waters; such as he had digged for, and found himself. Dried up all the rivers; the waters on which the besieged had depended for supply.

25. I have done it; the Lord had suffered him to accomplish what he had done, and it was all in fulfilment of the purposes of Jehovah.

CHAPTER XX.

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. * The sun goeth ten degrees backward for a sign of that promise. 12 Berodach-baladan sending to visit Hezekiah because of the wonder, hath notice of his treasures. 11 Isaiah understanding thereof foretelleth the Babylonian captivity. 20 Manasseh succeedeth Hezekiah.

IN *those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, *Set thy house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, ^bremember now how I have ^cwalked before thee in truth^d and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept [†]sore.

4 And it came to pass, afore Isaiah was gone out into the middle [‡]court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain[¶] of my people, Thus saith the LORD, the God of David thy father, I have heard[¶] thy prayer, I have seen thy [¶]tears: behold, I will ^bheal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and [¶]I will defend this city for mine own sake, and for my servant David's sake.

* 2 Chron. 32: 24, etc.; Isa. 38: 1, etc. * Heb. Give charge concerning thy house. 2 Sam. 17: 23. b Neh. 13: 22. c chap. 18: 3-6. d Gen. 17: 1; 1 Kings, 3: 6. † Heb. with a great weeping. ‡ Or, city. ¶ 1 Sam. 9: 16; 10: 1. ¶ chap. 19: 20; Psa. 66: 19, 20. g Psa.

people not only call on him themselves, but desire the prayers of others, especially such as are distinguished by his presence and favor.

6. Those who trust in the Lord, and so fear as to obey him, have no reason to fear any others, but may expect in due time his effectual aid.

12. Because the idols in which the wicked trusted have not delivered them, some conclude that Jehovah will not deliver his people, and treat him as if he could do no more for or against them, than gods of wood and of stone.

19. Jehovah will show that he is the one only living and true God, and that those who exalt themselves he is able to abase; and will effectually protect and provide for all who trust in him.

25. The exploits of the wicked are only a fulfilment of a part of the plan of Jehovah; and when he sees fit he can dash them in pieces as a potter's vessel, or cause them in his own way and time to come to an ignominious and miserable end.

29. To his people God affords evidence that it is safe to trust in him, and to wait upon him in humble supplication; for in due time all his promises will be fulfilled.

35. Armies are as dependent on God as individuals; he keeps the breath in their nostrils, and can at any time take it away and leave them all dead corpses.

CHAPTER XX.

1. Sick unto death: with a deadly disease.

7. The wall: with which Hezekiah was afflicted,

7 And Isaiah said. Take a lump ^{A. M. 3291. B. C. 712.} of figs. And they took and laid it on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the ²sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and ^khe brought the shadow ten degrees backward, by which it had gone down in the [‡]dial of Ahaz.

12 ¶ At [¶]that time ¶ Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and showed ^mthem all the house of his precious ^{*}things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his [†]armor, and all that was found in his [¶]treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

32: 12; 56: 8; 126: 5. h Deut. 32: 39. i chap. 19: 34. j Judg. 6: 17, 37; Isa. 7: 11, 34. k Josh. 10: 12. l Heb. degrees. m 2 Chron. 32: 27. n Or, spices. ¶ Or, jewels; Heb. vessels. o Prov. 23: 5.

and which, if God had not interposed, would have been mortal.

INSTRUCTIONS.

1. In every situation men are liable to sickness and death. They should therefore have all their affairs so arranged, as to be habitually prepared to leave this world and enter on the retributions of eternity.

5. Prayer is often a means of removing sickness which would otherwise prove mortal, and inducing the Lord to continue life when he would otherwise have taken it away.

7. The fact that diseases are God's servants, and that they come and go at his bidding, should never supersede the use of appropriate means, or lead us in any measure to neglect them.

11. The Lord gives abundant evidence of the truth of his promises, that his people may trust his word without fear of being disappointed.

13. Even good men are liable to be elated with their blessings, to seek applause, and so display their acquisitions as to displease the Lord.

16. The Lord will effectually humble the pride of his people, take off their hearts from transitory, uncertain riches, and lead them to trust alone in Him who giveth them richly all things to enjoy, and who can at any time take away what he has given.

19. However trying the dispensations of Providence, pious men will submit to them; knowing that God has the best of reasons for all which he does, and doeth all things well.

A. M. 3292. B. C. 712. 14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

15 And he said, What have they seen in thy house? And Hezekiah answered, All^a the things that are in my house have they seen: there is nothing among my treasures that I have not showed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, ^bthe days come, that all that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried unto Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take ^caway; and ^dthey shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good^e is the word of the LORD which thou hast spoken. And he said, ^fIs it not good, if peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a ^gpool, and a conduit, and brought ^hwater into the city, are they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manassch his son reigned in his stead.

CHAPTER XXI.

1 Manassch's reign. 3 His great idolatry. 10 His wickedness causeth prophecies against Judah. 17 Amon succeedeth him. 19 Amon's wicked reign. 23 He being slain by his servants, and those murderers slain by the people, Josiah is made king.

MANASSEH^a was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah.

2 And he did that which was evil in the sight of the LORD, ^bafter the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places which ^cHezekiah his father had destroyed; and he reared up altars for Baal, and

made a grove, as ^ddid Ahab king of Israel; and ^eworshipped all the host of heaven, and served them.

4 And he built altars in ^fthe house of the LORD, of which the ^gLORD said, In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his ^hson pass through the fire, and observed ⁱtimes, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke ^jhim to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to ^kDavid, and to Solomon^l his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:

8 Neither ^mwill I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and ⁿManassch seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 Because ^oManassch king of Judah hath done these abominations, and hath done wickedly above all that the ^pAmorites did, which ^qwere before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, ^rI am bringing ^ssuch evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will stretch over Jerusalem the ^tline of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem ^uas a man wipeth a dish, wiping ^vit, and turning it upside down.

14 And I will bring upon the house of Ahab, and upon the house of Jeroboam, and upon the house of Baasha, and upon the house of Elah, all the evil which I have spoken against the house of Israel, saith the LORD.

15 And I will cut off the remnant of the house of Ahab, saith the LORD.

16 Men from religious families sometimes commit wickedness far beyond others who have not had pious instruction and example.

17 Those who break over the restraints of a pious education and become abandoned in wickedness, often go to greater lengths in iniquity than even the heathen, and ripen for more aggravated ruin.

18 The wickedness of fathers will be likely to be imitated by their children, and that of rulers by their

^a ver. 13. ^b chap. 24: 13; 25: 13; Lev. 26: 19; Jer. 27: 21; 52: 17. ^c chap. 24: 12; 2 Chron. 33: 11. ^d 1 Sam. 1: 3. ^e Job 1: 21. ^f 10. ^g Shall there not be peace and truth? ^h Neh. 3: 16. ⁱ 2 Chron. 32: 30. ^j 2 Chron. 33: 1, etc. ^k chap. 16: 3. ^l chap. 18: 4. ^m 1 Kings 16: 32. ⁿ chap. 17: 16; Deut. 4: 19; Job 31: 26. ^o Jer. 32: 34. ^p 1 Kings 8: 29. ^q chap. 16: 3; 17: 17; Micah 6: 7. ^r Deut. 18: 10. ^s 2 Sam.

7: 13. ^t 1 Kings, 9: 3. ^u 2 Sam. 7: 10. ^v Prov. 29: 12. ^w chap. 23: 26; 27: 24; 3: 4; Jeremiah 19: 4. ^x ver. 9. ^y 1 Kings, 21: 26. ^z 1 Sam. 3: 11; Jer. 19: 3; Amos 3: 2. ^{aa} Isaiah 10: 22; 34: 11; Lam. 2: 8; Amos 7: 7, 8. ^{ab} 1 Kings, 14: 10. ^{ac} Heb. he wipeth and turneth it upon the face thereof.

CHAPTER XXI.

6. Observed times: seasons for worshipping idols, after the manner of the heathen.

12. Both his ears shall tingle; at the dreadful-ness of the judgments which God would bring upon them.

13. The line of Samaria; he would visit Jerusalem with such judgments as he had Samaria. Wipe Jerusalem; purify it from idolatry by the captivity and destruction of its wicked inhabitants.

INSTRUCTIONS.

2. Men from religious families sometimes commit wickedness far beyond others who have not had pious instruction and example.

9. Those who break over the restraints of a pious education and become abandoned in wickedness, often go to greater lengths in iniquity than even the heathen, and ripen for more aggravated ruin.

21. The wickedness of fathers will be likely to be imitated by their children, and that of rulers by their

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was evil* in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover Manasseh shed innocent blood^c very much, till he had filled Jerusalem^a from one end to another; besides his sin wherewith^d he made Judah to sin, in doing *that which was evil* in the sight of the LORD.

17 ¶ Now^e the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are they not written* in the book of the Chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ Amon^f was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was evil* in the sight of the LORD,^g as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he^h forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are they not written* in the book of the Chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

CHAPTER XXII.

A. M. 932.

B. C. 641.

1 Josiah's good reign. 3 He taketh care for the repair of the temple. 8 Hilkiah having found a book of the law, Josiah sendeth to Huldah to inquire of the Lord. 15 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.

JOSIAHⁱ was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Beseath.

2 And he did *that which was right* in the sight of the LORD, and walked in all the way of David his father, and turned not^k aside to the right hand or to the left.

3 ¶ And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high-priest, that he may sum the^l silver which is brought into the house of the LORD, which the^m keepers of theⁿ door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work, which is in the house of the LORD, to repair the breaches of the house.

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high-priest said unto Shaphan the scribe, I have^o found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have^p gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan^q read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he^r rent his clothes.

^a Psalm 89:38, etc.; Jer. 12:7; Amos 5:2. ^b Psalm 74:1-7. ^c Jer. 2:34; 19:4. ^d Heb. from mouth to mouth. ^e 1 Kings, 14:16. ^f 2 Chron. 33:1-20. ^g 2 Chron. 34:1, etc. ^h verse 2, etc. ⁱ chap. 22:17; 1 Kings, 11:33. ^j Matthew 1:10, called

people; and after having been tempters of each other in this world, they will, if they continue in sin, become tormentors of each other in the world to come.

CHAPTER XXII.

8. *The book of the law;* this is supposed to have

^j Josiah. ^k 1 Kings, 13:2; 2 Chron. 34:1, etc. ^l Joshua 15:24. ^m Dent. 5:32. ⁿ chapter 12:4, etc. ^o Psalm 84:10. ^p Heb. threshold. ^q Dent. 31:24; 2 Chron. 34:14, etc. ^r Heb. melted. ^s Neh. 8:3, 18; Jer. 36:6, 15. ^t ver. 19.

been the original copy of the law of Moses, written and deposited in the ark by himself.

11. *He rent his clothes;* on account of the judgments denounced in the law against the people; and to which they were exposed on account of their idolatry. Ver. 19.

^{A M. 3360.}
^{G. C. 624.} 12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and ^aAchbor the son of [†]Michai-ah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, ^ainquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for ^bgreat *is* the wrath of the LORD that is kindled against us, because our ^cfathers have not hearkened unto the words of this book, to ^ddo according unto all that which is written concern- ing us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of [†]Tikvah, the son of [§]Harhas, keeper of the ^{||} wardrobe; now she dwelt in Jerusalem ^{*} in the col- lege; and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 Because ^{*}they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my ^fwrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thy [§]heart was tender, and thou hast ^bhumbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a [†]desolation and a [‡]curse, and hast ^krent thy clothes, and [†]wept before

me; I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and ^mthou shalt be gathered into thy grave in peace: and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAPTER XXIII.

1 Josiah causeth the book to be read in a solemn assembly. 3 He reneweth the covenant of the Lord. 4 He destroyeth idolatry. 15 He burnt dead men's bones upon the altar of Beth-el, as was fore-prophe- sied. 21 He kept a most solemn passover. 24 He put away witches and all abomination. 26 God's final war against Judah. 29 Josiah, provoking Pharaoh-necho, is slain at Megiddo. 31 Jehoahaz, succeeding him, is imprisoned by Pharaoh-necho, who made Jehoiakin king. 36 Jehoiakin's wicked reign.

AND ^athe king sent, and they gathered ^A unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, [†]both small and great: and he read in their ears all the words of the book of the covenant which was found ^o in the house of the LORD.

3 ¶ And ^pthe king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 And the king commanded Hilkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the ^qgrove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he [†]put down [§]the idolatrous

^{*} 2 Chron. 34:20, *Idolom.* [†] Or, *Michah*. [‡] Chr. 10:14. ^b Psa. 76:7. Nahum 1:6. Rev. 6:17. ^c Deut. 29:27. ^d Jas. 1:22-25. ^e 2 Chron. 34:22, *Tikvah.* ^f Or, *Harhas.* ^g Heb. *garments.* ^h Or, in the second part. ⁱ Deut. 29:25, etc.; Neh. 9:26, 27; Dan. 9:11-14. ^j 1 Thess. 2:16. ^k Psalm 51:17; Isaiah 57:15.

^l 1 Kings, 21:29. ^m Lev. 26:31, 32. ⁿ Jer. 26:6; 44:22. ^o K. ver. 11. ^p Neh. 1:4. ^q Psa. 37:37; Isa. 57:1, 2; Jer. 22:10. ^r 2 Chron. 34:24, etc. ^s Heb. *from small even unto great.* ^t chap. 22:8. ^u chap. 11:14, 17. ^v chapter 21:3, 7. ^w Heb. *caused to cease.* ^x Heb. *chemarim*, Hosea 10:5; foretold, Zeph. 1:4.

INSTRUCTIONS.

1. Though children may be expected generally to imitate their parents, a wicked child sometimes arises from a very pious family, and a pious child from a very wicked family; thus showing the power and the sovereignty of God in the bestowment of his grace.

3. True piety will manifest itself in efforts to promote the salvation not only of him who has it, but of all who may feel his influence.

12. A real belief of the threatenings of God against sin, will lead to the most earnest desire and diligent efforts to escape his wrath, and obtain his everlasting favor.

16. The piety of an individual, though it will avail to his salvation and his deliverance from many temporal evils, will not save others who continue in their sins, or avert from them ultimately the judgments of heaven.

20. Death, though the consequence of sin, is through the grace of God sent in mercy to his people, and made the means of delivering them from the evils of this world, and introducing them to the perfect unending joys of the world to come.

CHAPTER XXIII.

4. *Fields of Kidron*; on the east side of Jerusalem, through which ran the brook of that name. Ver. 6.

priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the *planets, and to all the host of heaven.

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the *graves of the children of the people.

7 And he brake down the houses of the sodomites,^b that were by the house of the LORD, where the *women wove hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from ^dGeba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

9 Nevertheless the *priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled *Topheth, which is in the ^hvalley of the children of Hin-nom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the ⁱchamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that were on the ^jtop of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which ^kManasseh had made in the two courts of the house of the LORD, did the king beat down, and ^lbrake them down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that were before Jerusalem, which were on the right hand

of ^mthe mount of corruption, which Solomonⁿ the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he ^obrake in pieces the *images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover the altar that was at Beth-el, and the ^phigh place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the ^qword of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title is that that I see? And the men of the city told him, *It is the sepulchre of the man of ^rGod*, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that were ^sin the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he ^tslew ^uall the priests of the high places that were there upon the altars, and burned men's ^vbones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is ^wwritten in the book of this covenant.

22 Surely ^xthere was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

^a Or, twelve signs, or constellations. ^b 2 Chr. 34:4. ^c 1 Kings, 14:24; 15:12. ^d Ezek. 8:14; 17:18. ^e 1 Kings, 15:22. ^f Ezek. 41:10-14. ^g 1 Sam. 2:36. ^h Jer. 19:3. ⁱ Jer. 15:8. ^j Leviticus 18:21. ^k Deut. 18:10. ^l Ezekiel 23:37, 39. ^m Or, eunuch, or eunuch. ⁿ Jer. 19:14. ^o Zeph. 1:5. ^p chap. 21:5. ^q Or, ran from thence. ^r That is, the mount of

Olives. ^s 1 Kings, 11:7. ^t Exodus 23:24; Num. 33:52; Deut. 7:5, 25. ^u Mich. 1:7. ^v Heb. statues. ^w 1 Kings, 12:28, 33. ^x 1 Kings, 13:2. ^y 1 Kings, 13:30, 31. ^z Heb. to escape. ^a 2 Chr. 34:6, 7. ^b Or, sacrificed. ^c chap. 11:18; Ex. 22:20; 1 Kings, 18:40. ^d 2 Chron. 34:5. ^e Ex. 12:3, etc.; Num. 9:2; Deut. 16:2, etc. ^f 2 Chron. 35:18, 19.

8. Geba; in the north part of Judea. Beer-sheba; in the south part of Judea.

10. The valley of the children of Hinnom; a place south-east of Jerusalem, in which idolaters made their children pass through fire in honor of their idol gods.

12. The altars—of Ahaz; which had been erected to idols.

13. Mount of corruption; that is, the mount of Olives. Ashtoreth—Chemosh—Milcom; idol gods.

16. The man of God; 1 Kings, 13:1-32.

A. M. 3561.
B. C. 623.

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover ^athe workers with familiar spirits, and the wizards, and the ^{*}images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law,^b which were written in the book that Hilkiah the priest found in the house of the LORD.

25 And ^clike unto him was there no king before him, that ^dturned to the LORD with all his heart, and with all his soul, and with all his might, ^eaccording to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding, the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, ^fbecause of all the [†]provocations that Manasseh had provoked him withal.

27 And the LORD said, I ^gwill remove Judah also out of my sight, as I have removed^b Israel, and will cast off this city Jerusalem which I have chosen, and the house of ⁱwhich I said, My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

29 ¶ In ^jthis days Pharaoh-necho king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at ^kMegiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And ^lthe people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz[‡] was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

^a chap. 21:6; Rev. 22:15. ^b Or, *teraphim*, Genesis 31:19; b Lev. 19:31; 20:27; Deut. 18:11. ^c chap. 18:5. ^d 1 Kings, 8:48; Jer. 22:12. ^e Neh. 10:29. ^f chap. 21:11, 12; 23:3, 4. ^g Heb. *anger*. ^h chap. 21:13. ⁱ chap. 17:18, 20; 18:11. ^j 1 Kings, 9:3. ^k 2 Chron. 35:20, etc. ^l Zech. 12:11. ^m 2 Chron. 36:1, etc. ⁿ Called *Shallum*, 1 Chron. 3:15; Jeremiah

And his mother's name was ^mHamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-necho put him in bands at ⁿRiblah in the land of Hamath, that^o he might not reign in Jerusalem; and ^pput the land to a tribute of a hundred talents of silver, and a talent of gold.

34 And Pharaoh-necho made Eliakim the son of Josiah king in the room of Josiah his father, and ^qturned his name to Jehoiakim, and took Jehoahaz away: and he^r came to Egypt, and died there.

35 And Jehoiakim gave the ^ssilver and the gold to Pharaoh: but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-necho.

36 ¶ Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

CHAPTER XXIV.

1 Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruin. 5 Jehoiachin succeedeth him. 7 The king of Egypt is vanquished by the king of Babylon. 8 Jehoiachin's evil reign. 10 Jerusalem is taken and carried captive into Babylon. 17 Zedekiah is made king, and reigneth ill unto the utter destruction of Judah.

IN ^tthis days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And ^uthe LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by^v his servants the prophets.

22:11. ^m chap. 24:18. ⁿ chap. 25:6; Jeremiah 52:27. ^o Or, *because he reigned*. ^p Heb. *set a mulet upon the land*. 2 Chron. 36:3. ^q chap. 24:17; Gen. 41:45; Dan. 1:7. ^r Jer. 22:11, 12. ^s Ezek. 19:2, 4. ^t verse 33. ^u 2 Chron. 36:5, etc. ^v Jer. 25:19, 32:28; Ezek. 19:8. ^w Heb. *by the hand of*.

may be long delayed, and many may conclude that they will never be accomplished, not one jot or tittle of them will fail to come to pass.

25. No penitence on the part of individuals, and no external reformation of those over whom they have influence, can save guilty nations who have sinned away their day of grace, from meeting the retribution which they deserve.

29. Though pious men may, through their own fault or the wickedness of others, come to an untimely and violent death, it will be well with them at last.

29. *Megiddo*; in the valley of the river Kishon.

INSTRUCTIONS.

3. No repentance is genuine which does not lead to external reformation; and no reformation is accepted of God, but such as springs from the heart, and is persevered in to the end.

6. Things which have been used as instruments, and which operate as incentives to evil, should be effectually removed, and either destroyed or so treated that their evil influence shall be done away.

16. Though the fulfilment of divine declarations

3 Surely at the commandment of the LORD came *this* upon Judah, to remove them out of his sight, for ^athe sins of Manasseh, according to all that he did;

4 And also for the innocent ^bblood that he shed: for ^che filled Jerusalem with innocent blood, which the LORD would not pardon.^d

5 ¶ Now the rest of the acts of Jehoiachin, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

6 So ^eJehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And ^fthe king of Egypt came not again any more out of his land: for the king of Babylon had ^gtaken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 ¶ Jehoiachin^{*} was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ At ^hthat time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city ⁱwas besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And ^jJehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his ^kofficers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the ^lLORD had said.

14 And ^mhe carried away all Jerusalem, and all the princes, and all the mighty men of valor, *even* ten thousand captives, and all the craftsmen and smiths:

none remained, save the ⁿ'poorest' ^{A. M. 3405. B. C. 599.} sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his ^oofficers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And ^pthe king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

18 Zedekiah^{*} was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* ^qHamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah ^rrebelled against the king of Babylon.

CHAPTER XXV.

1 Jerusalem is besieged. 4 Zedekiah taken, his sons slain, his eyes put out. 8 Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor laborers, into captivity, 13 spoileth and carrieth away the treasures. 18 The nobles are slain at Riblah. 22 Gedaliah, who was set over them that remained, being slain, the rest flee into Egypt. 27 Evil-mer-dach advanceth Jehoiachin in his court.

AND ^sit came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war *fled* by night by the way of

^a Chap. 23: 26; Ex. 20: 5. ^b Chap. 21: 16; Dent. 19: 10; Jer. 2: 34; 19: 4. ^c Psal. 106: 38. ^d Ezek. 23: 25. ^e Jer. 22: 18, 19. ^f Jer. 37: 5, 7. ^g Jer. 46: 2. ^h Called Jeconiah, 1 Chron. 3: 16; Jer. 24: 1; and Coniah, Jer. 22: 24, 28. ⁱ Dan. 1: 1, 2. ^j Hebr. came into siege.

1 Jer. 29: 1, 2. ^k Or, eunuchs. ^l Chap. 20: 17. ^m Jer. 24: 1. ⁿ Chap. 25: 12. ^o Or, eunuchs. ^p Jer. 37: 1. ^q Jer. 52: 1, etc. ^r Chap. 23: 31. ^s 2 Chron. 36: 13; Ezek. 17: 15. ^t 2 Chron. 36: 17, etc. ^u Jer. 39: 2, etc.; 39: 1, etc.; 52: 4, etc.; Ezek. 24: 2, etc.

CHAPTER XXIV.

3. *Out of his sight*: from the land where he had manifested his special presence and favor.

16. *Men of might*: of property and influence.

INSTRUCTIONS

2. The Lord is never at a loss for instruments to punish his rebellious people: and though the wicked set out their enmity to him in opposing them, yet through them he fulfils his declarations and accomplishes his wise and holy designs.

10. The Lord sometimes permits one class of wicked men to prevail against his people, and at other times another; but their own sins are the cause of their troubles, and whoever may be their oppressors, he never suffers them to inflict evils greater than their iniquities deserve.

16. To whom much is given, of them much will be required; and those who are distinguished by outward privileges and blessings, if they abuse them, will be distinguished in their punishment.

A. M. 3416.
B. C. 598. the gate between two walls, which is by the king's garden: now the Chaldees were against the city round about: and the king^a went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to ^bRiblah; and they ^cgave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and ^dput out the eyes of Zedekiah,^e and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, ^fcaptain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And ^ghe burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and ^hevery great man's house burnt he with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, brake downⁱ the walls of Jerusalem round about.

11 Now the rest of the people that were left in the city, and the ^jfugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the ^kpoor of the land to be vine-dressers and husbandmen.

13 And ^lthe pillars of ^mbrass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the ⁿpots, and the shovels, and the snufflers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, ^oone sea, and the bases which Solomon had made for the house of the LORD: the brass of all these vessels was without weight.

17 The ^pheight of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took Seraiah^q the chief priest, and ^rZephaniah the second priest, and the three keepers of the ^sdoor:

19 And out of the city he took an ^tofficer that was set over the men of war, and five men of them that ^uwere in the king's presence, which were found in the city, and the ^vprincipal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So ^wJudah was carried away out of their land.

22 ¶ And ^xas for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon: and it shall be well with you.

25 But ^yit came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed ^zroyal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies,

^a Ezek. 12:12. ^b chap. 23:33. ^c Heb. spoke judgment with him. ^d Heb. made blind. ^e Ezek. 12:13, etc. ^f Or, chief marshal. ^g 1 Kings 9:8. ^h Psa. 79:1. ⁱ Isa. 64:10, 11. ^j Amos 2:5. ^k Neh. 1:3; Jer. 52:14, etc. ^l Heb. fallen away. ^m chap. 24:14. ⁿ Jer. 40:7. ^o Jer. 27:19, etc.; 1 Kings, 7:15-27. ^p Ex. 27:3. ^q 1 Kings, 7:47, 50.

^r Heb. the one. ^s 1 Kings, 7:15. ^t 1 Chron. 6:14; Ezra 7:1. ^u Jer. 23:1; 29:25, 26. ^v Heb. threshold. ^w Or, cumach. ^x Heb. saw the king's face. ^y Est. 1:14. ^z Or, son's of the captain of the host. ^{aa} chap. 23:27; Lev. 26:31; Deut. 28:36, 64; Ezek. 12:25-28, 24:14. ^{ab} Jer. 40:25, etc. ^{ac} Jer. 41:1, etc. ^{ad} Heb. of the kingdom.

CHAPTER XXV.

6. Riblah; a town in the land of Hamath, north of Palestine.

10. Brake down the walls; to prevent the inhabitants of Jerusalem from giving the king of Babylon any further trouble.

16. Without weight; in such abundance, that the quantity and its value were not estimated.

21. Slew them at Riblah; as special friends of Zedekiah and men of influence among the people.

25. Mizpah; supposed to be a town in the tribe of Benjamin.

arose, and came to ^a Egypt: for they were afraid of the Chaldees.

27 ¶ And ^b he came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift ^c up the head of Jehoiachin king of Judah out of prison;

28 And he spake ^a kindly to him, ^{A. M. 3112} and set his throne above the throne of the kings that ^d were with him in Babylon;

29 And ^e changed his prison garments: and he did ^f eat bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him of the king, a ^g daily rate for every day, all the days of his life.

THE

FIRST BOOK OF THE CHRONICLES.

CHAPTER I.

1 Adam's line to Noah. 5 The sons of Japheth. 8 The sons of Ham. 17 The sons of Shem. 24 Shem's line to Abraham. 29 Ishmael's sons. 32 The sons of Keturah. 34 The posterity of Abraham by Esau. 43 The kings of Edom. 51 The dukes of Edom.

ADAM,^b Sheth, Enosh,

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuselah, Lamech,

4 Noah, Shem, Ham, and Japheth.

5 ¶ The ⁱ sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; Ashchenaz, and ^j Riphath, and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and ^k Dodanim.

8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtulim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and ^l Caphtorim.

^a Jer. 43: 4, 7. ^b Jer. 52: 31, etc. ^c Gen. 40: 13, 20. ^d Heb. good things with him. ^e Dan. 2: 37; 5: 18, 19. ^f Isaiah 61: 3. ^g 2 Sam. 9: 7. ^h Neh. 11: 23; Dan. 1: 5; Mal. 6: 11; Acts 6: 1.

ⁱ Gen. 4: 25, 26; 5: 3, 9. ^j Gen. 10: 2, etc. ^k Or, Diphath, as it is in some copies. ^l Or, Rodanim, according to some copies. ^m Dent. 2: 23.

28. *The kings*; those who had been conquered by the Babylonians, and who were kept as prisoners at Babylon.

INSTRUCTIONS.

3. No human power or skill can avail against the providence of God; and when he undertakes to punish guilty individuals or nations, without repentance and reformation there is no escape.

7. The obstinate wickedness of parents is often the occasion of ruin to their children; and those senses which have been inlets of iniquity, become inlets of torment.

9. As a punishment to his people, the Lord sometimes suffers the wicked to abolish the observance of his own ordinances, and to carry away or destroy what has been most solemnly devoted to his service.

18. Those most intimately associated with the wicked in crime, are most exposed to be partakers with them in punishment.

21. Supreme power is often greatly coveted, and no crimes are so base as not to be perpetrated to obtain it. But the greater the power which is obtained by iniquity, the greater curse it will be to those who receive it.

27. The hearts of kings, and of all others, are in the hands of the Lord; and he can at any time incline them to favor even the most abject and distressed, and thus show them and others that they

who truly seek the Lord shall not want any good thing.

I. CHRONICLES.

This book and the one which follows are supposed to have been written by Ezra. The first nine chapters, which are made up principally of genealogies, were probably designed to point out the descent and location of the different tribes and families before the captivity; and thus to enable those who returned from Babylon to regain their former inheritance, and to establish the worship of God according to his appointment. They appear also to have been designed to show the origin of the human race; that all men sprung from one human pair according to the account in Genesis, and that according to the prophecies contained in Scripture our Saviour was the Son of David, of Judah, and of Abraham. These and subsequent genealogies were kept by the Jews with great care, and have been and still are important to the ends for which they were written. They first trace the descendants of Adam to Abraham; and then give the line of his descendants, to David and to Christ. But as these chapters are occupied principally with names, and suggest inquiries more particularly interesting to the learned and critical student than to common readers, we shall not further notice them here, but proceed to the recapitulation of the history of the Israelites which commences with the tenth chapter.

A. M. 1786. 13 And Canaan begat Zidon his first-born, and Heth,

B. C. 2218, etc. 14 The Jebusite also, and the Amorite, and the Gergashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and * Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one was † Peleg; because in his days the earth was divided: and his brother's name was Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab.

All these were the sons of Joktan.

24 ¶ Shem,^a Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah.

27 Abram;^b the same is Abraham.

28 The sons of Abraham; † Isaac, and Ishmael.^d

29 ¶ These are their generations: The first-born^c of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, † Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now the sons of † Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Ephraim, and Henoah, and Abida, and Eldaah. All these are the sons of Keturah.

34 And † Abraham begat Isaac. The sons^b of Isaac; Esau and Israel.

35 ¶ The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, † Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and Homam;^h and Timna was Lotan's sister.

40 The sons of Shobal; * Aliah, and Manahath, and Ebal, † Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the sons of Dishon; † Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, and † Jakan. The sons of Dishan; Uz, and Aran.

43 ¶ Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad^h reigned in his stead: and the name of his city was † Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah,[†] duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These are the dukes of Edom.

CHAPTER II.

1 The sons of Israel. 3 The posterity of Judah by Tamar. 13 The children of Jesse. 18 The posterity of Caleb the son of Hezron. 21 Hezron's posterity by the daughter of Machir. 25 Jerameel's posterity. 31 Sheshan's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hur.

THESE are the sons of † Israel; Reuben, Simeon,^h Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of † Judah; Er, and Onan, and Shelah; which three were born unto

^a Or, Mash. Gen. 10:1, 23. ^b That is, Division. Genesis 10:25. ^c Gen. 11:13-16. ^d Or, Hador. Gen. 25:15. ^e Gen. 25:1, etc. ^f Gen. 21:2, 3. ^g Gen. 25:25, 26. ^h Gen. 36:9, etc. ⁱ Or, Zepho. Gen. 36:11. ^j Or, Hemam. Gen. 36:42. ^k Or, Joram. Gen. 36:43.

¹ Or, Shepho. Gen. 36:23. ² Or, Hemdon. Gen. 36:26. ³ Or, Aaan. Gen. 36:27. ⁴ Or, Hadar. Gen. 36:39. ⁵ Or, Pau. Gen. 36:39. ⁶ Or, Avah. ⁷ Or, Jacob. ⁸ Gen. 24:32, etc.; 30:5, etc.; 35:18, etc.; 46:8, etc. ⁹ Genesis 35:4, etc.; 46:12. Num. 26:19.

him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the Lord; and he slew him.

4 And ^aTamar his daughter-in-law bare him Pharez and Zerah. All the sons of Judah were five.

5 The ^bsons of Pharez; Hezron, and Hamul.

6 And the sons of Zerah; ^cZimri, and Ethan, and Heman, and Caleol, and Dara; ^dfive of them in all.

7 And the sons of Carmi; ^eAchar, the troubler^f of Israel, who transgressed in the thing accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and ^gRam, and ^hChelubai.

10 And Ram ^dbegat Amminadab; and Amminadab begat Nahshon, ⁱprince of the children of Judah;

11 And Nahshon begat ^jSalma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse.

13 ¶ And ^jJesse begat his first-born Eliab, and Abinadab the second, and Shimma ^kthe third.

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters were Zeruiah, and Abigail. And the ^lsons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare ^mAmasa: and the father of Amasa was ⁿJether the Ishmaelite.

18 ¶ And Caleb the son of Hezron begat ^ochildren of Azubah his wife, and of Jerioth: her sons are these; Jeshier, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him ^pEphrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of ^qMachir the father of Gilead, whom he ^rmarried when he was threescore years old; and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And ^she took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, ^teven threescore cities. All these ^ubelonged to the sons of Machir the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife, bare him ^vAshur the father of Tekoa.

25 ¶ And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molad.

30 And the sons of Nadab; Seled, and Appaim: but Selem died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of ^wSheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat ^xZabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of ^yCaleb the brother of Jerahmeel were, Mesha his first-born, which was the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare

^a Gen. 38: 29, 30; Mat. 1: 3. ^b Gen. 46: 12; Ruth 4: 18. ^c Or, Zabai, Josh. 7: 1. ^d Or, Darda. ^e Or, Achar. ^f Josh. 2: 18; 7: 1, 25. ^g Or, Aram, Mat. 1: 3, 4. ^h Or, Caleb, ver. 18, 42. ⁱ Ruth 4: 19, 20. ^j Num. 1: 7. ^k Or, Salmen, Ruth 4: 11. ^l 1 Sam. 16: 6, etc.

^m Or, Shammah, 1 Sam. 16: 9. ⁿ 2 Sam. 2: 18. ^o 2 Sam. 17: 25. ^p *Abia, an Israelite.* ^q verse 50. ^r Ex. 31: 2. ^s Num. 27: 1. ^t Heb. Zok. ^u 1 Sam. 32: 4; Dent. 3: 14; Josh. 13: 20. ^v chap. 4: 5. ^w ver. 34, 35. ^x chap. 11: 41. ^y ver. 9.

A. M. 2553.
B. C. 1471.
etc.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeai: and the daughter of Caleb was ^aAehsa.

50 ¶ These were the sons of Caleb the son of Hur, the first-born of ^aEphratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; [†] Haroeh, and [‡]half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, [§]Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shim-eathites, and Suchathites. These are the Kenites^b that came of Hemath, the father of the house of ^cRechab.

CHAPTER III.

1 The sons of David. 10 His line to Zedekiah. 17 The successors of Jeconiah.

NOW these were the sons of David, which were born unto him in Hebron; the ^dfirst-born Amnon, of ^aAhinoam the Jezreelitess; the second, Daniel, of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur; the fourth, Adonijah the son of Haggith;

3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

4 These six were born unto him in Hebron; and there he reigned seven years and six months: and ^ein Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem; ^aShimea, and Shobab, and Nathan, and Solomon, four, of [†]Bathsheba the daughter of [‡]Ammiel:

6 Ishai also, and [§]Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and [¶]Eliada, and Eliphelet, nine.

9 These were all the sons of David, besides the sons of the concubines, and Tamar^{*} their sister.

10 ¶ And Solomon's son was Rehoboam, Abia^{*} his son, Asa his son, Jehoshaphat his son,

11 Joram his son, [†]Ahaziah his son, Joash his son,

12 Amaziah his son, [‡]Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the first-born [§]Johanan, the second [¶]Jehoiakim, the third ^{*}Zedekiah, the fourth Shallum.

16 And the sons of Jehoiakim; [†]Jecooniah his son, Zedekiah his son.

17 ¶ And the sons of Jeconiah; Assir, Salathiel[‡] his son,

18 Maltchiram also, and Pedaiiah, and Shenazar, Jecaniah, Hoshama, and Nedabiah.

19 And the sons of Pedaiiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiab: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and [§]Hezekiah, and Azrikam, three.

24 And the sons of Elioenai were, Hodaiab, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAPTER IV.

1, 11 The posterity of Judah by Caleb the son of Hur.
5 Of Ashur the posthumous son of Hezron. 9 Of Jabez, and his prayer. 21 The posterity of Shelah.
21 The posterity and cities of Simeon. 39 Their conquest of Gedor, and of the Amalekites in mount Seir.

THE ^bsons of Judah; Pharez, Hezron, and [¶]Carmi, and Hur, and Shobal.

2 And ^{*}Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.

^a Josh. 15:17. [†] Or, Ephraim, ver. 19. [‡] Or, Reaiah, chap. 1:2.
[§] Or, half of the Manahethites, or Bathsheba manahethites. [¶] Or, Abia, or, a son of the house of Judah. ^{*} Judg. 1:16. ^c Jer. 35:2.
^d 2 Sam. 3:2, 5, etc. ^e 1 Sam. 25:42, 43. [†] Or, Chieab, 2 Sam. 3:3.
[‡] 2 Sam. 5:4, 14, etc. [‡] Or, Shammua, 2 Sam. 5:14. [§] Or, Bathsheba, 2 Sam. 11:3. [¶] Or, Elum, 2 Sam. 11:3. ^{*} Or, Elisha, 2 Sam. 5:15. [†] Or, Beeliada, chap. 14:7. [‡] 2 Sam. 13:1. ^{*} Or,

Pharez, 1 Kings, 15:1. [†] Or, Izabab, 2 Chron. 22:6. [‡] Or, Jashaz, 2 Chron. 21:17. [§] Or, Ezzabab, 2 Kings, 15:10. [¶] Or, Jehoshabab, 2 Kings, 23:24. ^{*} Or, Ezzabab, 2 Kings, 15:10. [†] Or, Mattomab, 2 Kings, 24:17. [‡] Or, Jehoshabab, 2 Kings, 24:17. [§] Or, Coniah, Jer. 22:24. [¶] Or, Shalathiel. ^{*} Or, Hezekiah, 2 Chron. 36:12. [†] Or, Chelubab, chap. 2:9. [‡] Or, Calab, chap. 2:18. [§] Or, Hozab, chap. 2:52.

3 And these *were* of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazaelponi:

4 And Pennel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez *was* more ^ahonorable than his brethren: and his mother called his name ^aJabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, [†]Oh that thou wouldst bless me indeed, and enlarge my coast, and that thy hand might be with me, and that thou wouldst [‡]keep me from evil, that it may not grieve me! And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of [§]Ir-nahash. These *are* the men of Reehah.

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; ^{||}Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the ^{*}valley of [†]Charashim; for ^bthey were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, [‡]even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asarel.

17 And the sons of Ezra *were*, Jether, and Mered, and Ephra, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife [§]Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife ^{||}Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, ^aAmnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zobeth, and Ben-zobeth.

21 ¶ The sons of Shelah the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these *are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon *were*, ^{*}Nemuel, and Jamin, [†]Jarib, Zerach, and Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacehur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, [‡]like to the children of Judah.

28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

29 And at [§]Billah, and at Ezem, and at ^{||}Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-mareaboth, and ^{*}Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were*, [†]Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that *were* round about the same cities, unto [‡]Baal. These *were* their habitations, and [§]their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziab,

35 And Joel, and Jehu the son of Josiabiah, the son of Serajah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah.

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These ^{||}mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

^a Genesis 24:19. [†] That is, prosperous. [‡] Heb. If thou wilt. [§] Heb. do me. ^{||} Or, the city of Nehash. ^{||} Or, Hathath, and Meonothai, who hunt. ^{*} Or, inhabitants of the valley. [†] That is, craftsmen. [‡] Neh. 11:35. [§] Or, Kenaz. ^{||} Or, the Jews. ^{||} Or, Jehudijah, mentioned before. ^{||} Or, Jemuel, Gen. 46:10,

Ex. 6:15. Numbers 26:12. [†] Or, Jachin, Zekar. [‡] Heb. unto. [§] Or, Balah, Josh. 19:3. ^{||} Or, Edith, Josh. 19:1. ^{*} Or, Har-zar, Josh. 19:5. [†] Or, Elzer, Josh. 19:7. [‡] Or, Baalath beer, Joshua 14:8. [§] Or, as they divided themselves by nations among them. ^{||} Heb. coming

^{A. M. 2269.} ^{B. C. about 715.} 40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote^a their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* ^bpasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the ^cAmalekites that were escaped, and dwelt there unto this day.

CHAPTER V.

1 The line of Reuben (who lost his birthright) unto the captivity. 9 Their habitation and conquest of the Hagarites. 11 The chief men and habitations of Gad. 18 The number and conquest of Reuben, Gad, and the half of Manasseh. 23 The habitations and chief men of that half-tribe. 25 Their captivity for their sin.

NOW the sons of Reuben the first-born of Israel, for ^dhe *was* the first-born; but, forasmuch as he ^edefiled his father's bed, his birthright was ^fgiven unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright:

2 For ^gJudah prevailed above his brethren, and of him *came* the chief ^h*ruler; but the birthright *was* Joseph's:

3 The ^bsons, *I say*, of Reuben the first-born of Israel *were*, Hanoeh, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son.

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom ⁱTilgath-pilneser king of Assyria carried away *cap-tive*: he *was* prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of Shema,^h the son of Joel, who dwelt in Aroer,ⁱ even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of ^jGilead.

10 And in the days of Saul they made war with the ^kHagarites, who fell by

their hand: and they dwelt in their tents throughout^l all the east *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of ^mBashan unto Saleah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of ⁿSharon, upon their ^o borders.

17 All these were reckoned by genealogies in the days of ^pJotham king of Judah, and in the days of ^qJeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gad-ites, and half the tribe of Manasseh, ^r of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And ^sthey made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And ^tthey were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they ^ucried to God in the battle, and he was entreated of them: ^vbecause they put their trust in him.

21 And they ^wtook away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of ^xmen a hundred thousand.

22 For there fell down many slain, ^ybecause the war *was* of God. And they dwelt in their steeds until the ^zcaptivity.

23 ¶ And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

24 And these *were* the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valor, famous^{aa} men, and heads of the house of their fathers.

^a 2 Kings, 18: 8, etc. ^b Num. 32: 1-4. ^c Ex 17: 16; Dent, 25: 17, 19; 1 Sam. 15: 8; 20: 17. ^d 2 Sam. 8: 12. ^e Gen. 39: 32. ^f Gen. 35: 22. ^g Gen. 48: 15. ^h Gen. 49: 8, 10. ⁱ Psal. 60: 7. ^j Micah 6: 2; Heb. 7: 14. ^k Or, prince. ^l Gen. 46: 9. ^m Ex 6: 14. ⁿ Num. 26: 5. ^o Or, Tiglath pilneser. ^p 2 Kings, 15: 29; 16: 7. ^q Or, Shemittah, ver. 4. ^r Josh. 13: 16. ^s Josh. 22: 9. ^t Gen. 25: 17; Psal. 83: 6. ^u Heb.

upon all the face of the east. ^v Joshua 13: 11. ^w chap. 27: 29; Cant. 2: 1. ^x Heb. going forth. ^y 2 Kings, 25: 32. ^z 2 Kings, 14: 16. ^{aa} Heb. sons of valor. ^{aa} ver. 10. ^{aa} ver. 22. ^{aa} 2 Chron. 18: 31. ^{aa} 2 Chr. 14: 11; Psal. 22: 4, 5, 81, 11, 12. ^{aa} Heb. led captive. ^{aa} Heb. sons of men: as Num 31: 35. ^{aa} Joshua 23: 10. ^{aa} 2 Chron. 32: 8. ^{aa} 2 Kings, 15: 29. 17: 6. ^{aa} Heb. men of names.

25 ¶ And ^athey transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of ^bPul king of Assyria, and the spirit of Tilgath-pileser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half-tribe of Manasseh, and brought them unto Halah,^c and Habor, and Hara, and to the river Gozan, unto this day.

CHAPTER VI.

1 The sons of Levi. 4 The line of the priests unto the captivity. 16 The families of Gershon, Merari, and Kohath. 49 The office of Aaron, and his line, unto Ahimaaz. 54 The cities of the priests and Levites.

THE ^dsons of Levi; *Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar,^e and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; ^fNadab and Abihu, Eleazar and Ithamar.

4 ¶ Eleazar begat ^gPhinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerariah, and Zerariah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And ^hAhitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah; he *it* is that ⁱexecuted the priest's office in the temple that Solomon built in Jerusalem:

11 And Azariah begat ^jAmariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat ^kShallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat ^lSeraiah, and Seraiah begat Jehozadak.

15 And Jehozadak went *into captivity*, when ^mthe Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; ⁿGershon, Kohath, and Merari.

17 And these *be* the names of the sons of Gershon; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, ^{A M. 2701, B C 1300, etc.} and Mushi. And these *are* the families of the Levites according to their fathers.

20 Of Gershon; Libni his son, Jahath his son, Zimmah his son,

21 Joah^o his son, *Iddo his son, Zerah his son, ^pJeaterai his son.

22 The sons of Kohath; ^qAmminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, ^rUriel his son, Uz-ziah his son, and Shaul his son.

25 And the sons of Elkanah; Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; Zophai^s his son, and *Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born ^tVashni, and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 And these *are they* whom David set over the service of song in the house of the Lord, after that the ark had ^urest.

32 And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: and *then* they waited on their office according to their order.

33 And these *are they* that ^vwaited with their children. Of the sons of the Kohathites, ^wHeman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of ^xToah,

35 The son of ^yZuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Eikanah, the son of *Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of ^zEbiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother ^{aa}Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baasiah, the son of Malchiah,

41 The son of Ethni, the son of ^{ab}Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

^a 2 Kings, 17: 18. ^b 2 Kings, 17: 19. ^c 2 Kings, 18: 11. ^d Gen. 46: 11. Num. 26: 57. ^e Or, Gershom, ver. 16. ^f verse 22. ^g Ex. 6: 21, 24. ^h Lev. 10: 1, 16. ⁱ Num. 25: 11, 13. ^j 2 Sam. 8: 17. ^k 2 Chron. 26: 17. ^l 1 Heb. house. ^m Ezra 7: 3. ⁿ Or, Meschulam, chap. 9: 11. ^o Neh. 11: 11. ^p 2 Kings, 25: 19. ^q Or, Gershom, ver. 1. ^r Or, Ethan, ver. 42. ^s Or, Adaiah, ver. 41. ^t Or, Ethan, ver. 41. ^u Or, Ehar, ver. 2, 18. ^v Or, Zephaniah, Azariah, Joel, ver. 36. ^w Or, Zuph, ver. 35; 1 Samuel, 1: 1. ^x Toah, ver. 34. ^y 42 and also Joel, ver. 33; 1 Sam. 8: 2. ^z Chap. 16: 1. ^{aa} Heb. Asaph. ^{ab} 1 Psalms 98, 119. ^{ac} Or, Nahath, verse 26. ^{ad} Or, Zephaniah. ^{ae} Shaul, Uziah, Uriel, ver. 24. ^{af} Ex. 6: 24. ^{ag} Neh. 7: 44. ^{ah} Isa. 73, etc., titles. ^{ai} ver. 21.

A. M. 2724. 43 The son of Jahath, the son of
B. C. 1226. Gershom, the son of Levi.
etc.

44 And their brethren the sons of Merari stood on the left hand: *Ethan* the son of †Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiath,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites were appointed^b unto all manner of service of the tabernacle of the house of God.

49 ¶ But Aaron and his sons offered upon the altar of the ^cburnt-offering, and on the ^daltar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these are the sons of Aaron; Eleazar^e his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now ^fthese are their dwelling-places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they ^ggave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And ^hIlilen with her suburbs, Debir with her suburbs,

59 And ⁱAshan with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and ^jAlcmeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.

61 And unto the sons of Kohath, *which* were ^kleft of the family of that tribe, were cities given out of the half-tribe, *namely*, out of the half-tribe of Manasseh, by lot, ten cities.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of ^lMerari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And ^mthe residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; *they* gave also Gezer with her suburbs,

68 And ⁿJokneam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom were given, out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari were given, out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And ^oon the other side Jordan by Jericho, on the east side of Jordan, were given *them*, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs.

* Called, *Jeduthun*, chap. 9: 16; 25: 1, 3, 6. a Psalm 89, title. † Or, *Kishathuk*, chap. 15: 17. b Numbers 8: 5-11. c Lev. 1: 9. d Ex. 30: 7. e ver. 4-8. f Josh. chap. 21. g Josh. 14: 13; 15: 13.

† Or, *Hidon*, Josh. 21: 15. ‡ Or, *Am*, Josh. 21: 16. § Or, *Almon*, Josh. 21: 18. b ver. 66. c Num. 3: 20. d ver. 61. e Josh. 21: 21-35, where many of these cities have other names. k Deut. 4: 41-43.

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; ^aRamoth in Gilead with her suburbs, and Mahanaim^b with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAPTER VII.

1 The sons of Issachar, 6 of Benjamin, 13 of Naphtali, 14 of Manasseh, 20, 24 and of Ephraim. 21 The calamity of Ephraim by the men of Gath. 23 Beriah is born. 25 Ephraim's habitations. 30 The sons of Asher.

NOW the ^csons of Issachar were, Tola, and ^d*Puah, Jashub, and Shimron, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; whose ^enumber was in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons.

5 And their brethren among all the families of ^fIssachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 ¶ The sons of ^gBenjamin; Bela, and Becher, and Jediahel, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five: heads of the house of their fathers, mighty men of valor; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valor, was twenty thousand and two hundred.

10 The sons also of Jediahel; Bilhan: and the sons of Bilhan; Joush, and Benjamin, and Ehud, and Chanaanah, and Zethan, and Tharshish, and Alishahar.

11 All these the sons of Jediahel, by the heads of their fathers, ^hmighty men of valor, were seventeen thousand and two

hundred soldiers, fit to go out for war and battle.

12 Shuppimⁱ also, and Huppim, the children of ^jIr, and Hushim, the sons of ^kAher.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare: (but his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife the sister of Huppim^b and Shuppim, whose sister's name was Maaehah;) and the name of the second was Zelophehad: and Zelophehad had daughters.

16 And Maaehah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.

17 And the sons of Ulam; ^lBedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammeleketh bare Ishod, and ^mAbiezer, and Mahalah.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the ⁿsons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle.

22 And Ephraim their ^ofather mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived and bare a son, and he called his name ^pBeriah, ^qbecause it went evil with his ^rhouse.

24 (And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzen-sherah.)

25 And Rephah was his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammielud his son, Elishama his son,

27 Non^t his son, Jehoshuah his son.

28 ¶ And their possessions and habitations were, Beth-el and the towns thereof, and eastward ^sNaaran, and westward Gezer, with the ^ttowns thereof; Shechem also and the towns thereof, unto ^uGaza and the towns thereof:

^a 1 Kings, 22:3, etc. ^b Gen. 32:2; 2 Sam. 17:24, 27. ^c Gen. 46:13; Num. 26:23. ^d Phurash, Job. 4 chap. 27:1. ^e chap. 12:32. ^f chap. 8:1, etc.; Gen. 46:21. ^g 2 Chr. 17:13, etc. ^h Shupham and Huppam, Num. 26:39. ⁱ Or, Iri, ver. 7. ^j Or, Jaram.

Num. 26:38. ^k ver. 12. ^l 1 Sam. 12:11. ^m Jezer, Num. 26:30; 1 Sam. 26:35. ⁿ Gen. 37:34. ^o 1 Job 2:11. ^p That is, in evil. ^q Gen. 35:18; 1 Sam. 4:21. ^r 2 Sam. 23:6. ^s Or, Nair, Num. 13:8, 16. ^t Job. 16:7. ^u Heb. daughters. ^v Or, Adia.

A. M. 2560. 29 And by the borders of the children of *Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 ¶ The sons of *Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith.

32 And Heber begat Japhlet, and *Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet.

34 And the sons of *Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah.

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these were the children of Asher, heads of their father's house, choice and mighty men of valor, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

CHAPTER VIII.

1 The sons and chief men of Benjamin. 33 The stock of Saul and Jonathan.

NOW Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, †Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And *Gera, and †Shephuphan, and Huram.

6 And these are the sons of Ehud; these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath;^d

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Abihud.

8 And Shaharaim begat children in the country of *Moab, after he had sent them away; Hushim and Baara were his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Maleham,

10 And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built †Ono, and Lod, with the towns thereof;

13 Beriah also, and *Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath;

14 And Abio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jeziah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of *Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and An-tothijah,

25 And Iphedeiah, and Pencul, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These were heads of the fathers, by their generations, chief men. These dwelt^b in Jerusalem.

29 And at Gibeon dwelt the *father of Gibeon; whose wife's name was Maachab;

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and †Zacher.

32 And Mikloth begat †Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 ¶ And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and †Abinadab, and †Esh-baal.

34 And the son of Jonathan was *Merib-baal; and Merib-baal begat Micah.

35 And the sons of Micah were, Pithon, and Melech, and †Tarea, and Ahaz.

36 And Ahaz begat †Jehoahab; and Jehoahab begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

37 And Moza begat Binea; †Raphia was his son. Eleasah his son, Azel his son.

* Josh. 17: 7, 11. b Gen. 46: 17. Num. 26: 44. * Shamer, ver. 34. † Shomer, ver. 32. † Or, Jrd, Gen. 46: 21. c Judg. 3: 15. d Or, Shomer, Numbers 26: 39, chap. 7: 12. 4 chap. 2: 52. e Ruth 1: 1. f Ezra 2: 33; Neh. 5: 2; 11: 35. g ver. 21. h Or, Shema, ver. 13. i Joshua 18: 28; Neh. 11: 1. * Called Jehiel,

chap. 9: 35. † Or, Zechariah, chap. 9: 37. † Or, Na-zeam, chap. 9: 38. † Or, 1 Samuel, 14: 14. † Or, Ithb. zeth, 2 Samuel, 2: 8. † Or, Mephoboth, 2 Samuel, 4: 4. i ver. 10. † Or, Tihira, chapter 9: 41. † Or, Jazab, chapter 9: 42. † Or, Rephaiah, chap. 9: 43.

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam *were* mighty men of valor, archers, and had many sons, and sons' sons, a hundred and fifty. All these *are* of the sons of Benjamin.

CHAPTER IX.

1 The original of Israel's and Judah's genealogies. 2 The Israelites, 10 the priests, 11 and the Levites, with Nethinim, which dwell in Jerusalem. 27 The charge of certain Levites. 35 The stock of Saul and Jonathan.

SO all Israel *were* reckoned by genealogies; and behold, they *were* written in the book of the kings of Israel and Judah, *who* *were* carried away to Babylon for their transgression.

2 ¶ Now ^a the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and the ^b Nethinim.

3 And in ^c Jerusalem *dwelt* of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the first-born, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah.

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibniyah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ And of the ^d priests; Jedaiah, and Jehoiarib, and Jachin,

11 And ^e Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Abitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the

house of their fathers, a thousand ^{A. M. 2804.} and seven hundred and threescore: ^{B. C. 1200} etc.
very ^f able men for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that *dwelt* in the villages of the Netophathites.

17 ¶ And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the ^g gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And ^h Phinehas the son of Eleazar *was* the ruler over them in time past, and the LORD *was* with him.

21 And Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These *were* reckoned by their genealogy in their villages, whom David ⁱ and Samuel the ^k seer ^j did ordain in their ^l set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters *were* the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come ^m after seven days from time to time with them.

26 For these Levites, the four chief porters, *were* in *their* ⁿ set office, and *were* over the chambers and treasures of the house of God.

27 And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them *had* the charge of the ministering vessels, that they should ^q bring them in and out by tale.

^a Ezra 2:70; Neh. 7:73. ^b Joshua 9:27. ^c Ezra 2:49. ^d 8:20. ^e Neh. 11:10, etc. ^f *Sevayah*, Neh. 11:11. ^g Heb. mighty men of valor. ^h Heb. thresholds. ⁱ Sam. 31:6. ^j ch. q.

26:1, etc. ^k 1 Samuel, 9:9. ^l Heb. founded. ^m Or, first. ⁿ 2 Kings, 11:5. ^o Or, four. ^p Or, storerooms. ^q Heb. bring them in by tale, and carry them out by tale.

A. M. 2864,
B. C. 1260,
etc.

29 *Some of them also were appointed to oversee the vessels, and all the * instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.*

30 And *some* of the sons of the priests made the ^aointment of the spices.

31 And Mattithiah, *one* of the Levites, who *was* the first-born of Shallum the Korahite, had the [†]set office over the things^b that were made [‡]in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the show-bread,⁶ to prepare *it* every sabbath.

33 And these *are* the "singers, chief of the fathers of the Levites, *who remaining in the chambers were free*: for ¶ they were employed in *that* work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah:^d

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zeehariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And * Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-
baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, and ¹Ahaz.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bochern, and Ishmael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

CHAPTER X.

1 Saul's overthrow and death. 8 The Philistines triumph over Saul. 11 The kindness of Jabesh-gilead towards Saul and his sons. 13 Saul's sin, for which the kingdom was translated from him to David.

NOW the Philistines fought against Israel; and the men of Israel fled

† Or, vessels. * Ex 30:23, 25. † Or, trust. b Lev. 2:5; 6:21
‡ Or, on flat plates, or slices. § Heb. bread of ordering. Lev.
24:8. e chap. 6:31; 25:4 || Heb. upon them was d chap.
8:24. e chap. 8:33. f chap. 8:45 g 1 Sam. 31:1, etc. † Or,

CHAPTER X.

1. *Mount Gilboa*; on the south of the valley of Esdraelon, sometimes called the valley of Jezreel.

3. *Archers*; who fought with bows and arrows.
4. *Armor-bearer*; who carried his weapons.

from before the Philistines, and fell down slain * in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and [†]Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the ⁴archers ⁵hit him, and he was wounded of the archers.

4 Then said Saul to his armor-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armor-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armor-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their ^bcities, and fled: and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armor, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armor in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he ^a committed against the LORD, *even* ^b against the word of the LORD, which he kept not, and also for asking ^c *counsel of one that had a familiar spirit*, to inquire of it :

14 And inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of † Jesse.

wounded. † Or, *Ichu*, 1 Sam. 14: 4. ‡ Heb. *sho'te' with horns*,
 2 Heb. *found*. || Or, *much*. h Lev. 26: 41. 1 Sam. 31: 10. * Heb.
transgressed. † 1 Sam. 13: 13; 15: 23. ‡ 1 Sam. 28: 7, etc. 11
 Sam. 16: 1, 13; 28: 17; 2 Sam. 3: 9, 10, 5: 3. † Heb. *left*.

10. *Fastened his head*; his body had been fastened to the wall in Beth-shan. 1 Sam. 31: 10.

12. *Jabesh* : on the east of Jordan.

INSTRUCTIONS

4. Those who have not chosen God as their portion and have no hope in his mercy, are often very

CHAPTER XI.

1 David by a general consent is made king at Hebron. 4 He winneth the castle of Zion from the Jebusites by Joab's valor. 10 A catalogue of David's mighty men.

WHEN *all Israel gathered themselves to David unto Hebron, saying, Behold, *we are thy bone and thy flesh.*

2 And moreover *in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt †feed my people ^bIsrael, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD ‡by ^cSamuel.

4 ¶ And David and all Israel went to Jerusalem, which is ^dJebus; where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be ^echief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called [¶]it the city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired * the rest of the city.

9 So David † waxed greater and greater: for the LORD of hosts *was* with him.

10 ¶ These also *are* the chief of the mighty men whom David had, who strengthened ‡ themselves with him in his kingdom, *and* with all Israel, to make him king, according to the ^eword of the LORD concerning Israel.

11 And this *is* the number of the mighty men whom David had; Jashobeam, ^fa Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time.

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was* one of the three mighties.

13 He *was* with David at ^hPar-dammim, and there the Philistines were gathered together to battle, where *was* a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they *set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines: and the LORD saved *them* by a great † deliverance.

15 ¶ Now ‡ three of the thirty captains went † down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.^g

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David ^blonged, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink of it, but poured † it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men ^fthat have put ^ktheir lives in jeopardy? for with the *jeopardy* of their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 ¶ And ^hAbishai the brother of Joab, he *was* chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 Of the three, he *was* more honorable than the two; for he *was* their captain: howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, [¶]who had done many acts: he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of * great stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear

* 2 Sam. 5:1, etc. † Heb. both yesterday and the third day. ‡ Or, rule. § Ps. 78:71; Jer. 3:15. ¶ Heb. by the hand of. † 1 Sam. 13:12. ‡ Judg. 1:21. § 19:10. ¶ Heb. head. ¶ That is, Zion. 2 Sam. 5:7. * Heb. removed. † Heb. went in going and increasing. ‡ Or, held strongly with him. § 1 Sam. 16:1, 12. ¶ Or, son of Hachmoni. ¶ Or, Ephraim. † Samuel, 17:1.

miserable when they come to die; and sometimes are ready to hasten their death by their own hands.

11. To seek help from evil spirits is a great sin, and exposes those who do it to the just judgments of God. Pretensions to intercourse with departed spirits dishonor him and his word, and should be refrained from and discontinued. Lev. 19:26, 31; 20:27; Deut. 18:11; Isa. 8:19, 20.

* Or, stood. † Or, salvation. ‡ Or, three captains over the thirty. § 1 Sam. 23:13, etc. ¶ chap. 14:9. † Ps. 107:5. ‡ 1 Sam. 7:6. § Lev. 17:10, 11; Ps. 72:14. ¶ Heb. with their lives. † Judg. 5:18; 9:17; 1 Sam. 19:5. ‡ 2 Sam. 23:18, etc. ¶ Heb. great of deeds. § Heb. of measure.

CHAPTER XI.

1. *Hebron*; about twenty-seven miles south of Jerusalem.

4. *Jebus*; the former name of Jerusalem.

8. *Millo*; a fortified part of Jerusalem.

13. *Par-dammim*; in the tribe of Judah.

15. *Adullam*—valley of *Rephaim*; in Judah.

23. *Five cubits*; about seven and a half feet.

^a M. 2307.
S. C. 1047. out of the Egyptian's hand, and slow him with ^ahis own spear.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honorable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 ¶ Also the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth* the † Harorite, Helez the Pelonite,†

28 Ira the son of Ikkeish the Tekoite, Abi-ezer the Antothite,

29 Sibbecai‡ the Hushathite, ¶ Ilai the Aholite,

30 Maharai the Netophathite, * Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai† of the brooks of Gaash, Abiel‡ the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of § Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of ¶ Saacur the Hararite, * Eliphai the son of † Ur,

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 Hezro‡ the Carmelite, § Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the ¶ son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armor-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Ioshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

* 1 Sam. 17:51. * Or, Shammoth. † Or, Harorite. 2 Sam. 23:25. ‡ Or, Pallite. 2 Sam. 23:26. § Or, Melchunai. ¶ Or, Zalmon. * Or, Helez. † Or, Hoidai. ‡ Or, Aithon. § Or, Joabben. 2 Sam. 23:32, 33. ¶ Or, Sharur. Or, Eliphelet. † Or, Hushan. ‡ Or, Hezrai. § Or, Naarai the Arbite. ¶ Or, the

INSTRUCTIONS.

1. When the time comes, all persons and things conspire, as far as may be needful, to advance those who are selected of God for stations of honor and responsibility, and to fulfil his designs of love and mercy with regard to them.

2. The presence and favor of God will overcome all obstructions in the way of the advancement of those whom he delights to honor.

3. Though deliverance from evil comes from God, yet he works by means, and men must em-

45 Jedaiel the * son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai and Joshaviah the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAPTER XII.

1 The companies that came to David at Ziklag. 23 The armies that came to him at Hebron.

NOW ^bthese are they that came to David to Ziklag, † while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 They *were* armed with bows, and could use both the right hand and the † left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of ‡ Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Beraiah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam the Korhites.

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men of [§] war *fit* for the battle, that could handle shield and buckler, whose faces *were* like the faces of lions, and *were* ¶ as swift as the ^droes upon the mountains:

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

Haggavite. * Or, Shamvite. b 1 Sam. 27:2, 6. † Heb. being yet shut up. c Judg. 20:16. ‡ Or, Harmaah. § Heb. of the host. ¶ Heb. as the roes upon the mountains to make haste. d 2 Sam. 2:18; Cant. 8:14.

ploy them according to his appointment in order to receive his help.

19. A generous man will not encourage others to expose their lives for his gratification, but will rather deny himself than be the means of such exposure to his fellow-men.

CHAPTER XII.

1. Ziklag; south-west from Jerusalem, in the tribe of Simeon.

8. Like the faces of lions; bold, fierce, and courageous. Roes; a species of hart or deer.

13 Jeremiah the tenth. Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: *one of the least *was* over a hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month, when it had †over-down all ^ahis banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out ‡to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, my heart shall §be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is no* ¶wrong in my hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then the spirit *came upon ^bAma-sai, *who was* chief of the captains, and *he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thy helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, °when he came with the Philistines against Saul to battle; but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul †to the jeopardy of *our* heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jedaiel, and Michael, and Jozabad, and Elihu, and Zithai, captains of the thousands that *were* of Manasseh.

21 And they helped David ‡against the band^d of the rovers: for they *were* all mighty men of valor, and were captains in the host.

22 For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

23 * And these *are* the numbers of the bands[§] that *were* ready armed to the war, and came to David to Hebron, to °turn the kingdom of Saul to him, according to the word of the Lord.

* Or, one that was least could resist a hundred, and the greatest a thousand. † Heb. filled over. ‡ Josh. 3:15. ‡ Heb. before them. § Heb. be one. ¶ Or, violence. ° Heb. at their, Judg. 15:14, 59:17. ° 2 Sam. 17:25. ° 2 Sam. 29:2, 3. † Heb. on our heads. ‡ Or, with a band. ‡ 1 Sam. 30:10. § Or, captains or men; Heb. heads. ° chap. 11:1. † Or, prepared. ° 2 Sam.

24 The children of Judah that [¶] were six thousand and eight hundred, ready ¶armed to the war.

25 Of the children of Simeon, mighty men of valor for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And †Zadok, a young man mighty of valor, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the *kindred of Saul, three thousand: for ‡hitherto †the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valor, ‡famous throughout the house of their fathers.

31 And of the half-tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, *which*^h *were* men that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, §expert in war, with all instruments of war, fifty thousand, which could keep ¶rank: *they were* *not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, †expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of war for the battle, a hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

8:17. † Heb. brethren. Gen. 31:23. ‡ 2 Sam. 2:8, 9. † Heb. a multitude. ‡ Heb. men of names. † Esther 1:13; Isa. 53:6; Mech. 6:9; James 3:13, 17. § Or, rangers of battle, or ranged in battle. ¶ Or, set the battle in array. * Heb. without a heart and a head. Psa. 12:2. † Or, keeping their rank. ver. 31; Josh. 2:7.

INSTRUCTIONS.

1. The hearts of all are in the hand of the Lord. He endows them with qualities which fit them for the work to which they are called, and when he has need of them, uses them in advancing his cause.

22. The host of God; very numerous and powerful.

33. Double heart; wavering, inconstant.

38. Perfect heart; united, single, and firm in their purpose to make David king.

A. M. 2056.
B. C. 1016.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was joy in Israel.*

CHAPTER XIII.

1 David fetcheth the ark with great solemnity from Kirjath-jearim. 9 Uzzah being smitten, the ark is left at the house of Obed-edom.

AND David consulted with the captains of thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, *If it seem good unto you, and that it be of the LORD our God, let us* [†] send abroad unto our brethren every where, *that are* ^a left in all the land of Israel, and with them *also* to the priests and Levites *which are in* [‡] their cities and suburbs, that they may gather themselves unto us:

3 And let us bring [§] again the ark of our God to us: for ^b we inquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So ^c David gathered all Israel together, from ^d Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah, *that is*, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that ^e dwelleth between the cherubim, whose name is called on it.

7 And they [¶] carried the ark of God in

^a Or, *rest of meal.* ^b Heb, *break forth and send.* ^c 1 Sam. 7:1, 2; 2 Sam. 6:1, 11. ^d Heb, *the cities of their suburbs.* ^e Heb, *about.* ^f 1 Sam. 7:1, 2. ^g 2 Sam. 6:1, etc. ^h Josh. 13:5; Jer. 2:18. ⁱ Josh. 15:9, 10. ^j 1 Sam. 4:4. ^k Heb, *made the ark, to*

17. Services to be acceptable must be sincere; and what is done heartily, as unto the Lord, he will approve, and upon it bestow an abundant reward.

22. The Lord can touch the hearts of multitudes as well as of individuals, and can unite as many as he pleases in the promotion of his cause.

32. Men of understanding as well as of might are needed in the concerns of states and kingdoms; and when God raises them up and inclines them with one heart to engage in his service, it is an indication of mercy, and should call forth the devout thanksgiving of his people.

38. Union in the selection and support of good rulers, is an occasion of gratitude and joy to all who desire the honor of God and the prosperity of his people.

CHAPTER XIII.

3. *The ark*; this had been for a number of years at Kirjath-jearim, a city of the Gibeonites.

5. *Shihor*; at the south-western, *Hemath*, at the north-eastern extremity of Palestine.

a new cart out of the ^h house of Abinadab: and Uzzah and Ahio drave the cart.

8 And ⁱ David and all Israel played before God with all *their* might, and with singing, ^j and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ^k And when they came unto the threshing-floor of ^l Chidon, Uzzah put forth his hand to hold the ark; for the oxen ^m stumbled.

10 And the anger of the LORD was kindled against Uzzah, and he smote him, because ⁿ he put his hand to the ark: and there he ^o died before God.

11 And David was displeased, because the LORD had made a breach upon Uzzah: wherefore that place is called ^p Perez-uzzah to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David ^q brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD ^r blessed the house of Obed-edom, and all that he had.

CHAPTER XIV.

1 Hiram's kindness to David. 2 David's felicity in people, wives, and children. 8 His two victories against the Philistines.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

^a 1 Sam. 7:1. ^b 2 Sam. 6:5, etc. ^c Heb, *enjoy.* ^d Called Anthon, 2 Sam. 6:6. ^e Heb, *shook it.* ^f chap. 15:13, 15. Num. 4:15. ^g Lev. 10:2. ^h That is, *the breach of Uzzah.* ⁱ Heb, *removed.* ^j chap. 26:5; Gen. 30:27; Prov. 10:22. ^k 2 Sam. 5:11, 12.

8. *Played*; danced, as an expression of his joy and gratitude to God. ^l Chap. 15:29; 2 Sam. 6:5, 11, 20.

10. *He put his hand to the ark*; this was contrary to the divine command. Num. 1:15-20.

13. *The city of David*; Jerusalem, or Zion.

INSTRUCTIONS.

1. When those in public stations propose to make changes, it is ordinarily wise to consult the leading men and secure their cooperation. This will open the way to bring the subject before the people generally, and thus to unite them in it.

8. Times of religious reformation are joyful times of rejoicing. The king and the beggar, if they love the Lord, will unite in praising him and rendering thanks for his mercies.

10. That reverential fear of God which leads to a careful regard to his commandments, is essential to secure his approbation, or avoid his displeasure.

CHAPTER XIV.

2. *Lifted up on high*; greatly prospered.

3 ¶ And David took ^amore wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of his ^achildren which he had in Jerusalem: Sham-mua, and Shobab, Nathan, and Solomon,

5 And Ishar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and [†]Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves ^bin the valley of Rephaim.

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hand? And the Lord said unto him, Go up; for I will deliver them into thy hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by my hand like the breaking forth of waters: therefore they called the name of that place [‡]Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet ^cagain spread themselves abroad in the valley.

14 Therefore David inquired again of God; and God said unto him, Go not up after them: turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from [§]Gibeon even to Gazer.

17 And the ^dfame of David went out into all lands: and the Lord ^ebrought the fear of him upon all nations.

^a Heb. not. ^b Chapter 3, 5, etc. ^c 1 Chr. 18:20, 2 Sam. 5: 16.

^d Chap. 13: 15. ^e That is, a place of *breach*. ^f ver. 9. ^g *Gibon*, 2 Sam. 5: 7. ^h Josh. 15: 27. ⁱ 2 Chron. 28: 8. ^j 1 Chr. 18: 41. ^k Deut. 2: 25, 11: 25. ^l Chap. 15: 1. ^m Heb. It is not to carry the ark of God.

9. *The valley of Rephaim*: near Jerusalem.

11. *Baal-perazim*: near the valley of Rephaim.

16. *Gibeon*: in the tribe of Benjamin. *Gazer*: one of the cities of the Philistines.

INSTRUCTIONS.

2. All blessings, temporal and spiritual, come from God. When this is duly acknowledged, it honors him and prepares the way for the increase and continuance of his favors.

8. Great mercies are often followed by great trials: but careful inquiry as to the will of God,

CHAPTER XV.

A. M. 2902.
B. C. 1042

1 David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom. 25 He performeth the solemnity thereof with great joy. 29 Michal despiseth him.

AND David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.^f

2 Then David said, ¶ None ^gought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring ^hup the ark of the Lord unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his ⁱbrethren a hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren a hundred and thirty:

8 Of the sons of [†]Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of [‡]Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren a hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab.

12 And said unto them, Ye *are* the chief of the fathers of the Levites: ^ksanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, the Lord our God made a ^lbreach upon us, for that we sought him not after the due ^morder.

14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel.

ⁿ *but for the Levites.* ^o Num. 4: 2-15; Deut. 10: 8; 31: 9. ^p Chap. 13: 5; 1 Kings, 8: 1. ^q Or, *Ammon*. ^r Ex. 6: 22. ^s Ex. 5: 18. ^t 2 Sam. 5: 11; 29: 5; Ezek. 48: 11. ^u Chap. 13: 9, 10; 2 Sam. 6: 7, 8. ^v 2 Chron. 13: 17-20; 1 Cor. 11: 2; 14: 40.

and a readiness when it is known to obey it, will secure his aid, and in due time give deliverance from trouble, and victory over every foe.

CHAPTER XV.

12. *Sanctify yourselves*: by cleansing themselves from all ceremonial and moral pollution, and by the performance of those duties which God had prescribed for that purpose.

13. *Made a breach upon us*: in the destruction of Uzah.

A. M. 2962.

B. C. 1042.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as ^aMoses commanded, according to the word of the Lord.

16 And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by ^blifting up the voice with joy.

17 So the Levites appointed ^cHeman the son of Joel; and of his brethren, ^dAsaph the son of Berechiah; and of the sons of Merari their brethren, ^eEthan the son of Kushaiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and ^fAziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on ^gAlamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the ^hSheminith to excel.

22 And Chenaniah, chief of the Levites, was ⁱfor ^jsong: he instructed about the song, because he was skilful.

23 And Berechiah and Elkanah were door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did ^kblow with the trumpets before the ark of God: and Obed-edom and Jehiah were door-keepers for the ark.

25 ^lSo ^mDavid, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy.

26 And it came to pass, when God help-

ed the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the ⁿsong with the singers: David also had upon him an ephod of linen.

28 Thus ^oall Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ^pAnd it came to pass, as the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised ^qhim in her heart.

CHAPTER XVI.

1 David's festival sacrifice. 4 He ordereth a choir to sing thanksgiving. 7 The psalm of thanksgiving. 37 He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.

SO they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the Lord.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 ^rAnd he appointed ^scertain of the Levites to minister before the ark of the Lord, and to ^trecord, and to thank and praise the Lord God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries ^uand with harps: but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests

^a Ex. 25:14; Num. 4:15; 7:9. ^b 2 Chron. 5:13. ^c chap. 6:34. ^d chap. 6:39. ^e chap. 6:44. ^f Jaaziel, ver. 18. ^g Ps. 46, title. ^h Or, *cithra* to oversee. ⁱ Ps. 6, title. ^j Or, *was for the carriage*: he instructed about the carriage. ^k Heb., *lifting up*. ^l Num. 10:8. ^m Psalm 81:3; Joel 2:1, 15. ⁿ 2 Samuel, 6:15, etc.; 1 Kings,

8:1. ^o Or, *carriage*. ^p chap. 15:18. ^q 2 Chronicles, 3:1. ^r Ezra 3:10, 11; Psalm 47:1, etc.; Ps. 75:1; 95:4, 6; 130:4, 5. ^s Ps. 144:3; Ecclesiastes 3:4. ^t Psalm 69:7, 9. ^u 2 Samuel, 6:17-19. ^v Psalm 38, 70, titles. ^x Heb., *instruments of psalteries and harps*.

29. *She despised him*: she thought that he degraded himself, by thus joining with the priests and the people in their expressions of religious joy.

INSTRUCTIONS.

2. Our mistakes in times past should make us wiser in future: should lead us to avoid the errors into which, from presumption, ignorance, or inattention, we may have fallen: and should engage us in the performance of all duties which we have neglected.

12. Peculiar sanctity becomes the ministers of religion, and especially when engaged in religious

duties; they should be watchful not to indulge in any thing offensive to God, or that tends to unfit them for his holy service.

16. Singing is an important part of divine worship, and when rightly performed is acceptable to God. Those who engage in it should never forget that God looks upon the heart, and requires that those who worship him should worship him in spirit and in truth.

28. Though that fervor of devotion which the Holy Spirit inspires, and which is manifested by those who are under his influence, is often despised and treated

with trumpets continually before the ark of the covenant of God.

7 ¶ Then ^aon that day David delivered first *this psalm* to thank the LORD into the hand of Asaph and his brethren.

8 Give ^bthanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ^cye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the covenant* which he made with ^dAbraham, and of his oath unto Isaac; ^e

17 And hath confirmed the same to Jacob ^ffor a law, and to ^gIsrael ^hfor an everlasting ⁱcovenant,

18 Saying, Unto thee will I give the land of Canaan, the ^jlot of your inheritance;

19 When ye were but ^kfew, even a few, ^land strangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He suffered no man to do them wrong: yea, he reproveth ^mkings for their sakes,

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing ⁿunto the LORD, all the earth; show forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly

to be praised: he also *is* to be feared ^aabove all gods.

26 For all the gods of the people *are* idols: ^bbut the LORD made the ^cheavens.

27 Glory and honor *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 Oh ^ogive thanks unto the LORD; for *he* *is* good; for his mercy *endureth* for ever.

35 And say ye, ^pSave us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed ^q*be* the LORD God of Israel for ever and ever. And ^rall the people said, Amen, and praised the LORD.

37 ¶ So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with his brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at Gibeon; ^s

^a 2 Sam. 22:1; 21:1. ^b Psa. 105:1-15. ^c Mal. 3:16. ^d Gen. 17:2. ^e Gen. 26:3. ^f Gen. 28:13, 25, 11. ^g Ex. 3:17; Josh. 24:11-13. ^h Jer. 31:27. ⁱ Heb. word. ^j Heb. men of number. ^k Gen. 34:30. ^l Gen. 12:17. ^m 20:33. ⁿ Ex. 7:15, etc. ^o Psa. 96:1-2. ^p Lev. 19:4; Isa. 44:9, etc. ^q Jer. 10:19-14. ^r Psa. 102:25. ^s 1 Cor. 40:26; 44:24; Rev. 11:7. ^t 2 Chron. 5:13; 7:3; Psa. 106:1; 107:1; 118:14; 126:1. ^u Psalm 100:47, 48. ^v 1 Kings, 8:15. ^w Deut. 27:15; Neh. 8:6; 1 Cor. 14:16. ^x 2 Chron. 1:3, 13.

as degrading, especially to the rich, the great, and the powerful, this will not prevent true Christians from being zealous in the service of God.

CHAPTER XVI.

7. *This psalm*; composed by David, and now first given to the musicians to be sung in public worship.

12. *The judgments of his mouth*; those decisions and statutes which he had made known for the benefit of the people.

14. *In all the earth*; the Lord reigns among all people, and makes known so much of his will, as to leave them without excuse if they do not love and obey him.

15. *A thousand generations*; a definite for a long indefinite period.

30. *The world also shall be stable*; that fear of the Lord which leads men to obey him, tends to the most perfect stability, prosperity, and enjoyment.

33. *To judge the earth*; decide righteously upon the character and condition of men.

37. *The ark*; this was carried to Jerusalem, and a part of the priests resided there with David to minister before it. Another part resided at Gibeon, where the tabernacle and brazen altar still remained, and where was offered the daily sacrifice. Ver. 39, 40.

A. M. 2912
B. C. 1012

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually ^a morning ^a and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, ^b because his mercy *endureth* for ever;

42 And with them Heman and Jeduthun with trumpets and ^c cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* ^d porters.^d

43 And ^e all the people departed every man to his house: and David returned to bless his house.

CHAPTER XVII.

1 Nathan first approving the purpose of David to build God a house, 3 after by the word of God forbiddeth him. 11 He promiseth him blessings and benefits in his seed. 16 David's prayer and thanksgiving.

NOW ^f it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then ^g Nathan said unto David, Do all that *is* in thy heart; for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me a house to dwell in:

5 For I have not dwelt in a house since the day that I brought up Israel unto this day; but have ^h gone from tent to tent, and from *one* tabernacle to *another*.

ⁱ Heb. *in the morning and in the evening*. ^k Ex. 29:38; Num. 28:3, 4. ^l 1 Cor. 14; 1 Pet. 3:11; 1 Jer. 33:11. ^m 1 Pet. 120:3. ⁿ Heb. *for the altar*. ^o 1 Pet. 84:10. ^p 2 Sam. 6:14, 20. ^q 2 Sam. 7:14, etc.; 2 Chron. 6:7-9. ^r 1 Cor. 13:9. ^s Heb. *been*. ^t 1 Sam. 16:11, 12. ^u Heb. *after*. ^v Gen. 28:15; 1 Sam. 18:11.

6 Bless his house: instruct and implore blessings upon his household, and engage with them in the worship of God.

INSTRUCTIONS.

2. Love to God and generosity to men go well together, and mutually and each other.

7. Singing the praises of God and calling upon his name have ever formed an important part of his worship, and are well suited to the devotions of his people.

15. The covenant which God hath made in Christ with his people, is an everlasting covenant, and its blessings are sure to all who put their trust in him.

23. Praising God for his salvation, and praying that all may be made partakers of it, should form an important part of our daily duties.

31. The mercy of God in Christ is the only ground of hope for lost and guilty men. On this they should depend, while they glory in him as their righteous-ness, wisdom, and strength.

43. While the public worship of God should not

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the ^b sheep-cote, *even* from ^c following the sheep, that thou shouldst be ruler over my people Israel:

8 And ^d I have been with thee whithersoever thou hast walked, and have cut off all thine ^e enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will ^f plant them, and they shall dwell in their place, and shall be moved ^g no more; ^h neither shall the children of wickedness waste them any more, as at the beginning.

10 And since the time that I commanded ⁱ judges to be over my people Israel. Moreover I will subdue all thine ^j enemies. Furthermore I tell thee, that the LORD will build thee a house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me a house, and I will establish his throne for ever.

13 I ^k will be his father, and he shall be my son: and ^l I will not take my mercy away from him, as I took it from him that was before thee:

14 But ^m I will settle him in my house and in my kingdom for ever: and ⁿ his throne shall be established for evermore.

15 According to all these words, and

2 Sam. 8:6, 14. ^o 1 Pet. 18, 19. ^p 1 Pet. 92:11; 1 Cor. 6:13; Jer. 24:6. ^q 1 Cor. 9:12. ^r 1 Cor. 8:24. ^s 1 Cor. 21:4. ^t 1 Cor. 21:14. ^u 1 Pet. 18:4, etc.; 1 Cor. 13:28. ^v 2 Sam. 7:14, 15. ^w 1 Pet. 8:28, etc.; 1 Cor. 13:28. ^x Luke 1:35. ^y Psalm 72:17.

he neglected, but stately observed according to divine appointment, it should never supersede, or be suffered to hinder the regular observance of family duties.

CHAPTER XVII.

1. *Under curtains*; in a tabernacle or tent.

7. *Sheep-cote*; the fold or place where sheep were kept.

9. *Shall be moved no more*; unless they should forsake the Lord and worship idols.

10. *Build thee a house*; give him a numerous and prosperous posterity. Ver. 12, 17, 23, 25, 27.

12. *Establish his throne for ever*; provided the occupant should continue to obey God. Ver. 17, 22, 23.

INSTRUCTIONS.

1. A godly man is not content merely to receive blessings himself, but wishes to do all he can for the honor of God and the good of mankind.

7. The elevation of rulers is from God; and the higher they are raised in power and influence, the

according to all this vision, so did Nathan speak unto David.

16 ^a And David the king came and sat before the LORD, and said, ^a Who am I, O LORD God, and what is my ^b house, that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David speak more to thee for the honor of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine ^d own heart, hast thou done all this greatness, in making known all these ^e great things.

20 O LORD, ^e there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terrible-ness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine ^g own people for ever; and thou, LORD, beamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be ^h established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be ⁱ established before thee.

25 For thou, O my God, hast ^j told thy servant that thou wilt build him a house: therefore thy servant hath found in his heart to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore ^k let it please thee to bless the house of thy servant, that it

may be before thee for ever: for ^{A M 2002} thou blessest, O LORD, and ^{B C 1012} it shall be blessed for ever.

CHAPTER XVIII.

¹ David subdued the Philistines and the Moabites. ² He smiteth Hadarezer and the Syrians. ³ Tou sendeth Hadoram with presents to bless David. ⁴ The presents and the spoil David dedicateth to God. ⁵ He putteth garrisons in Edom. ⁶ David's officers.

NOW ¹ after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, and brought gifts.

3 [¶] And David smote ^h Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and ⁱ seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them a hundred chariots.

5 And when the Syrians of ^j Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from ^k Tibhath, and from Chinn, ^l cities of Hadarezer, brought David very much brass, wherewith ^m Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 [¶] Now when ⁿ Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah:

10 He sent ^o Hadoram his son to king David, to ^p inquire of his welfare, and to congratulate ^q him, because he had fought against Hadarezer, and smitten him: (for Hadarezer ^r had war with Tou;) and with him all manner of vessels of gold and silver and brass.

^a Gen. 32:10, Eph. 3:8, b And 6:15, c Isa. 7:35, 42:1, 48:11, 54:17, Dan. 9:17, d Mt. 11:29, e Heb. goodness, f Deut. 32:20, Ps. 86:18, Eph. 3:20, g Deut. 4:7, 32:20, h Ex. 19:5, 6, 1 Sam. 12:22, Rom. 9:1, 5, 11, i, 2 Cor. 1:3, j Ps. 135:19, Jer. 11:5, k Heb. 8:10, 11:16, Rev. 21:3, l Ps. 90:12, m Heb. revealed the ear of the servant, n Or, it hath pleased, o Rom.

11:29, p 1 Sam. 8:1, etc., q Or, Hadarezer, 2 Sam. 8:7, r seven hundred, 2 Sam. 8:4, s Heb. Damascus, t Called Retab, 2 Sam. 8:8, u Called Beeroth, 2 Sam. 8:8, v 1 Kings, 7:15, etc., w Or, Tou, 2 Sam. 8:9, x Or, Joab, 2 Sam. 8:10, y Or, tribute, z Heb. bless, a Heb. was the man of wars.

greater is their obligation to love and serve him, and the greater will be their guilt, and the more dreadful their condemnation, if they rebel against him.

16. The goodness of God to his people deeply humbles them on account of their unworthiness, and leads them to feel that for all their mercies they are indebted to the riches of his grace.

CHAPTER XVIII.

3. *Zobah*; a part of Syria north of Damascus *Hamath*; a kingdom bordering on Zobah.

A. M. 2964.
B. C. 1010.

11 ¶ Them also king David dedicated unto the LORD, with the ^asilver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover, ^aAbishai the son of Zeruiah slew of the ^bEdomites in the valley of salt eighteen thousand.

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and ^cexecuted judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, ^drecorder;

16 And Zadok the son of Ahitub, and Abimelech ^ethe son of Abiathar, *were* the priests; and ^fShavsha was scribe;

17 And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief about ^gthe king.

CHAPTER XIX.

^h David's messengers, sent to comfort Hanun the son of Nabal, are villainously entreated. ⁱ The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. ^j Shophach, making a new supply of the Syrians, is slain by David.

NOW ^kit came to pass after this, that Nabash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will show kindness unto Hanun the son of Nabal, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, ^lThinkest thou that David doth honor thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to ^mspy out the land?

12. *Valley of salt*: south east of the Dead sea.
17. *Cherethites and—Pelethites*: David's body-guard.

INSTRUCTIONS.

1. When a man's ways please the Lord, he often makes his enemies to be at peace with him, or gives him the victory over all his foes.

8. The spoils of the enemies of the Lord when they come into the possession of his people, instead of being used for their own aggrandizement, should be consecrated to his service and to the good of mankind.

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served; and he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves odious ⁿto David, Hanun and the children of Ammon sent a thousand talents of silver to hire them ^ochariots and horsemen out of Mesopotamia, and out of Syria-machah, and out of ^pZobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah, and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that the ^qbattle was set against him before and behind, he chose out of all the ^rchoice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of ^sAbishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be ^tof good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled ^ubefore him.

13. The preservation of the people of God amidst the dangers to which they are exposed, and all the successes with which they are favored, come from him; and lay them under new obligations to love and obey him.

CHAPTER XIX.

4. *Shaved them*: this was then deemed a great disgrace.

6. *Mesopotamia—Syria-machah, and—Zobah*: countries east and north of Palestine.

7. *Medeba*: a city east of the Jordan, in the tribe of Reuben.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the * river: and Shophach¹ the captain of the host of Hadarezer went before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAPTER XX.

1 Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured. 4 Three giants are slain in three several overthrowes of the Philistines.

AND ^bit came to pass, that [†]after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And ^cJoab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found it [§]to weigh a talent of gold, and there were

^a That is, Euphrates. [†] Or, Shobach. 2 Sam. 10. 16. ^b Psa. 14. 34. 44. ^c 2 Sam. 11. 1. ^d Heb. at the return of the year. ^e 2 Sam. 12. 26, etc. [§] Heb. the weight of. [¶] 2 Sam. 21. 18, etc. ^{||} Or, continued; Heb. stood. ^{**} Or, Gihon. ^{††} Or, Soph. 2 Sam.

16. The river; Euphrates.

INSTRUCTIONS.

2. Gratitude should ever be manifested for favors; and if it cannot be shown towards the benefactors themselves, it should be towards their children or others who were connected with them.

3. Our best intentions may be misunderstood and misrepresented; evil may be returned for good, and that which should have been the means of forming and cementing friendship, may be made the occasion of enmity and strife.

13. In a good cause men should be of good courage; and while they use with fidelity all appointed means, they should feel their dependence on God, and commit the result of their efforts to him.

18. All efforts of the wicked to prevail against God and his people, will in the end prove inefficacious, and be the means of hastening and aggravating their own ruin.

precious stones in it; and it was set ^a upon David's head; and he brought also exceeding much spoil out of the city.

3 And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And ^dit came to pass after this, that there ^{||}arose war at ^{*}Gezer with the Philistines; at which time Sibbecai the Hushathite slew [†]Sippai, that was of the children of [‡]the giant: and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of [§]Jair slew Lahmi the brother of Goliath the Gittite, whose spear-staff was like a weaver's beam.

6 And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was ^{*}the son of the giant.

7 But when he [†]defied Israel, Jonathan the son of [‡]Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

1 David, tempted by Satan, foretells Joab to number the people. 5 The number of the people being brought, David repenteth of it. 9 David having three plagues propounded by God, chooseth the pestilence. 14 After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by God's direction, purchases Oman's threshing-floor: where having built an altar, God giveth a sign of his favor by fire, and stayeth the plague. 28 David sacrificeth there, being restrained from Gibeon by fear of the angel.

AND [†]Satan stood up against Israel, and provoked David to number Israel.

21. 18. [†] Or, Rapha. [‡] Called also Jace-goregim. 2 Sam. 21. 19. ^c 2 Sam. 21. 20. ^{||} Heb. measure. ^{*} Heb. born to the giant, or Rapha, ver. 4. [†] Or, approached. [‡] Called Shammah. 1 Sam. 16. 9. ^c 2 Sam. 21. 1, etc. ^d Job 1. 6, etc. ^e 2. 1. Zech. 3. 1.

CHAPTER XX.

1. Rabbah; the capital of the Ammonites.
4. Gezer; a city in the western part of the tribe of Ephraim, bordering upon the Philistines.

6. Gath; a city of the Philistines.

INSTRUCTIONS.

1. Reference to the sin of David in the matter of Uriah, which took place while Joab was besieging Rabbah, is here entirely omitted; and it is always proper to be silent about the sins of others, unless the cause of God and of truth requires the mention of them.

1. This is a world of trial, and one trouble will succeed another through the whole journey of life. But to those who honor God in their trials he will at last grant a complete and glorious deliverance.

CHAPTER XXI.

1. Stood up; presented himself as an accuser. Provoked; moved, excited.

A. M. 2987.
B. C. 1017.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it.

3 And Joab answered, The LORD make his people a hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and a hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, Choose thee

12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee: or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the

^a chap. 27:23. ^b Eccl. 8:4. ^c chap. 27:24. ^d Heb. *it was evil in the eyes of God concerning*. ^e 2 Sam. 12:13. ^f 1 Sam. 26:21. ^g 1 Sam. 9:9. ^h Heb. *stretch out*. ⁱ Heb. *Take to thee*. ^j John 12:27. ^k Heb. 10:31. ^l Or, *man*. ^m Psal. 86:5, 15. ⁿ 2 Chron. 28:9. ^o Prov. 12:10. ^p Isa. 40:7. ^q Lam. 3:2, 15. ^r Same.

2. *Beer-sheba—to Dan*; one end of the land to the other.

3. *A cause of trespass to Israel*; a means of leading them into sin, and of thus bringing judgments upon them.

5. *Men that drew sword*; able to go to war.

hand of the LORD; for very great are his mercies: but let me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thy hand. And the angel of the LORD stood by the threshing-floor of Ornan the Jebusite.

16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

17 And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thy hand, I pray thee, O LORD my God, be upon me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with his face to the ground.

22 Then David said to Ornan, Grant me the place of this threshing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee

hers 16, 46-49. ¹ Judges 2:18. ² Josh. 4:2. ³ 1 Sam. 28:38. ⁴ Or, *Levannah*, 2 Samuel, 24:18. ⁵ 2 Chron. 28:9. ⁶ 1 Gen. 31:24. ⁷ Numbers 22:31. ⁸ Josh. 5:1, 4. ⁹ Psal. 44:17. ¹⁰ John 10:11, 12. ¹¹ verse 15. ¹² Or, *When*. ¹³ Or, *then he saw*. ¹⁴ Heb. *Gave*.

8. *I have sinned*; he had indulged his pride in numbering the people.

15. *Repented him of the evil*; he changed his course of conduct.

17. *These sheep*; the children of Israel, the people generally.

the oxen *also* for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily ^abuy it for the full price: for I will not take *that* which is thine for the LORD, nor offer burnt-offerings without ^bcost.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and ^che answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses ^dmade in the wilderness, and the altar of the burnt-offering, *were* at that season in the ^ehigh place at Gibeon.

30 But David could not go before it to inquire of God: for he was ^fafraid because of the sword of the angel of the LORD.

CHAPTER XXII.

1 David, foreknowing the place of the temple, prepar-
eth abundance for the building of it. 6 He instruct-
eth Solomon in God's promises, and his duty in build-
ing the temple. 17 He chargeth the princes to assist
his son.

THEN David said, ^gThis *is* the house of the LORD God, and this *is* the altar of the burnt-offering for Israel.

2 And David commanded to gather together the ^hstrangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David ⁱprepared iron in abun-

dance for the nails for the doors of ^athe gates, and for the joinings; and brass in abundance ^bwithout weight;

4 Also cedar-trees in ^cabundance: for the Zidonians and they of Tyre brought much cedar-wood to David.

5 And David said, Solomon my son is young¹ and tender, and the house *that is* to be build for the LORD *must be* exceeding ^mmagnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build a house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it ⁿwas in my mind to build a houseⁿ unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, ^pThou hast shed ^oblood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be ^qSolomon, and I will give ^rpeace and quietness unto Israel in his days.

10 He ^sshall build a house for my name; and he shall be my ^tson, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the ^uLORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD ^vgive thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

^a Gen. 23: 13. ^b Dent. 16: 17. ^c Lev. 9: 24. ^d Judg. 6: 21. ^e 1 Kings, 18: 24, 28. ^f 2 Chron. 7: 1. ^g Ex. 40. ^h chap. 16: 30. ⁱ 1 Kings, 11: 4, etc. ^j 2 Chron. 9: 11. ^k Jer. 5: 22. ^l Job. 12: 28. ^m Rev. 15: 4. ⁿ chap. 21: 28. ^o Dent. 12: 13. ^p 2 Chron. 33: 1. ^q 1 Kings, 9: 21. ^r 1 ver. 14. ^s 1 Kings, 7: 17. ^t 1 Kings, 5: 6. ^u 1 Kings, 3: 7. ^v Ezra 3: 12. ^w Isa. 64: 11. ^x Ezek. 7: 20. ^y Hag. 2: 13. ^z chap. 17: 1, etc. ^{aa} 28: 2, etc. ^{ab} Dent. 12: 5, 11. ^{ac} 1 Kings, 5: 8. ^{ad} Num. 31: 16. ^{ae} That is, *peaceable*. ^{af} 1 Kings, 1: 25. ^{ag} Ps. 72: 7. ^{ah} 2 Sam. 7: 13. ^{ai} Ps. 89: 26. ^{aj} Heb. 1: 5. ^{ak} 1 ver. 16. ^{al} 1 Kings, 3: 9, 12. ^{am} Ps. 72: 1. ^{an} Prov. 2: 6, 7. ^{ao} James 1: 5.

26. *By fire*; the fire descended from God and burnt up the sacrifice, in token of his acceptance of David and his offering.

28. *He sacrificed there*; continued to make that a place of sacrifice.

30. *Could not go before it*; he feared to do so, in the circumstances above narrated.

INSTRUCTIONS.

1. Whenever the people of God are left to themselves, Satan stands ready to tempt them to the commission of sins which will bring distress, if not ruin, on themselves and others.

8. Though the people of God may discover their sins, be deeply humbled on account of them, and be forgiven, yet if their sins have been open and brought scandal upon the cause of religion, the Lord will manifest his displeasure against them.

13. The penitent soul in all its difficulties will

submit to the Lord, and commit itself and its interests to his merciful care and disposal.

17. The ingenuous soul mourns deeply, not only on account of its sins and the sufferings they bring upon itself, but for the evils they bring upon others whom they love, and whom they wish to benefit.

26. When the soul is duly penitent for its sins, submits to the judgments of God, and is ready to follow his directions, he is ready to forgive and grant manifestations of his mercy and love.

CHAPTER XXII.

1. *This is the house of the Lord*; the place where the temple would be built, and the worship of God be established.

9. *Solomon*; meaning, peaceable.

10. *For ever*; so long as he should continue to obey God. Ver. 12, 13, 19.

A. M. 2967.
B. C. 1017.

A. M. 2967.
B. C. 1017.
 13 Then ^ashalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be ^bstrong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my *trouble I have prepared for the house of the LORD a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight: for it is in abundance: timber also and stone have I prepared: and thou mayest add thereto.

15 Moreover, *there are* workmen with
 thee in abundance, hewers and workers
 of stone and timber, and all manner of
 cunning men for every manner of work.

16 Of the gold, the silver, and the brass,
and the iron, *there is* no number. Arise
therefore, and be doing, and the ^cLord be
with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is not* the LORD your God with you? and hath he *not* given you ^drest on every side? for he hath given the inhabitants of the land into my hand; and the land is subdued before the LORD, and before his people.

19 Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

CHAPTER XXIII.

1 David in his old age maketh Solomon king. 2 The number and distribution of the Levites. 7 The families of the Gershonites. 12 The sons of Kohath. 21 The sons of Merari. 21 The office of the Levites.

SO^h when David was old and full of days, he made Solomon his son king over Israel.

* Or, *poverty*. † That is, *masons and carpenters*. ‡ Ex. 13, d chap. 23: 25; Deut. 12: 10; Josh. 22: 1, 28 v. 7-11. § 2 Chron. 20: 3. ¶ Psa. 27: 4. g 1 Kings, 8: 6, 21. h ch. 6, 28: 5; 1 Kings,

19. *Bring the ark; from Gibeon.*

INSTRUCTIONS.

1. The people of God when delivered from the sad effects of their sins, will become more engaged than before in doing his work; and if they cannot honor him in one way they will attempt to do it in another, and thus to fill up life with fidelity and usefulness.

5. Good men live and labor not merely for themselves and their own generation, but for posterity and for all coming time; and their efforts will be felt not only to the end of the world, but to eternity.

10. The promises of God to individuals, are made on condition that they hearken to his voice and continue to obey his commandments. If they forsake him, he will cast them off.

16. If men would avail themselves of the blessings of Jehovah, enjoy his presence, and experience

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of 'thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* to ^{be} set forward the work of the house of the LORD; and six thousand *were* officers and judges;

5 Moreover four thousand *were* porters : and four thousand praised the Lord with the ^kinstruments which I made, *said David*, to praise *therewith*.

6 And David divided them into $\frac{1}{2}$ courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 ¶ Of the Gershonites *were* Laadan, and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zethani, and Joel, three.

9 The sons of Shimeï; Shelomith, and Haziël, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, Zina,* and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeshu and Beriah [†] had not many sons; therefore they were in one reckoning, according to *the* [†]father's house.

12 • The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Auram; Aaron, and Moses: and ¹Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to ^mburn incense before the Lord, to minister unto him, and to ⁿbless in his name for ever.

14 Now *concerning* Moses the man of God, his sons were named of the tribe of Levi.

15 The sons of Moses *were*, Gershom, and Eliezer.

1: 11, etc. = Num 4: 3, 17. [†] Or, *oversee*. [‡] Deut 16: 18.
k 24 (iron 29: 15, 26) Amos 6: 5 [§] Heb *anxious*. ^{||} Or, *lamb*.
l 10: 6, 17. [¶] Or, *Zizah*, ver. 11. ^{¶¶} Heb *and not multiply x. nt.*
m Ex 28: 1, etc. ^{¶¶¶} Heb 5: 4 = 36 Num 16: 30 = 36 Num 6: 1, 20.

the benefit of his promises, they must be found doing his will.

CHAPTER XXIII.

13. *For ever*; continually to the end of the Jewish dispensation.

INSTRUCTIONS.

3. Nothing is more important to the interests of true religion than the increase of faithful ministers; and good men at the close of life, will be peculiarly anxious that a sufficient number may be provided and rightly employed for the good of coming generations.

30. Religion is a daily duty; morning and evening offerings of prayer, thanksgiving, and praise should be presented to God, and such special seasons of devotion from time to time be observed, as he has appointed.

16 Of the sons of Gershom, *Shebuel was the chief.

17 And the sons of Eliezer were, Rehabiah the †chief. And Eliezer had none other sons; but the sons of Rehabiah were ‡very many.

18 Of the sons of Izhar; §Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and had no sons, but daughters: and their ||brethren the sons of Kish took them.

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of ^btwenty years and upward.

25 For David said, The Lord God of Israel hath given ^crest unto his people, *that they may dwell in Jerusalem for ever:

26 And also unto the Levites: they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David the Levites were †numbered from ^dtwenty years old and above:

28 Because their ‡office was to wait on the sons of Aaron for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the ^eshow-bread, and for the fine ^fflour for meat-offering, and for the unleavened ^gcakes, and for that which is baked in the ^hpan, and for that which is fried, and for all manner of ⁱmeasure and size;

30 And to ^jstand every morning to thank and praise the Lord, and likewise at even;

31 And to offer all burnt-sacrifices unto the Lord in the sabbaths, in the new moons, and on the set ^kfeasts, by number, according to the order commanded unto them, continually before the Lord:

32 And that they should keep the

charge^l of the tabernacle of the ^mcongregation, and the charge of the holy place, and the ⁿcharge of the sons of Aaron their brethren, in the service of the house of the Lord.

CHAPTER XXIV.

1 The divisions of the sons of Aaron by lot four and twenty orders. 20 The Kohathites, 27 and the Merarites divided by lot.

NOW ^othese are the divisions of the sons of Aaron. The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu ^pdied before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and ^qAbimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and ^rthus were they divided. Among the sons of Eleazar ^sthere were sixteen chief men of the house of ^ttheir fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by ^ulot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, ^vone of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Abimelech the son of Abiathar, and ^wbefore the chief of the fathers of the priests and Levites: one principal^x household being taken for Eleazar, and ^yone taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiiah,

8 The third to Harim, the fourth to Seorim.

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to ^zAbijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

* Shebuel, chap. 24:20. † Or, first. ‡ Heb. highly multiplied. § Shelomith, chap. 24:22. || Or, kinmen. ¶ Num. 10:17, 21. b ver. 27. c Exo. 3:8. d chap. 22:18. e Or, and for show-bread. f Heb. number. g ver. 24. h Heb. station was out the bread of. i Noh. 11:4. j Exo. 25:30. k Lev. 6:20. l Lev. 1:7. m Or, flat plate. n Lev. 10:35. o 2 Chron. 24:25, 26; Ezra 3:10, 11; Psal. 135:1, 2. p Num. 10:10; Psal. 81:3. q Lev. 24:4, etc. r Num. 1:51. s Num. 3:6-9. t Lev. 10:1, 6; Num. 2:10. u Num. 3:4. v 1 Sam. 21:1; 22:9, etc. w Josh. 18:10; Prov. 16:73; Jonah 1:7; Acts 1:26. x Heb. house of the father. y Neh. 12:1, 17; Luke 1:5.

CHAPTER XXIV.

1. The divisions of the sons of Aaron; these

divisions, it is supposed, were made by David according to divine appointment.

A. M. 2999.
B. C. 1013.

15 The seventeenth to Hezir, the eighteenth to Apses,

16 The nineteenth to Pethahiah, the twentieth to Jehezkel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the ^aorderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these*: Of the sons of Amram; ^bShubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; ^cShelomoth: of the sons of Shelomoth; Jahath.

23 And the sons of *Hebron*: Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 ¶ The ^bsons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibrì.

28 Of Mahli *came* Eleazar, ^cwho had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots ^dover against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

CHAPTER XXV.

1 The number and offices of the singers. ^e Their division by lot into four and twenty orders.

MOREOVER David and the captains of the host separated to the service of the sons of "Asaph, and of Heman,

and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and ^fAsharelah, the sons of Asaph under the hands of Asaph, which prophesied ^gaccording to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and ^hZeri, and Jeshaiiah, Hashabiah, and Mattithiah, ⁱsix, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, ^jUzziel, ^kShebuel, and Jerimoth, Hananiah, Hanani, Eliabab, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these *were* the sons of Heman the king's seer in the ^lwords of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, ^maccording to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And ⁿthey cast lots, ward against ward, as well the small as the great, the teacher ^oas the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:

10 The third to Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesarelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Uzziel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Shebuel, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Jerimoth, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Eliabab, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Romamti-ezer, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

28 The twenty-first to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The twenty-second to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

30 The twenty-third to Asaph, *he*, his sons, and his brethren, *were* twelve:

31 The twenty-fourth to Jeduthun, *he*, his sons, and his brethren, *were* twelve:

32 The twenty-fifth to Heman, *he*, his sons, and his brethren, *were* twelve:

33 The twenty-sixth to Zeri, *he*, his sons, and his brethren, *were* twelve:

34 The twenty-seventh to Zeri, *he*, his sons, and his brethren, *were* twelve:

35 The twenty-eighth to Zeri, *he*, his sons, and his brethren, *were* twelve:

36 The twenty-ninth to Zeri, *he*, his sons, and his brethren, *were* twelve:

37 The thirtieth to Zeri, *he*, his sons, and his brethren, *were* twelve:

38 The thirty-first to Zeri, *he*, his sons, and his brethren, *were* twelve:

39 The thirty-second to Zeri, *he*, his sons, and his brethren, *were* twelve:

40 The thirty-third to Zeri, *he*, his sons, and his brethren, *were* twelve:

41 The thirty-fourth to Zeri, *he*, his sons, and his brethren, *were* twelve:

42 The thirty-fifth to Zeri, *he*, his sons, and his brethren, *were* twelve:

43 The thirty-sixth to Zeri, *he*, his sons, and his brethren, *were* twelve:

44 The thirty-seventh to Zeri, *he*, his sons, and his brethren, *were* twelve:

45 The thirty-eighth to Zeri, *he*, his sons, and his brethren, *were* twelve:

46 The thirty-ninth to Zeri, *he*, his sons, and his brethren, *were* twelve:

47 The fortieth to Zeri, *he*, his sons, and his brethren, *were* twelve:

48 The forty-first to Zeri, *he*, his sons, and his brethren, *were* twelve:

49 The forty-second to Zeri, *he*, his sons, and his brethren, *were* twelve:

50 The forty-third to Zeri, *he*, his sons, and his brethren, *were* twelve:

51 The forty-fourth to Zeri, *he*, his sons, and his brethren, *were* twelve:

52 The forty-fifth to Zeri, *he*, his sons, and his brethren, *were* twelve:

53 The forty-sixth to Zeri, *he*, his sons, and his brethren, *were* twelve:

54 The forty-seventh to Zeri, *he*, his sons, and his brethren, *were* twelve:

55 The forty-eighth to Zeri, *he*, his sons, and his brethren, *were* twelve:

56 The forty-ninth to Zeri, *he*, his sons, and his brethren, *were* twelve:

57 The fiftieth to Zeri, *he*, his sons, and his brethren, *were* twelve:

58 The fifty-first to Zeri, *he*, his sons, and his brethren, *were* twelve:

59 The fifty-second to Zeri, *he*, his sons, and his brethren, *were* twelve:

60 The fifty-third to Zeri, *he*, his sons, and his brethren, *were* twelve:

61 The fifty-fourth to Zeri, *he*, his sons, and his brethren, *were* twelve:

62 The fifty-fifth to Zeri, *he*, his sons, and his brethren, *were* twelve:

63 The fifty-sixth to Zeri, *he*, his sons, and his brethren, *were* twelve:

64 The fifty-seventh to Zeri, *he*, his sons, and his brethren, *were* twelve:

65 The fifty-eighth to Zeri, *he*, his sons, and his brethren, *were* twelve:

66 The fifty-ninth to Zeri, *he*, his sons, and his brethren, *were* twelve:

67 The sixtieth to Zeri, *he*, his sons, and his brethren, *were* twelve:

68 The sixty-first to Zeri, *he*, his sons, and his brethren, *were* twelve:

69 The sixty-second to Zeri, *he*, his sons, and his brethren, *were* twelve:

70 The sixty-third to Zeri, *he*, his sons, and his brethren, *were* twelve:

71 The sixty-fourth to Zeri, *he*, his sons, and his brethren, *were* twelve:

72 The sixty-fifth to Zeri, *he*, his sons, and his brethren, *were* twelve:

73 The sixty-sixth to Zeri, *he*, his sons, and his brethren, *were* twelve:

74 The sixty-seventh to Zeri, *he*, his sons, and his brethren, *were* twelve:

75 The sixty-eighth to Zeri, *he*, his sons, and his brethren, *were* twelve:

76 The sixty-ninth to Zeri, *he*, his sons, and his brethren, *were* twelve:

77 The seventieth to Zeri, *he*, his sons, and his brethren, *were* twelve:

78 The seventy-first to Zeri, *he*, his sons, and his brethren, *were* twelve:

79 The seventy-second to Zeri, *he*, his sons, and his brethren, *were* twelve:

80 The seventy-third to Zeri, *he*, his sons, and his brethren, *were* twelve:

81 The seventy-fourth to Zeri, *he*, his sons, and his brethren, *were* twelve:

82 The seventy-fifth to Zeri, *he*, his sons, and his brethren, *were* twelve:

83 The seventy-sixth to Zeri, *he*, his sons, and his brethren, *were* twelve:

84 The seventy-seventh to Zeri, *he*, his sons, and his brethren, *were* twelve:

85 The seventy-eighth to Zeri, *he*, his sons, and his brethren, *were* twelve:

86 The seventy-ninth to Zeri, *he*, his sons, and his brethren, *were* twelve:

87 The eightieth to Zeri, *he*, his sons, and his brethren, *were* twelve:

88 The eighty-first to Zeri, *he*, his sons, and his brethren, *were* twelve:

89 The eighty-second to Zeri, *he*, his sons, and his brethren, *were* twelve:

90 The eighty-third to Zeri, *he*, his sons, and his brethren, *were* twelve:

91 The eighty-fourth to Zeri, *he*, his sons, and his brethren, *were* twelve:

92 The eighty-fifth to Zeri, *he*, his sons, and his brethren, *were* twelve:

93 The eighty-sixth to Zeri, *he*, his sons, and his brethren, *were* twelve:

94 The eighty-seventh to Zeri, *he*, his sons, and his brethren, *were* twelve:

95 The eighty-eighth to Zeri, *he*, his sons, and his brethren, *were* twelve:

96 The eighty-ninth to Zeri, *he*, his sons, and his brethren, *were* twelve:

97 The ninetieth to Zeri, *he*, his sons, and his brethren, *were* twelve:

98 The ninety-first to Zeri, *he*, his sons, and his brethren, *were* twelve:

99 The ninety-second to Zeri, *he*, his sons, and his brethren, *were* twelve:

100 The ninety-third to Zeri, *he*, his sons, and his brethren, *were* twelve:

101 The ninety-fourth to Zeri, *he*, his sons, and his brethren, *were* twelve:

102 The ninety-fifth to Zeri, *he*, his sons, and his brethren, *were* twelve:

103 The ninety-sixth to Zeri, *he*, his sons, and his brethren, *were* twelve:

104 The ninety-seventh to Zeri, *he*, his sons, and his brethren, *were* twelve:

105 The ninety-eighth to Zeri, *he*, his sons, and his brethren, *were* twelve:

106 The ninety-ninth to Zeri, *he*, his sons, and his brethren, *were* twelve:

107 The hundredth to Zeri, *he*, his sons, and his brethren, *were* twelve:

108 The hundred-first to Zeri, *he*, his sons, and his brethren, *were* twelve:

109 The hundred-second to Zeri, *he*, his sons, and his brethren, *were* twelve:

110 The hundred-third to Zeri, *he*, his sons, and his brethren, *were* twelve:

111 The hundred-fourth to Zeri, *he*, his sons, and his brethren, *were* twelve:

112 The hundred-fifth to Zeri, *he*, his sons, and his brethren, *were* twelve:

113 The hundred-sixth to Zeri, *he*, his sons, and his brethren, *were* twelve:

114 The hundred-seventh to Zeri, *he*, his sons, and his brethren, *were* twelve:

115 The hundred-eighth to Zeri, *he*, his sons, and his brethren, *were* twelve:

116 The hundred-ninth to Zeri, *he*, his sons, and his brethren, *were* twelve:

117 The hundred-tenth to Zeri, *he*, his sons, and his brethren, *were* twelve:

118 The hundred-eleventh to Zeri, *he*, his sons, and his brethren, *were* twelve:

119 The hundred-twelfth to Zeri, *he*, his sons, and his brethren, *were* twelve:

120 The hundred-thirteenth to Zeri, *he*, his sons, and his brethren, *were* twelve:

121 The hundred-fourteenth to Zeri, *he*, his sons, and his brethren, *were* twelve:

122 The hundred-fifteenth to Zeri, *he*, his sons, and his brethren, *were* twelve:

123 The hundred-sixteenth to Zeri, *he*, his sons, and his brethren, *were* twelve:

124 The hundred-seventeenth to Zeri, *he*, his sons, and his brethren, *were* twelve:

125 The hundred-eighteenth to Zeri, *he*, his sons, and his brethren, *were* twelve:

126 The hundred-nineteenth to Zeri, *he*, his sons, and his brethren, *were* twelve:

127 The hundred-twentieth to Zeri, *he*, his sons, and his brethren, *were* twelve:

128 The hundred-twenty-first to Zeri, *he*, his sons, and his brethren, *were* twelve:

129 The hundred-twenty-second to Zeri, *he*, his sons, and his brethren, *were* twelve:

130 The hundred-twenty-third to Zeri, *he*, his sons, and his brethren, *were* twelve:

131 The hundred-twenty-fourth to Zeri, *he*, his sons, and his brethren, *were* twelve:

132 The hundred-twenty-fifth to Zeri, *he*, his sons, and his brethren, *were* twelve:

133 The hundred-twenty-sixth to Zeri, *he*, his sons, and his brethren, *were* twelve:

134 The hundred-twenty-seventh to Zeri, *he*, his sons, and his brethren, *were* twelve:

135 The hundred-twenty-eighth to Zeri, *he*, his sons, and his brethren, *were* twelve:

136 The hundred-twenty-ninth to Zeri, *he*, his sons, and his brethren, *were* twelve:

137 The hundred-thirtieth to Zeri, *he*, his sons, and his brethren, *were* twelve:

138 The hundred-thirty-first to Zeri, *he*, his sons, and his brethren, *were* twelve:

139 The hundred-thirty-second to Zeri, *he*, his sons, and his brethren, *were* twelve:

140 The hundred-thirty-third to Zeri, *he*, his sons, and his brethren, *were* twelve:

141 The hundred-thirty-fourth to Zeri, *he*, his sons, and his brethren, *were* twelve:

142 The hundred-thirty-fifth to Zeri, *he*, his sons, and his brethren, *were* twelve:

143 The hundred-thirty-sixth to Zeri, *he*, his sons, and his brethren, *were* twelve:

144 The hundred-thirty-seventh to Zeri, *he*, his sons, and his brethren, *were* twelve:

145 The hundred-thirty-eighth to Zeri, *he*, his sons, and his brethren, *were* twelve:

146 The hundred-thirty-ninth to Zeri, *he*, his sons, and his brethren, *were* twelve:

147 The hundred-thirtieth to Zeri, *he*, his sons, and his brethren, *were* twelve:

148 The hundred-thirty-first to Zeri, *he*, his sons, and his brethren, *were* twelve:

149 The hundred-thirty-second to Zeri, *he*, his sons, and his brethren, *were* twelve:

150 The hundred-thirty-third to Zeri, *he*, his sons, and his brethren, *were* twelve:

151 The hundred-thirty-fourth to Zeri, *he*, his sons, and his brethren, *were* twelve:

152 The hundred-thirty-fifth to Zeri, *he*, his sons, and his brethren, *were* twelve:

153 The hundred-thirty-sixth to Zeri, *he*, his sons, and his brethren, *were* twelve:

154 The hundred-thirty-seventh to Zeri, *he*, his sons, and his brethren, *were* twelve:

155 The hundred-thirty-eighth to Zeri,

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Joshbekashiah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Malazimuth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to Romamtizer, *he*, his sons, and his brethren, *were* twelve.

CHAPTER XXVI.

1 The divisions of the porters. 13 The gates assigned by lot. 20 The Levites that had charge of the treasures. 29 Officers and judges.

CONCERNING the divisions of the porters: Of the Korhites was [†] Meshilemiah the son of Kore, of the sons of Asaph.[‡]

2 And the sons of Meshelemiah *were*, Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of [‡]Obed-edom *were*, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Penthai the eighth: for God blessed [§]him.

6 Also unto Shemaiah his son were sons

born, that ruled throughout the [¶]house of their father: for they *were* mighty [¶]men of valor.

7 The sons of Shemaiah: Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able [¶]men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also [¶]Hosah, of the children of Merari, had sons: Simri the chief, for *though* he was not the first-born, yet his father made him the chief;

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the Lord.

13 ¶ And they cast lots, [¶]as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to [¶]Shemaiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of [¶]Asuppim.

16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the [¶]going up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward [¶]Asuppim two and two.

18 At Parbar westward, four at the causeway, and two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the treasures of the house of God, and over the [¶]treasures of the [¶]dedicated things.

21 *As concerning* the sons of [¶]Laadan: the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* [¶]Jehieli.

22 The sons of Jehieli: Zetham, and Joel his brother, *which were* over the treasures of the house of the Lord.

CHAPTER XXVI.

1. *Obed-edom*; who took charge of the ark after the death of Uzzah. 2 Sam. 6: 10-12.

[¶] Uzzah, ver. 4. [†] Or, *Shemaiah*, ver. 14. [‡] Or, *Rhazaph*, chap. 6: 12; 9: 16. [§] chap. 15: 18, 21; 16: 5, 28. [¶] That is, *Obed-edom*, as chap. 13: 14; Psal. 124: 1, 2. [¶] Neh. 11: 14. [¶] Or, *Merari*, 23: 13; 1 Cor. 12: 4, 11; 2 Cor. 3: 16; 1 Peter, 4: 11. [¶] chap. 16: 38.

5. Children are the gift of God; and whether they be sons or daughters, the great object of parents should be to train them up for his service.

A. M. 2900.
B. C. 1025.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And ^aShebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer: Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Ziehiri his son, and Shelomith ^b his son:

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out ^c of the ^aspoils won in battles did they dedicate to maintain the house of the Lord.

28 And all that Samuel the ^dseer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated: *and* whosoever had dedicated *any thing*, it *was* under the hand of Shelomith, and of his brethren.

29 ^e Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for ^fofficers and judges.

30 *And* of the Hebronites, Hashabiah and his brethren, ^gmen of valor, a thousand and seven hundred, *were* to officers among them of Israel on this side Jordan westward in all the business of the Lord, and in the service of the king.

31 Among the Hebronites *was* ^hJerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they *were* sought for, and there *were* found among them mighty men of valor at ⁱJazer of Gilead.

32 And his brethren, men of valor, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God, and ^jaffairs of the king.

^a chap. 23:16. ^b chap. 23:18. ^c Josh. 6:19. ^d Heb. *battle and spoils*. ^e 1 Sam. 9:24. ^f chap. 23:24. ^g Gen. 6. ^h Heb. *over the charge*. ⁱ chap. 23:19. ^j Josh. 21:26. ^k Heb. *thing*. ^l 2 Chron. 19:11.

28. *Whosoever had dedicated any thing*; it had been customary for those who had property, to dedicate a portion of it to the Lord.

INSTRUCTIONS.

4. Those who treat the ordinances of God with reverence, and are faithful in his service, may expect that he will prosper them and their children after them, and make them blessings to mankind.

13. In the service of God, each one should stand in his lot, and be ready to perform his portion of labor.

20. The treasures with which any one is intrusted should be guarded with care, and faithfully appropriated to the objects for which they are given.

27. As all our treasures come from God, a suitable portion of them should be devoted to the support

CHAPTER XXVII.

1 The twelve captains for every several month. 16 The princes of the twelve tribes. 23 The numbering of the people is hindered. 25 David's several officers.

NOW the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course for the first month *was* ^aJashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* ^bDodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a ^cchief priest: and in his course *were* twenty and four thousand.

6 This *is that* ^dBenaiah, *who was* mighty among the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth captain for the fourth month *was* ^eAsahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth captain for the sixth month *was* ^fIra the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh captain for the seventh month *was* ^gHelez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth captain for the eighth

1 Kings, 4: 7, 27. 2 Chron. 11: 11. 2 Cor. 1: 28. 2 Sam. 23: 9. Or, principal officer. 1 Kings, 4: 5. 1 Chron. 11: 22-24. 2 Sam. 23: 30, 32. 2 Chron. 11: 26-28. Gen. 24: 18. 23: 23-26. 1 Chron. 11: 28. 2 Chron. 11: 27.

of his worship, and the spread of a knowledge of his truth and will throughout the world.

CHAPTER XXVII.

1. *Twenty and four thousand*; these were kept constantly under military discipline, and were changed for as many others once a month.

INSTRUCTIONS.

1. In those services which are needful for the public safety, all should be willing to take part; and as far as consistent, they should be so divided as to bear equally upon all according to their ability.

23. It may sometimes be expedient and useful for the people of a country to be numbered; but this should be done for useful purposes, and not to gratify

month *was* ^aSibbecai the Hushathite, of the Zarlites: and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month *was* ^bAbiezer the Anetothite, of the Benjaminites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* ^cMaharai the Netophathite, of the Zarlites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month *was* ^dBenaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month *was* ^eHeldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 ^fFurthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Ziehri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, ^gHashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, ^hElihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half-tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half-*tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 ⁱBut David took not the number of them from twenty years old and under: because the Lord had ^jsaid he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because there fell ^kwrath for it against Israel: neither ^lwas the number put in the account of the Chronicles of king David.

25 ^mAnd over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziab:

^a chap. 11:20; 2 Sam. 21:18. ^b chap. 11:28. ^c chap. 11:29; 2 Sam. 23:28. ^d chap. 11:31. ^e Or, *Heldai*, chap. 11:29. ^f chap. 26:10. ^g *Elihu*, 1 Sam. 16:6. ^h Gen. 35:5. ⁱ chap. 2:7; 2 Sam. 24:15. ^j Heb. *ascended*. ^k Heb. *that which is at the eye of the eye*. ^l 1 Kings, 20:27. ^m Or, *secretary*. ⁿ Or, *treasurer*.

pride, or lead men to glory in their numbers, prosperity, or strength.

25. The division of labor, and the appointment of suitable persons to superintend every department of business, are essential to that regularity, diligence,

26 And over them that did the ^awork of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: over ^bthe increase of the vineyards for the wine-cellar *was* Zabdi the Shiphmite:

28 And over the olive-trees and the sycamore-trees^c that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds that *were* in the valleys *was* Shaphat the son of Adlai:

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan David's uncle *was* a counsellor, a wise man, and a ^dscribe: and Jehiel the ^eson of Hachmoni *was* with the king's sons:

33 And ^fAhithophel *was* the king's counsellor: and ^gHushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and ^hAbiathar: and the general of the king's army *was* ⁱJoab.

CHAPTER XXVIII.

1 David in a solemn assembly have declared God's favor to him, and promise to his son Solomon, exhorteth them to fear God. 9, 20 He encourageth Solomon to build the temple. 11 He giveth him patterns for the form, and gold and silver for the materials.

AND David assembled all the princes of Israel, the ^aprinces of the tribes, and the captains of the ^bcompanies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the ^cstewards over all the substance and ^dpossession of the king, ^eand of his sons, with the ^fofficers, and with the ^gmighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I ^hhad in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstoolⁱ of our God, and had made ready for the building:

^a 2 Sam. 15:12. ^b 2 Sam. 15:37; 10:16. ^c 1 Kings, 1:7. ^d 1 Kings, 11:4. ^e chap. 27:16. ^f chap. 27:1, 2. ^g chap. 27:28. ^h Or, *cattle*. ⁱ Or, *and his sons*. ^j Or, *couches*. ^k chap. 11:10, etc. ^l 2 Sam. 7:12. ^m Psal. 132:2, 7. ⁿ Psal. 132:5; Lam. 2:1.

and dispatch, which the highest prosperity and usefulness indispensably require.

CHAPTER XXVIII.

2. *Footstool*: the peculiar earthly dwelling.

A. M. 2669. B. C. 1013. 3 But God said unto me, Thou shalt not build a house for my ^aname, because thou *hast been* a man of war, and hast shed ^bblood.

4 Howbeit the LORD God of Israel chose me^b before all the house of my father to be king over Israel for ever: for he hath chosen ^cJudah to be the ruler; and of the house of Judah, the ^dhouse of my father; and among the sons of my father he liked me to make me king over all Israel:

5 And of all my sons, ^efor the LORD hath given me many sons, he hath chosen ^fSolomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And he ^gsaid unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, ^hif he be ⁱconstant to do my commandments and my judgments, as at this day.

8 Now therefore, in the ^jsight of all Israel the congregation of the LORD, and in the ^kaudience of our God, ^lkeep and ^mseek for all the commandments of the LORD your God: ⁿthat ye may possess this good land, and ^oleave it for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, ^pknow thou the God of thy father, and ^qserve him with a perfect ^rheart and with a willing mind: for the LORD ^ssearcheth all hearts, and ^tunderstandeth all the imaginations of the thoughts: ^uif thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now: ^vfor the LORD hath chosen thee to build a house for the sanctuary: be strong, and do it.

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat,

12 And the ^wpattern of all that ^xhe had by the ^ySpirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasures of the

house of God, and of the ^ztreasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the ^avessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the ^bcandlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof; and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of show-bread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the ^cflesh-hooks, and the bowls, and the cups: and for the golden basins *he gave gold* by weight for every basin; and *likewise silver* by weight for every basin of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the ^dcherubim, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All this, *said David*, the ^eLORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

20 And David said to Solomon his son, Be ^fstrong and of good courage, and do it: fear not, nor be dismayed, for the LORD God, *even* my God, *will be* with thee: ^ghe will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And behold, the ^hcourses of the priests and the Levites, *even thou shalt be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful ⁱman, for any manner of service: ^jalso the princes and all the people *will be* wholly at thy commandment.

a 1 Kings, 5:33. b Heb. blood. c 1 Sam. 16: 7-13. d chap. 2: 22. Gen. 19: 8, 10. e Ps. 60: 7. f 2 Sam. 10: 1. g 2 Sam. 16: 1. h chap. 3: 1, etc. i chap. 22: 9, 10. j 2 Sam. 7: 13, 14. k chap. 22: 13. l Heb. strong. m Deut. 10: 16; Mat. 23: 14, 16. n Deut. 26: 16. o 1 Sam. 10: 4, 10. p 1 Sam. 31: 14; Acts 17: 11. q Deut. 6: 1-3. r Ezra 9: 12. s Prov. 13: 25. t Jer. 21; John 17: 3. u Job 36: 11, 12. v 2 Kings, 20: 3; Ps. 10: 2; John 1: 24; Rom. 1: 29.

1. *For ever*: permanently in his posterity, if obedient, to the end of the Jewish state. Ver. 7, S.

2. *A perfect heart*: sincere, upright, faithful.

12. *By the Spirit*: as divinely directed.

19. *In writing*: what God showed David with regard to the temple and its furniture, as related from verse 11, it is supposed he wrote down and delivered to Solomon for his guidance.

Heb. 12: 28. f 1 Sam. 16: 7. g Ps. 7: 10. Jer. 47: 30. h Rom. 1: 13. i 2 Chron. 15: 3. j waver. k Ps. 124: 1, 16. l Joseph. Ant. v. Ex. 25: 40. m Heb. S. x. n Heb. 2: 20. o Heb. 1: 7, 14, etc. p Zech. 4: 2. q Rev. 1: 13, 20. r 1 Sam. 10: 13, 14. s Ex. 25: 18-22; 1 Sam. 1: 1. t 1 Kings, 6: 23. u Heb. 9: 5. v Heb. 9: 2. w 2 Chron. 22: 14. x Deut. 31: 7, S. Jos. 1: 6, etc. y Heb. 1: 5. z Jer. 24: 20. a Ex. 35: 25, 26, 36; 1: 24. Rom. 13: 1. b Heb. 1: 2.

INSTRUCTIONS.

1. As men draw near the close of life, they should endeavor to communicate such instruction from the word and providence of God, as may be most useful to survivors.

7. Fidelity to God is essential to the reception of those blessings which, to the faithful, he has engaged to impart.

CHAPTER XXIX.

1 David, by his example and enticement, 6 causeth the princes and people to offer willingly. 10 David's thanksgiving and prayer. 20 The people, having blessed God, and sacrificed, make Solomon king. 26 David's reign and death.

FURTHERMORE David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet ^a young and tender, and the work is great: for the palace is not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made of gold*, and the silver for *things of silver*, and the brass for *things of brass*, the iron for *things of iron*, and wood for *things of wood*: ^b onyx stones, and *stones to be set*, glistering stones, and of divers colors, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of ^c Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*:

5 The gold for *things of gold*, and the silver for *things of silver*, and for all manner of work to be made by the hands of artificers. And who *then* is willing to consecrate* his service this day unto the LORD?

6 ¶ Then ^d the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered ^e willingly,

7 And gave, for the service of the house of God, of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious stones* were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel^f the Gershonite.

9. To be accepted of God, what men do they must do heartily as unto him, with a willing mind, for his glory and the best good of men.

10. The Lord will show his believing people all that they need to know: and in following his directions, however great or difficult their work, they may undertake it with resolution and go forward with

9 Then the people rejoiced, for ^g that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also ^h rejoiced with great joy.

10 ¶ Wherefore David ⁱ blessed the LORD before all the congregation: and David said, ^j Blessed be thou, LORD God of Israel our father, for ever and ever.

11 Thine, ^k O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all *that is* in the heaven and in the earth *is thine*: thine is the kingdom, O LORD, and thou art exalted as head above all.

12 Both ^l riches and honor *come* of thee, and thou reignest over all: and in thy hand is power and might; and in thy hand *it is* to ^m make great, and to give strength ⁿ unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what is my people, that we should ^o be able to offer so willingly after this sort? for all things *come* of thee, ^p and of thine ^q own have we given thee.

15 For ^r we are strangers before thee, and sojourners, as *were* all our fathers: our ^s days on the earth are as a shadow, and *there is none* ^t abiding.

16 O LORD our God, all this store that we have prepared to build thee a house for thy holy name *cometh* of thy hand, and *is* all thine ^u own.

17 I know also, my God, that ^v thou triest the heart, and hast ^w pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy thy people, which are ^x present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and ^y prepare ^z their heart unto thee:

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these *things*, and to build the palace, for the ^{aa} which I have made provision.

^a chap. 22:5; 1 Kings, 3:7. Prov. 4:3. ^b Ex. 28:20; 29:6, etc.; Isa. 54:11, 12. Rev. 21:3. ^c 1 Kings, 9:28; Job, 8:10. ^d Heb. *fill his hand*. ^e Chap. 27:1, etc. ^f 2 Cor. 9:7. ^g 1 Chron. 29:21. ^h Prov. 23:15. ⁱ 2 Chron. 20:26; 28. ^j Psa. 89:1. ^k 1 Sam. 12:17. ^l Rev. 5:12, 13. ^m Gen. 23:20. ⁿ Matt. 6:14. ^o 1 Dent. 8:18. Prov. 8:18. Eccl. 5:19. Rom. 11:36. ^p Psa. 75:6, 7. ^q Isa. 40:29.

cheerfulness, expecting that in due time he will give them success.

CHAPTER XXIX.

9. *Perfect heart*: sincere, upright, for the purpose of honoring God. Ver. 17.

18. *Keep this*: this same disposition to offer willingly of their substance to the Lord.

A. M. 2959.
B. C. 1015.

20 ¶ And David said to all the congregation, Now ^abless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and ^banointed him unto the LORD *to be* the chief governor, and Zadok *to be* priest.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king

David, ^csubmitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed ^dupon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And ^ethe time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

28 And he ^fdied in a good old age, ^gfull of days, riches, and honor: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the ^hbook of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and the ⁱtimes that went over him, and over Israel, and over all the kingdoms of the countries.

THE

SECOND BOOK OF THE CHRONICLES.

CHAPTER I.

1 The solemn offering of Solomon at Gibeon. 7 Solomon's choice of wisdom is blessed by God. 13 Solomon's strength and wealth.

AND ^bSolomon the son of David was strengthened in his kingdom, and the LORD ⁱhis God *was* with him, and ^jmagnified him exceedingly.

^a Psa. 145:1. ^b 1 Kings, 1:34, etc. ^c Heb. gave the horn under. Gen. 24:21, 47:29. ^d 2 Chron. 1:10:8. ^e Ezek. 17:18. ^f Eccl. 2:9. ^g 1 Kings, 2:11. ^h Gen. 25:28. ⁱ Job 5:26. ^j Or, history.

20. *The king*; before whom they bowed, and thus paid civil obedience.

25. *Magnified Solomon*; caused him to appear great in the eyes of the people.

INSTRUCTIONS.

1. The Lord chooses such as he sees fit, to possess power and exercise authority among men; on him they are dependent, and to him they must give account for the manner in which they use the blessings with which they are favored.

3. If a man's affections are set on God and his service, he will willingly offer a portion of what God has given him to establish and maintain his worship among men.

9. Such is the nature of the human soul, that in offering its best affections and choicest treasures to the Lord, it is filled with gladness and exceeding joy.

11. None can offer any thing good and acceptable

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, ^kwent to the high place that *was* at Gibeon: for ^lthere was the tabernacle of the congregation of God, which

^k Heb. moved. ^l Gen. 4:23, 25. ^m 1 Kings, 2:26. ⁿ Gen. 28:11. ^o 1 Chron. 20:25. ^p 1 Chron. 27:1. ^q 1 Kings, 3:1, etc. ^r 1 Chron. 16:39.

to God, except what they have first received from him. For all blessings, and for a disposition rightly to use them, men are indebted to his grace. To him belongs, and to him, so far as they feel right, they will give, all the glory.

17. Sensible that God looks upon the heart, and that nothing is acceptable to him except what is done in sincerity and truth, good men will seek from him a preparation of heart not only for themselves, but for their children and all who come after them.

20. However greatly men may be honored in being instrumental of good to others, the glory they will give to the Lord, whose is the greatness, and the power, and the victory, for ever. Amen.

CHAPTER I.

3. *There was the tabernacle*; this had not yet been removed from Gibeon to Jerusalem.

Moses the servant of the LORD had made in the wilderness.

4 But ^athe ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover the brazen ^baltar, that Bezaleel the son of Uri, the son of Hur, had made, ^che put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

7 ^dIn that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast showed great mercy unto David my father, and hast made me to reign in his ^estead.

9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like ^fthe dust of the earth in multitude.

10 Give me now ^gwisdom and knowledge, that I may ^hgo out and come in before this people: for who can judge this thy people, *that is so great*?

11 And God said to Solomon, Because this was in thy ⁱheart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* ^jgranted unto thee; and ^kI will give thee riches, and wealth, and honor, such as ^lnone of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ^mThen Solomon came from his journey to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon gathered ⁿchariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 And ^othe king made silver and gold at

Jerusalem as *plenteous* as stones, ^pand cedar-trees made he as the sycamore-trees that *are* in the vale for abundance.

16 And ^qSolomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and a horse for a hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their ^rmeans.

CHAPTER II.

1, 17 Solomon's laborers for the building of the temple.

3 His embassy to Hiram for workmen and provision of stuff. 11 Hiram sendeth him a kind answer.

AND Solomon determined to build a house for the name of the LORD, and a house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ^s¶ And ^tSolomon sent to ^uHiram the king of Tyre, saying, As thou didst deal with ^vDavid my father, and didst send him cedars to build him a house to dwell therein, *even so deal with me*.

4 Behold, I build a house to the name of the LORD my God, to dedicate *it* to him, and to ^wburn before him ^xsweet incense, and for the continual ^yshow-bread, and for the burnt-offerings ^zmorning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is* an ordinance for ever to Israel.

5 And the house which I build *is* great: for ^agreat *is* our God above all gods.

6 But ^bwho ^cis able to build him a house, ^dseeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him a house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill ^eto grave with the cunning men that *are* with me in Judah and in Jerusalem, whom ^fDavid my father did provide.

^a 1 Chron. 15:1, etc. ^b Ex. 38:1, 2. ^c Or, *was there*. ^d 1 Ch. 28:5. ^e Heb. *much as the dust of the earth*. ^f Prov. 17:1; Jas. 1:5, 6. ^g Num. 27:17; Deut. 31:2. ^h 1 Prov. 23:7; Heb. 1:12. ⁱ chap. 9:22; Eccl. 2:9; Jas. 1:5. ^j Mat. 6:33. ^k 1 Chron. 29:25. ^l 1 Kings 10:6, etc. ^m 1 Kings 10:27, etc.; Job. 32:21. ⁿ Heb. *gave*. ^o Heb. *the going forth of the horses which was Solomon's*. ^p Heb. *hand*.

^q 1 Kings, 5:2, etc. ^r Or, *Hiram*. ^s Kings, 5:1. ^t 1 Chron. 14:1. ^u Ex. 20:7. ^v Heb. *incense & spices*. ^w Ex. 25:30; Lev. 24:5-9. ^x Num. 28:3, etc. ^y Psa. 135:5; 1 Tim. 6:15. ^z Isa. 66:1, 2. ^a Heb. *hath retained, or obtained blessing*. ^b chap. 6:18. ^c Heb. *to grave gravings*. ^d 1 Chron. 22:15.

10. *Go out and come in*; discharge aright his public duties.

INSTRUCTIONS.

1. When the Lord is with his people they will be strong, and by his word, Spirit, and providence be furnished for every good work.

6. Communion with God and supreme devotion

to him, are a good preparation for the reception of all needed blessings.

11. When men desire that wisdom which is from above more than they desire wealth, power, or influence, they may expect to receive it; and with it all things necessary for their spiritual and everlasting good.

A. M. 2969.
B. C. 1015.

8 Send me also cedar-trees, fir-trees, and *algun-trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon: and behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* †wonderful great.

10 And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Hiram the king of Tyre answered in writing, which he sent to Solomon, *Because the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, Blessed *be* the LORD God of Israel, that made †heaven and earth, who hath given to David the king a wise son, †endued with prudence and understanding, that might build a house for the LORD, and a house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Hiram my father's,

14 The †son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in erimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, †as much as thou shalt need: and we will bring it to thee in floats by sea

to †Joppa; and thou shalt carry it up to Jerusalem.

17 ¶ And †Solomon numbered all * the strangers that *were* in the land of Israel, after the †numbering wherewith David his father had numbered them; and they were found a hundred and fifty thousand and three thousand and six hundred.

18 And he set threescore and ten thousand of them to *be* bearers of burdens, and fourscore thousand to *be* hewers in the mountain, and three thousand and six hundred overseers to set the people awork.

CHAPTER III.

1 The place, and time of building the temple. 3 The measure and ornaments of the house. 11 The cherubim. 14 The veil and pillars.

THEN †Solomon began to build the house of the LORD at Jerusalem in mount †Moriah, †where the LORD †appeared unto David his father, in the place that David had prepared in the threshing-floor of †Ornan the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* Solomon was †instructed †for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the †porch that *was* in the front of the house, the length of it *was* according to the breadth of the house, twenty cubits, and the height *was* a hundred and twenty; and he overlaid it within with pure gold.

5 And the greater house he ceiled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he †garnished the house with precious †stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the

* Or, *almuggim*, 1 Kings, 10: 11. † Heb. *great and wonderful*, 1 Kings, 10: 19; Psa. 72: 17. † Heb. *great and wonderful*, 1 Kings, 10: 19; Psa. 72: 17. † Heb. *great and wonderful*, 1 Kings, 10: 19; Psa. 72: 17.

† Heb. *great and wonderful*, 1 Kings, 10: 19; Psa. 72: 17. † Heb. *great and wonderful*, 1 Kings, 10: 19; Psa. 72: 17.

† Heb. *great and wonderful*, 1 Kings, 10: 19; Psa. 72: 17. † Heb. *great and wonderful*, 1 Kings, 10: 19; Psa. 72: 17.

† Heb. *great and wonderful*, 1 Kings, 10: 19; Psa. 72: 17. † Heb. *great and wonderful*, 1 Kings, 10: 19; Psa. 72: 17.

† Heb. *great and wonderful*, 1 Kings, 10: 19; Psa. 72: 17. † Heb. *great and wonderful*, 1 Kings, 10: 19; Psa. 72: 17.

* 1 Chron. 22: 2. † 1 Kings, 6: 1, etc. † Gen. 22: 2, 14. † Or, *which was seen of David his father*. † 1 Chron. 21: 18. † Or, *Isaiah*, 2 Sam. 24: 18. † Heb. *founded*. † 1 Chron. 28: 17.

† John 10: 23; Acts 3: 11; 5: 12. † Heb. *corrected*. † 1 Chron. 22: 2, 8; Isa. 54: 11, 12; Rev. 21: 18, 21.

10. Not only the mutual exchange of kind offices, but the exchange of the labor and productions of different countries, may be of service to all.

17. With a proper division of labor and union of effort, and with the blessing of God on well-directed diligence and perseverance, the most difficult undertakings may in due time be accomplished.

CHAPTER III.

1. Mount Moriah: an elevation in the south-eastern part of Jerusalem.

3. Threescore cubits: about ninety feet.

INSTRUCTIONS.

1. However great or difficult the work to which God calls men, in his name and strength they should undertake it, with confidence that he will give them all needed aid.

doors thereof, with gold; and graved cherubim on the walls.

8 And he made the most ^aholy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits; and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 ¶ And in the most holy house he made two cherubim ^{of} image work, and overlaid them with gold.

11 And the wings of the cherubim *were* twenty cubits long: one wing of the one cherub *was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward.[†]

14 ¶ And he made the ^bveil of blue, and purple, and crimson, and fine linen, and [‡]wrought cherubim thereon.

15 Also he made before the house two pillars^c of thirty and five cubits [§]high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made a hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand ^{||}Jachin, and the name of that on the left ^{*}Boaz.

CHAPTER IV.

1 The altar of brass. 2 The molten sea upon twelve oxen. 6 The ten lavers, candlesticks, and tables. 9 The courts, and the instruments of brass. 19 The instruments of gold.

MOREOVER he made an ^daltar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

^a Heb. 9, 3, 8. ^b Or, as some think, of movable work. ^c Or, toward the house. ^d Ex. 26, 31. ^e Heb. caused to ascend. ^f 1 Kings, 7, 15-21; Jer. 52, 20, 21. ^g Heb. long. ^h That is, he shall establish. ⁱ That is, in it is strength. ^j Ex. 27, 1, 2, 2 Kings,

2 ¶ Also he made a molten^e sea of ^{A. M. 3902}
^{B. C. 1012}ten cubits ^ffrom brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* a hand-breadth, and the brim of it like the work of the brim of a cup, [‡]with flowers of lilies; and it received and held three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: [§]such things as they offered for the burnt-offering they washed ^{||}in them; but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold according to their [¶]form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made a hundred ^{||}basins of gold.

9 ¶ Furthermore he made the ^hcourt of the priests, and the great court, and doors for the court, and overlaid the doors of *them* with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 And Hiram made the pots, and the shovels, and the ^{*}basins. And Hiram finished [†]the work that he was to make for king Solomon for the house of God;

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters *which were* on the top of the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two

3. To those who are disposed to learn and do their whole duty, God will grant all needful instruction; so that they will see not only what to do, but also how to do it in order to meet his approbation, secure his blessing, and be made benefactors to mankind.

16; 14; Ezek. 41, 13-17. ^e 1 Kings, 7, 23, etc. ^f Heb. from hebe to hebeim. ^g Or, like a lily flower. ^h Heb. the work of burnt offering. ⁱ Heb. 9, 23. ^j Ex. 25, 31-40; 1 Chron. 28, 12-19; Heb. 8, 5. ^k Or, basin. ^l 1 Kings, 6, 36. ^m Or, basin. ⁿ Heb. finished to make.

CHAPTER IV.

2. *Molten sea*: a large metal vessel to hold water for the priests to wash in. Ver. 6.

5. *Three thousand baths*: a bath was about seven and a half gallons.

6. *Lavers*: vessels to wash in.

A. M. 2992
B. C. 1012. pommels of the chapiters which were upon the pillars.

14 He made also ^abases, and ^bflavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Huram^b his father make to king Solomon for the house of the Lord, of ^cbright brass.

17 In the plain of Jordan did the king cast them, in the ^dclay ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the show-bread^c was set:

20 Moreover the candlesticks with their lamps, that they should ^dburn after the manner before the oracle, of pure gold;

21 And the ^eflowers, and the lamps, and the tongs, made he of gold, and that ^fperfect gold:

22 And the snuffers, and the ^gbasins, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

CHAPTER V.

1 The dedicated treasures. 2 The solemn induction of the ark into the oracle. 11 God being praised giveth a visible sign of his favor.

THUS ^aall the work that Solomon made for the house of the Lord was finished: and Solomon brought in ^ball the things that David his father had dedicated: and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then ^bSolomon assembled the elders

^a Heb. face of the. ^b 1 Kings, 7: 27, 43. ^c Or, callings. ^d 1 Kings, 7: 14, 15. ^e Heb. made bright, or new. ^f Heb. the precious of the ground. ^g Ex. 25: 31. ^h Ex. 25: 31, et. ⁱ Heb. perfections of gold. ^j Or, basins. ^k 1 Kings, 7: 51. ^l 1 Chron. 22: 14.

11. ^a Bases; foundations on which the layers or basins were to stand.

17. ^a Succoth and Zeredathah; places in the tribe of Gad east of the Jordan.

INSTRUCTIONS.

2. The ordinances of divine appointment have ever been such as to impress upon men a conviction of their moral pollution, and the necessity of being washed in that fountain which Jesus Christ has opened to purify them from sin and all uncleanness.

7. Men are naturally in spiritual darkness; and will never view things aright, unless the Holy Spirit shine into their minds and give them the light of the knowledge of his glory in the face of Jesus Christ.

21. Treasures devoted to the service of God are by no means lost, but are safely invested where they will yield thirty, sixty, and a hundred fold.

of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark^d of the covenant of the Lord out of the city of David, which is ^eZion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast^l which was in the seventh month.

4 And all the elders of Israel came: and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought ^min the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubim:ⁿ

8 For the cherubim spread forth ^otheir wings over the place of the ark, and the cherubim covered the ark and the ^pstaves thereof above.

9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle: but they were not seen without. And ^qthere it is unto this day.

10 There was nothing in the ark save the two tables which ^rMoses put therein at Horeb, ^swhen the Lord made a covenant with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy place: (for all the priests that were ^tpresent were sanctified, and did not then wait by ^ucourse:

^v 1 Kings, 8: 1, 10. ^w Num. 16: 25. ^x 1 Chron. 13: 12. ^y Psal. 2: 6, 7. ^z 1: 2: 13-17. ^{aa} chap. 5: 10. ^{ab} Psal. 124: 8. ^{ac} Ex. 37: 7, 9. ^{ad} Heb. 9: 4, 5. ^{ae} Ex. 37: 15. ^{af} Or, they are there, ^{ag} 1 Kings, 8: 8. ^{ah} Deut. 10: 2-5. ^{ai} Or, where. ^{aj} Heb. found. ^{ak} chap. 35: 4.

CHAPTER V.

2. ^a Zion; this was in the south part of Jerusalem, and south-west from Moriah, the site of the temple.

3. ^a Seventh month; Tishri, part of September and October.

10. ^a The two tables; on which were engraved the ten commandments.

INSTRUCTIONS.

2. When a whole people assemble, and with united hearts engage sincerely in the worship of God, they may expect that their service will be acceptable to him and greatly beneficial to themselves.

10. The ten commandments express the will of God, and are the measure and the rule of human duty, under all dispensations, and in all ages.

13. When the ministers of religion heartily unite in praising and adoring God for his mercies, he will accept their offerings, and give evidence of his approbation by delightful manifestations of his presence and favor.

12 Also ^athe Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding ^bwith trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one ^csound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying*, ^dFor *he* is good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: ^efor the glory of the LORD had filled the house of God.

CHAPTER VI.

1 Solomon, having blessed the people, blesseth God.
12 Solomon's prayer in the consecration of the temple, upon the brazen scaffold.

THEN ^fsaid Solomon, The LORD hath said that he would dwell in the thick darkness.^g

2 But I have built a house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed ^hthe whole congregation of Israel: and all the congregation of Israel ⁱstood.

4 And he said, Blessed *be* the LORD God of Israel, ^jwho hath with his hands fulfilled *that* which he spake with his mouth to my father David, *saying*,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build a house in, that ^kmy name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen ^lJerusalem, that my name might be there; and have chosen David ^mto be over my people Israel.

7 Now ⁿit was in the heart of David my father to build a house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thy heart to build a house for my name, thou didst build in that it was in thy heart:

9 Notwithstanding thou shalt not <sup>A. M. 3000
B. C. 1004</sup> build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am ^oset on the throne of Israel, as the LORD ^ppromised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ^qark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

12 ^rAnd he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brazen scaffold, of five cubits ^slong, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, ^tand kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

14 And said, O LORD God of Israel, *there is* ^uno God like thee in the heaven, nor in the earth; which ^vkeepest covenant, and *showest* mercy unto thy servants, that walk before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast ^wpromised him; and spakest with thy mouth, and ^xhast fulfilled *it* with thy hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast ^ypromised him, *saying*, There shall not ^zfail thee a man in my sight to sit upon the throne of Israel; yet ^{aa}so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed ^{ab}dwell with men on the earth? ^{ac}Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

^a 1 Chron. 25:1. ^b 1 Chron. 15:24. ^c Psa. 68:25. ^d Rev. 5:8-14, 4:1 Chron. 16:34-11; Psa. 150. ^e chap. 7:12, Ex. 20:35, Ezek. 10:42, Rev. 15:2. ^f 1 Kings, 8:12, etc. ^g 1 Chron. 22:1, Psa. 132:11, Nah. 1:32, Heb. 12:18. ^h Num. 6:23-27. ⁱ Neh. 8:5. ^j 1 Sam. 1:168-209. ^k Dent. 12:5, 11. ^l 1 Chron. 12:15. ^m 1 Chron. 28:4, 2 Sam. 7:12, etc.; 1 Chron. 28:2, etc. ⁿ 1 Chron. 29:21. ^o 1 Chron.

17:11. ^p chap. 5:7, 10. ^q 1 Kings, 8:22, etc. ^r Heb. *the length thereof*, etc. ^s Neh. 8:4. ^t Ex. 15:11; Dent. 4:39; 7:9. ^u Neh. 1:5; Dan. 9:4. ^v 1 Chron. 22:9. ^w ver. 4. ^x 2 Sam. 7:12-16; 1 Kings, 2:4, 9:15. ^y Heb. *a man he cut off*. ^z Psa. 132:12. ^{aa} Exodus, 20:45, 46; Psalm, 68:18. ^{ab} chap. 2:6; Isaiah 66:1, Acts 7:49.

CHAPTER VI.

2. *Thy dwelling for ever*; the place where he would perpetually manifest his special presence.

1. *With his hands*; by his providence.

5. *Neither chose I any man*; to establish in him and his posterity an hereditary authority, as he chose David.

17. *Verified*; fulfilled.

A. M. 3000.
B. C. 1004.

20 That thine eyes may be ^aopen upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth ^atoward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall ^bmake toward this place: hear thou from thy ^bdwell-ing-place, *even* from heaven: and when thou hearest, forgive.

22 ¶ If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house:

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by ^crecompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel be ^dput to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee ^din this house:

25 Then ^ehear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the heaven is shut up, and there is no ^frain, because they have sinned against thee: *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them:

27 Then ^ghear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send ^grain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there be ^hdearth in the land, if there be pestilence, if there be blasting or mildew, ^hlocusts or caterpillars; if their enemies besiege them in the ⁱcities of their land; whatsoever ⁱsore, or whatsoever sickness *there be*;

29 *Then* what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know ^jhis own sore and his own

grief, and shall spread forth his hands in^k this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and ^krender unto every man according unto all his ways, whose heart thou knowest: (for thou only knowest the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways, ^lso long as they live ^lin the land which thou gavest unto our fathers.

32 ¶ Moreover concerning the ^mstranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm: if they come and pray in this house:

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for: that all ⁿpeople of the earth may know thy name, and ⁿfear thee, as *doth* thy people Israel, and may know that ^othis house which I have built is called by thy name.

34 If thy people go out to ^pwar against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name:

35 Then hear thou from the heavens their prayer and their supplication, and maintain^q their ^qcause.

36 If they sin against thee, (for ^rthere is no man which sinneth not,) and thou be angry with them, and deliver them over before ^rtheir enemies, and ^rthey carry them away captives unto a land far off or near:

37 Yet ^sif they ^sbethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly:

38 If ^tthey return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and ^ttoward the ^tcity which thou hast chosen, and toward the house which I have built for thy name:

39 Then ^uhear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain

^a Ps. 121: 1. ^b Or, in. ^c 1 Heb. pray. ^d chap. 30: 27. ^e Heb. he require an oath of him. ^f 2 Kings, 9: 28. ^g Ps. 107: 34. ^h Jer. 25: 17, 21, 34: 176. ⁱ Or, smitten. ^j Or, toward. ^k Ps. 106: 40-47. ^l 1 Kings, ch. 17, 18: 1ss. 5ss. ^m Jer. 5: 24: Ezek. 34: 20: Hosea 2: 21, 2. ⁿ chap. 20: 5-13. ^o Joel 1: 4, 11: 2: 28. ^p Heb. land of their gifts. ^q chap. 32: 24: Jas. 5: 13. ^r Ps. 32: 2-6: 142: 1, 2. ^s Or, toward. ^t Ps. 62: 12. ^u Heb. all the days which. ^v Heb.

upon the face of. ¹ Jer. 26: 3, 6, 7. ² John 16: 16. ³ A. 18: 27. ⁴ Ezech. 2: 12, 13. ⁵ m Ps. 68: 19. ⁶ Jer. 27: 7. ⁷ Heb. the house is called upon this house. ⁸ chap. 14: 11, 12, 20: 4: 6. ⁹ Ps. 106: 34. ¹⁰ Or, right. ¹¹ Jer. 7: 20, James 3: 2. ¹² Jer. 9: 1. ¹³ Heb. they that take them captives carry them away. ¹⁴ Heb. bring back to their heart. ¹⁵ Jer. 26: 12, 14. ¹⁶ Daniel 6: 10. ¹⁷ Daniel 9: 16-19.

30. That thine eyes may be open; that he might view with favor.

23. Justifying; acquitting. His righteousness; innocence of the charge brought against him.

their cause, and forgive thy people which have sinned against thee.

40 Now, my God, let I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

41 Now therefore arise, O LORD God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

CHAPTER VII.

1 God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him. 4 Solomon's solemn sacrifice. 5 Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people. 12 God appearing to Solomon giveth him promises upon condition.

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

* Or, right. 1 Heb. to the prayer of this place. 4 Psa. 132:8, etc. 5 1 Chron. 28:2; Isa. 66:1. 6 Neh. 9:25; Psa. 65:4, 11; Zech. 9:17. 7 1 Sa. 55:3. 8 1 Kings, 8:54, etc. 9 Ex. 20:43; Lev. 9:24; Judges 6:21; 1 Kings, 18:38; 1 Chron. 21:26; Mal.

41. *Thy resting-place*; the temple, where he manifested his special presence.

INSTRUCTIONS.

4. What God promises in his word, he will in his promise and by his Spirit faithfully perform.

8. Those who wish to do good, may in such wishes be accepted of God, when it is not his will that they should accomplish the particular object on which their hearts are set.

12. When we have finished a work, we should in earnest believing prayer commend it to the blessing of God, without which it will not accomplish any good.

16. The promises of God are often so connected with the faithfulness of his people, that their conditions must be fulfilled, in order to obtain their blessings. Chap. 7:17-22.

20. Prayer is a chief means of obtaining that forgiveness of sin, without which there can be no deliverance from its power.

21. Sin is the cause of all sorrow; and unless it is confessed and forsaken, it will cause sorrow eternal.

28. Temporal calamities are God's servants; and are sent to remind men of their sins, and lead them to repentance, that they may escape everlasting punishment.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7 Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had showed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to

3:1, 2. 2 chap. 5:13, 14; Ezek. 10:3, 4. 3 chap. 20:21; 1 Chron. 16:41; Psa. 103:17; 136:1; Heb. 7:24, 25. 4 1 Chron. 15:16; Psa. 87:7. 5 Heb. *land*. 6 chap. 5:12. 7 Josh. 13:3, 5. 8 Heb. *restaurant*. 9 1 Kings, 9:1, etc.

32. God is no respecter of persons; but the prayer of the penitent, of whatever nation, kindred, or tribe, offered in faith, he will hear and answer according to the riches of his grace.

31. The event of wars is in the hands of God: when his people rebel against him, he often suffers the wicked to prevail against them; but if they become penitent, and turn heartily to him, he will deliver them and grant them his salvation. Chap. 7:14.

41. When the ministers of God faithfully proclaim his salvation, and show its living power in their example, they may expect that many will embrace it, and rejoice in it with exceeding joy.

CHAPTER VII.

1. *Fire came down from heaven*; this was evidence that Solomon and the people were accepted in their offerings.

5. *Dedicated the house of God*; set it apart for his worship.

7. *Hallowed*; treated as sacred.

8. *The entering in of Hamath unto the river of Egypt*; from the north to the south part of the land.

A. M. 3000.
B. C. 1034.

make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and ^ahave chosen this place to myself for a house of sacrifice.

13 If ^bI shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, ^cwhich are called by my name, shall ^dhumble themselves, and pray, ^eand ^fseek my face, and ^gturn from their wicked ways; then ^hwill I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent ⁱunto the prayer *that is made* in this place.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and my heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not ^jfail thee a man *to be* ruler in Israel.

19 But ^kif ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that

passeth by it; so that he shall say, 'Why hath the LORD done thus unto this land, and unto this house?'

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAPTER VIII.

1 Solomon's buildings. 7 The Gentiles which were left Solomon made tributaries; but the Israelites rulers. 11 Pharaoh's daughter removeth to a house. 12 Solomon's yearly solemn sacrifices. 14 He appointeth the priests and Levites to their places. 17 The navy fetcheth gold from Ophir.

AND it came to pass at the end of ^ltwenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to ^mHamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store-cities, which he built in Hamath.

5 Also he built ⁿBeth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and all ^othat Solomon desired to build in Jerusalem, and in ^pLebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay ^qtribute until this day.

^a Deut. 12:5. ^b chap. 6:26, 28; Psa. 107:34. ^c Heb. *upon whom my name is called*. ^d Jos. 4:10. ^e Acts 9:11. ^f Lev. 45:14. ^g Lam. 3:40, 41. ^h 1-a. 5:6, 20. ⁱ chap. 6:27, 30. ^j Heb. *to the prayer of this place*. ^k Heb. *he cut off to thee*. ^l Lev. 26:14, etc. ^m Deut. 28:36. ⁿ Jer. 22:8. ^o 1-Kings 9:26, 27, 28. ^p Num. 34:8. ^q 2-Sam. 8:3. ^r Josh. 16:3, 5; 1-Chron. 7:14. ^s Heb. *the desire of Solomon which he*. ^t 1-King 2:4, 6, 7. ^u 1-King 7:22. ^v Cant. 4:8. ^w Josh. 10:19, 37, 43.

16. *Sanctified this house*; devoted it to a holy use.

INSTRUCTIONS.

1. The manner in which God shows his acceptance of his people is such as to fill them with awe of his justice, as well as adoring gratitude for his mercy, and bind them in willing obedience to his service.

6. Praise is the spontaneous expression of truly grateful hearts; and is well-pleasing to God, and most useful to men.

10. True devotion of heart to God, manifested in such acts of public religious worship as he has appointed, is a source of great joy to his people, and prepares them to return to their families and engage in the duties of life with new cheerfulness and success.

13. No evil comes upon individuals or nations without the permission and control of God: and he is able and ready, when they are duly humbled, to remove it and manifest towards them new tokens of his favor.

CHAPTER VIII.

3. *Hamath-zobah*; a country north and east of Palestine.

4. *Tadmor*; a city in the great Syrian desert, between Damascus and the Euphrates. It was afterwards called Palmyra, and has long been in ruins.

5. *Beth-horon the upper, and the nether*; on the border of Ephraim and Benjamin.

6. *Barbath*; a city within the territory of the tribe of Dan.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* ^atwo hundred and fifty, that bare rule over the people.

11 ^a And Solomon brought up the daughter^b of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the *places* are ^c*holy*, whereunto the ark of the Lord hath come.

12 ^a Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch.^c

13 Even after a certain rate every ^dday, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, ^ethree times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ^a And he appointed, according to the order of David his father, the ^fcourses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the ^gporters also by their courses at every gate: for so ^hhad David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was finished. So the house of the Lord was perfected.

17 ^a Then ^bwent Solomon to Ezion-geber, and to ^cEloth, at the seaside in the land of Edom.

18 And ^dHuram sent him, by the hands of his servants, ships, and servants that had knowledge of the sea; and they went

with the servants of Solomon to ^{A. M. 3012} Ophir, and took thence four hundred and fifty talents of ^{B. C. 992}gold, and brought *them* to king Solomon.

CHAPTER IX.

1 The queen of Sheba admireth the wisdom of Solomon. 13 Solomon's gold. 15 His targets. 17 The throne of ivory. 20 His vessels. 23 His presents. 25 His chariots and horse. 29 His tributes. 29 His reign and death.

AND ^awhen the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all ^bher questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his ^ccup-bearers also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

5 And she said to the king, *It was a true* ^dreport which I heard in mine own land of thine ^eacts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and behold, the ^fone half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed ^gbe the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do ^hjudgment and justice.

^a 1 Kings, 9: 24. ^b 1 Kings, 9: 11, 7, 8. ^c Heb. *holiness*. ^d John 10: 25. ^e Ex. 24: 38. ^f Ex. 24: 14. Deut. 16: 19. ^g 1 Chron. ch. 21, 25. ^h 1 Chron. 9: 17, 26: 1. ⁱ Heb. was the commandment of David the man of God. ^j 1 Kings, 9: 26, 27. ^k Eloth, Deut.

2: 8; 2 Kings, 14: 22. ^l 1 Chron. 9: 10, 13. ^m Eccl. 2: 8. ⁿ 1 Kings, 10: 1, etc. ^o Mat. 12: 42; Luke 11: 31. ^p Prov. 18: 4; James 1: 6. ^q Or, *butlers*. ^r Heb. *wood*. ^s Or, *royalty*. ^t Psalm 31: 19. ^u Psal. 72: 18, 19. ^v 1 Kings, 3: 28; Prov. 21: 3.

11. The city of David; Zion, the south part of Jerusalem.

17. Ezion-geber, and—Eloth; on the eastern branch of the Red sea.

18. Ophir; a distant place visited by ships from the Red sea, but the location of which is not known with certainty.

INSTRUCTIONS.

4. So fading and transitory are all earthly things, that the most splendid cities may become a heap of ruins. This should lead all to seek a city that hath foundations, whose builder and maker is God.

11. A man's wife has great influence upon him, and through him upon others; let him be careful that this influence do not mislead him into sinful practices.

11. The commands of parents, so far as they accord with the commands of God, should be remembered and carefully followed by their children.

CHAPTER IX.

1. Sheba; supposed to have been a country bordering on the south part of the Red sea.

A. M. 2012.
B. C. 992.

9 And ^ashe gave the king a hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither ^bwas there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Hiram, and the servants of Solomon, which ^cbrought gold from Ophir, brought ^aalgum-trees and precious stones.

11 And the king made of the algum-trees terraces to the house of the Lord, and to the king's palace, and ^dharpes and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold:

14 Besides *that* which chapmen and merchants brought. And all the kings of Arabia and ^egovernors of the country brought gold and silver to Solomon.

15 ¶ And king Solomon made two hundred ^ftargets of beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he* of beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the ^ghouse of the forest of Lebanon.

17 ¶ Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and ^hstays on each side of the sitting-place, and two lions standing by the stays:

19 And twelve lions stood there on the side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of ⁱpure gold: ^jnone *were* of silver; it was *not* any thing accounted of in the days of Solomon.

1. Psalm 72: 10, 15. 2. Eccl. 2: 8. 3. Chron. 8: 18. 4. 1 Kings, 10: 11. 5. 1 Chron. 28: 18. 6. 1 Kings, 10: 21. 7. 1 Kings, 10: 22. 8. 1 Kings, 10: 23. 9. 1 Kings, 10: 24. 10. 1 Kings, 10: 25. 11. 1 Kings, 10: 26. 12. 1 Kings, 10: 27. 13. 1 Kings, 10: 28. 14. 1 Kings, 10: 29. 15. 1 Kings, 10: 30. 16. 1 Kings, 10: 31. 17. 1 Kings, 10: 32. 18. 1 Kings, 10: 33. 19. 1 Kings, 10: 34. 20. 1 Kings, 10: 35. 21. 1 Kings, 10: 36. 22. 1 Kings, 10: 37. 23. 1 Kings, 10: 38. 24. 1 Kings, 10: 39. 25. 1 Kings, 10: 40. 26. 1 Kings, 10: 41. 27. 1 Kings, 10: 42. 28. 1 Kings, 10: 43. 29. 1 Kings, 10: 44. 30. 1 Kings, 10: 45. 31. 1 Kings, 10: 46. 32. 1 Kings, 10: 47. 33. 1 Kings, 10: 48. 34. 1 Kings, 10: 49. 35. 1 Kings, 10: 50. 36. 1 Kings, 10: 51. 37. 1 Kings, 10: 52. 38. 1 Kings, 10: 53. 39. 1 Kings, 10: 54. 40. 1 Kings, 10: 55. 41. 1 Kings, 10: 56. 42. 1 Kings, 10: 57. 43. 1 Kings, 10: 58. 44. 1 Kings, 10: 59. 45. 1 Kings, 10: 60. 46. 1 Kings, 10: 61. 47. 1 Kings, 10: 62. 48. 1 Kings, 10: 63. 49. 1 Kings, 10: 64. 50. 1 Kings, 10: 65. 51. 1 Kings, 10: 66. 52. 1 Kings, 10: 67. 53. 1 Kings, 10: 68. 54. 1 Kings, 10: 69. 55. 1 Kings, 10: 70. 56. 1 Kings, 10: 71. 57. 1 Kings, 10: 72. 58. 1 Kings, 10: 73. 59. 1 Kings, 10: 74. 60. 1 Kings, 10: 75. 61. 1 Kings, 10: 76. 62. 1 Kings, 10: 77. 63. 1 Kings, 10: 78. 64. 1 Kings, 10: 79. 65. 1 Kings, 10: 80. 66. 1 Kings, 10: 81. 67. 1 Kings, 10: 82. 68. 1 Kings, 10: 83. 69. 1 Kings, 10: 84. 70. 1 Kings, 10: 85. 71. 1 Kings, 10: 86. 72. 1 Kings, 10: 87. 73. 1 Kings, 10: 88. 74. 1 Kings, 10: 89. 75. 1 Kings, 10: 90. 76. 1 Kings, 10: 91. 77. 1 Kings, 10: 92. 78. 1 Kings, 10: 93. 79. 1 Kings, 10: 94. 80. 1 Kings, 10: 95. 81. 1 Kings, 10: 96. 82. 1 Kings, 10: 97. 83. 1 Kings, 10: 98. 84. 1 Kings, 10: 99. 85. 1 Kings, 10: 100.

14. *Chapmen*: sellers, market-men.

21. *Tarshish*: some suppose that there was one place of this name to the east and another to the west of Judea. To visit the one they would sail from Ezion-geber, 2 Chron. 20: 36; and to visit the other, from Joppa, Jonah 1: 3.

29. *Book of Nathan—of Ahijah—of Iddo*: uninspired books of Jewish history, not now extant.

INSTRUCTIONS.

1. Those who know the value of true wisdom will

21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

22 And ^bking Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 ¶ And he ^creigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.

27 And ^dthe king ^emade silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees that *are* in the low plains in abundance.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now the ^frest of the acts of Solomon, the first and last, *are* they not written in the ^gbook of Nathan the prophet, and in the prophecy of ^hAhijah the Shilonite, and in the visions of ⁱIddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER X.

1 The Israelites assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of silver on unto him. 2 Rehoboam, refusing the old men's counsel, by the advice of young men answereth them proudly. 3 The tribes revolting kill Hadoram, and make Rehoboam to reign.

AND ^aRehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when ^bJerobo-

am, 30, etc. 1. Gen. 15: 18. 2. 1 Kings, 11: 4. 3. 1 Kings, 11: 8. 4. 1 Kings, 11: 11. 5. 1 Kings, 11: 12. 6. 1 Kings, 11: 13. 7. 1 Kings, 11: 14. 8. 1 Kings, 11: 15. 9. 1 Kings, 11: 16. 10. 1 Kings, 11: 17. 11. 1 Kings, 11: 18. 12. 1 Kings, 11: 19. 13. 1 Kings, 11: 20. 14. 1 Kings, 11: 21. 15. 1 Kings, 11: 22. 16. 1 Kings, 11: 23. 17. 1 Kings, 11: 24. 18. 1 Kings, 11: 25. 19. 1 Kings, 11: 26. 20. 1 Kings, 11: 27. 21. 1 Kings, 11: 28. 22. 1 Kings, 11: 29. 23. 1 Kings, 11: 30. 24. 1 Kings, 11: 31. 25. 1 Kings, 11: 32. 26. 1 Kings, 11: 33. 27. 1 Kings, 11: 34. 28. 1 Kings, 11: 35. 29. 1 Kings, 11: 36. 30. 1 Kings, 11: 37. 31. 1 Kings, 11: 38. 32. 1 Kings, 11: 39. 33. 1 Kings, 11: 40. 34. 1 Kings, 11: 41. 35. 1 Kings, 11: 42. 36. 1 Kings, 11: 43. 37. 1 Kings, 11: 44. 38. 1 Kings, 11: 45. 39. 1 Kings, 11: 46. 40. 1 Kings, 11: 47. 41. 1 Kings, 11: 48. 42. 1 Kings, 11: 49. 43. 1 Kings, 11: 50. 44. 1 Kings, 11: 51. 45. 1 Kings, 11: 52. 46. 1 Kings, 11: 53. 47. 1 Kings, 11: 54. 48. 1 Kings, 11: 55. 49. 1 Kings, 11: 56. 50. 1 Kings, 11: 57. 51. 1 Kings, 11: 58. 52. 1 Kings, 11: 59. 53. 1 Kings, 11: 60. 54. 1 Kings, 11: 61. 55. 1 Kings, 11: 62. 56. 1 Kings, 11: 63. 57. 1 Kings, 11: 64. 58. 1 Kings, 11: 65. 59. 1 Kings, 11: 66. 60. 1 Kings, 11: 67. 61. 1 Kings, 11: 68. 62. 1 Kings, 11: 69. 63. 1 Kings, 11: 70. 64. 1 Kings, 11: 71. 65. 1 Kings, 11: 72. 66. 1 Kings, 11: 73. 67. 1 Kings, 11: 74. 68. 1 Kings, 11: 75. 69. 1 Kings, 11: 76. 70. 1 Kings, 11: 77. 71. 1 Kings, 11: 78. 72. 1 Kings, 11: 79. 73. 1 Kings, 11: 80. 74. 1 Kings, 11: 81. 75. 1 Kings, 11: 82. 76. 1 Kings, 11: 83. 77. 1 Kings, 11: 84. 78. 1 Kings, 11: 85. 79. 1 Kings, 11: 86. 80. 1 Kings, 11: 87. 81. 1 Kings, 11: 88. 82. 1 Kings, 11: 89. 83. 1 Kings, 11: 90. 84. 1 Kings, 11: 91. 85. 1 Kings, 11: 92. 86. 1 Kings, 11: 93. 87. 1 Kings, 11: 94. 88. 1 Kings, 11: 95. 89. 1 Kings, 11: 96. 90. 1 Kings, 11: 97. 91. 1 Kings, 11: 98. 92. 1 Kings, 11: 99. 93. 1 Kings, 11: 100.

seek to obtain it; and one means of this is, familiar intercourse with those who possess it. He that walketh with wise men shall be wise.

8. All true wisdom comes from God, and habitual communion with him is the best means of obtaining it.

12. A truly wise man will delight not only in receiving, but in imparting knowledge; and by doing it will become a benefactor to those around him.

20. Silver and gold are a blessing or a curse ac-

am the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took ^acounsel with the ^bold men that had stood before Solomon his ^cfather while he yet lived, saying, What counsel give ye me to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and ^dspeak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and ^etook counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father ^fput a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

^a Prov. 12:15; 14:20. ^b Job. 12:12, 13. ^c Prov. 27:10. ^d Prov. 15:1. ^e Isa. 30:1. ^f Heb. *loided*. ^g Prov. 19:27. ^h Isa. 30:12, 13. ⁱ Deut. 2:10; 1 Sam. 2:25; Isa. 19:14. ^j 1 Kings, 11:21. ^k 2 Sam.

cording to the use that is made of them. A wise man, therefore, will not be so anxious to obtain more, as he will be to use what he has to the glory of the Giver.

CHAPTER X.

15. *By the hand of*; by means, or by the mouth of. 1 Kings, 11:29-35.

17. *Rehoboam reigned over them*; and also over the tribe of Benjamin, which was joined to that of Judah.

INSTRUCTIONS.

1. When rulers engage in expensive undertakings it necessarily brings heavy burdens on the people,

13 And the king answered them ^aroughly; and king Rehoboam forsook the counsel of the old men.

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So ^bthe king hearkened not unto the people: ^cfor the cause was of God, that the LORD might perform his word, which he ^dspake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, ^eWhat portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent ^fHadoram that *was* over the tribute: and the children of Israel stoned him with stones, that he died. But king Rehoboam ^gmade speed to get him up to *his* chariot, to flee to Jerusalem.

19 And ^hIsrael rebelled against the house of David unto this day.

CHAPTER XI.

1 Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah. 5 He strengtheneth his kingdom with forts and provision. 13 The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah. 15 The wives and children of Rehoboam.

AND ⁱwhen Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin a hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But ^jthe word of the LORD came to Shemaiah ^kthe man of God, saying,

^l30:1. ^m *Adoniram*, 1 Kings, 4:6; 5:14. ⁿ Heb. *strengthened himself*. ^o Psal. 89:20, etc. ^p 1 Kings, 12:21, etc. ^q Prov. 21:30. ^r chap. 12:5.

under which they become uneasy, and from which they wish to be delivered.

7. Kindness in rulers often does more to secure obedience from the people, than force; and the longer men live, and the more they see of their fellow-men, the deeper is their conviction of this truth.

10. Youth are reckless, and often plunge into courses which bring distress and ruin upon themselves and others.

15. The hand of God is never to be overlooked in the events of his providence, but is to be acknowledged even in those calamities which the folly and wickedness of men bring upon themselves.

A. M. 3029.
B. C. 975. 3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against ^ayour brethren: return every man to his house; ^bfor this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Socco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Laishish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin, fenced cities.

11 And he ^cfortified the strong-holds, and put ^dcaptains in them, and store of victuals, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel ^eresorted to him out of all their coasts.

14 For the Levites left their ^fsuburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had east them ^goff from executing the priest's office unto the LORD:

15 And ^hhe ordained him priests for the high places, and for the ⁱdevils, and for the ^jcalves which he had made.

16 And after them, out of ^kall the tribes of Israel, such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they ^lstrengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse:

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took ^mMaachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.

22 And Rehoboam ⁿmade Abijah the son of Maachah the chief, *to be ruler* among his brethren: for *he thought* to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victuals in abundance. And he desired many wives.

CHAPTER XII.

1 Rehoboam, forsaking the Lord, is punished by Shishak. 5 He and the princes, repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil. 13 The reign and death of Rehoboam.

AND it came to pass, when Rehoboam had ^oestablished the kingdom, and had strengthened himself, ^phe ^qforsook the law of the LORD, and all Israel with him.

2 And it came to pass *that*, in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the ^rLubim, the Sukkium, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came ^sShemaiah the prophet to Rehoboam, and *to the princes* of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, ^tYe have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and

^a Gen. 13: 8. ^b chap. 10: 15; Psa. 33: 11. ^c Isa. 22: 10, 11. ^d chap. 17: 19. ^e Heb. *presented themselves*. ^f Num. 35: 2, &c. ^g chap. 13: 9. ^h 1 Kings, 12: 21; 13: 33. ⁱ Lev. 17: 7. ^j Deut. 32: 17; 1 Cor. 10: 20. ^k 1 Kings, 12: 28; 14: 9; Hosea 13: 2. ^l chap. 12: 9; 20: 11.

CHAPTER XI.

15. *Devils; idols.*

23. *He dealt wisely;* in placing his children in different parts of the country, so that they should not unite against Abijah, whom he appointed as ruler over them.

INSTRUCTIONS.

4. Things which take place, under the directing and controlling providence of God, are spoken of in the Bible as done by him.

18. Psa. 84: 5, 7. ^a chap. 12: 1. ^b 1 Kings, 15: 2. She is called Melubath the daughter of Uziel, chap. 13: 2. ^c chap. 12: 10. ^d Deut. 23: 15-17. ^e Heb. *a multitude of men*. ^f chap. 11: 17. ^g 1 Kings, 14: 22. ^h Deut. 32: 15, 18. ⁱ chap. 10: 8. ^j chap. 11: 2. ^k Job. 1: 17.

15. The worship of images is treated in the Bible as worship offered to devils. 1 Cor. 10: 20.

17. As long as nations walk in the way of the Lord, they may expect that he will give them prosperity; but when they forsake him, they take a course adapted to bring ruin on themselves.

CHAPTER XII.

3. *Lubim—Sukkium—Ethiopians;* people dwelling in countries bordering upon Egypt.

the king ^a humbled themselves; and they said, ^b The Lord is righteous.

7 And ^c when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; ^d therefore I will not destroy them, but I will grant them ^e some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be ^f his servants; that they may know my service, and the service of the ^g kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold ^h which Solomon had made.

10 Instead of which king Rehoboam made shields of brass, and committed them to the hands of the ⁱ chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard-chamber.

12 And ^j when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether; ^k and also in Judah things went well.

13 ^l ¶ Soking Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam ^m was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put his name there. And his mother's name ⁿ was Naamah an Ammonitess.

14 And he did evil, because he ^o prepared not his heart to seek the Lord.

15 Now the acts of Rehoboam, first and last, ^p are they not written in the ^q book of Shemaiah ^r the prophet, and of ^s Iddo the seer concerning genealogies? And there

^a Jer. 12:15, 19; Jas. 1:6, 10. ^b Ex. 9:27. ^c 1 Kings, 21:28, 29. ^d Lev. 26:41, 42. ^e Or, a little while. ^f Neh. 9:26, 37; 1 Sa. 26:11. ^g Deut. 28:47, 48. ^h chap. 9:15, 16. ⁱ 2 Sam. 8:18, 19; chap. 23:12, 13; 1 Sa. 35:15. ^j 1 Peter, 5:6. ^k Or, and yet in Judah there were good things, Gen. 18:21, 1 Kings, 11:13, chap.

12. Things went well; there were yet some good men, and things went well compared with what they had done.

14. He prepared not his heart; his reformation was merely external.

INSTRUCTIONS.

1. Great prosperity is dangerous; when it is granted, men are increasingly prone to rebel against God, and thus to bring ruin upon themselves and those who join with them.

6. When men become sensible of their sins, ascribe righteousness unto God, and humble themselves before him, he is ready to forgive and save them from that destruction which their sins deserve.

14. Reformation which are merely external and in which the heart is not engaged, will not avail to the permanent removal of calamities in this

where wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David; and ^t Abijah his son reigned in his stead.

CHAPTER XIII.

¹ Abijah succeeding maketh war against Jeroboam. ⁴ He declareth the right of his cause. ¹³ Trusting in God, he overcometh Jeroboam. ²¹ The wives and children of Abijah.

NOW ^m in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also ⁿ was ^o Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah ^p set the battle in array with an army of valiant men of war, ^q even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, ^r being mighty men of valor.

4 ^s ¶ And Abijah stood up upon mount Zemaraim, ^t which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, ^u even to him and to his ^v sons by a ^w covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath ^x rebelled against his lord.

7 And there are gathered unto him ^y vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was ^z young and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye ^{aa} be a great multi-

19:3. [†] Or, fixed. ¹ Dent. 5:24; Ezek. 33:31. ² Heb. words. ³ verse 5. ⁴ chap. 9. 29. ⁵ *Byam*, 1 Kings, 14:31. ⁶ 1 Kings, 15:1, etc. ⁷ chap. 11:20. ⁸ Heb. bound together. ⁹ Josh. 18:22. ¹⁰ 2 Sam. 7:12-16. ¹¹ Num. 18:19. ¹² 1 Kings, 11:26; 12:26. ¹³ Judges 9. ¹⁴ 1 chap. 10:16.

world, or save the soul from destruction in the world to come.

CHAPTER XIII.

5. A covenant of salt; a perpetual covenant.

INSTRUCTIONS.

3. The frequency, prevalence, and devastation of war, show the wickedness of the human heart and the power of the great adversary in leading men in such vast numbers to murder one another.

9. When men cast off the true ministers of religion, and choose those who connive at and encourage them in their sins, they are ripening for ruin.

13. None can contend against God and prosper. However numerous or thoroughly disciplined their armies, and however skilfully devised their plans, they will be broken in pieces and flee before those

9 Have ye not ^b cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to *consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the Lord is our God, and we have not forsaken him: and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon *their* business:

11 And ^cthey burn unto the LORD every morning and every evening burnt-sacrifices and sweet incense: the ^dshow-bread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to ^eburn every evening: for we keep the charge of the LORD our God: but we have forsaken him.

12 And behold, ^aGod himself is with us for *our* ^bcaptain, and his priests with sounding ^ctrumpets to cry alarm against you. O children of ^dIsrael, fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout : and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, ^kbecause they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the

towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did ¹Jeroboam recover strength again in the days of Abijah: and the Lord ^mstruck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are written in the* ¹story of the prophet ⁿIddo.

CHAPTER XIV.

1 Asa succeeding destroyeth idolatry. 6 Having peace, he strengtheneth his kingdom with forts and armies. 9 Calling on God, he overthroweth Zerah, and spoileth the Ethiopians.

SO ° Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange *gods*, and the ^hhigh places, and brake down the ^himages, and ^hcut down the groves;

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah : for the land had rest, and he had no war in those years ; ^r because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls and towers, *gates and bars, while* the land is yet before us; because we have *sought the Lord our God, we have sought him, and he hath given us rest on every side.* So they built and prospered.

8 And Asa had an army of *men* that bare targets and spears, out of Judah three hundred thousand: and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valor.

9 ^c And ^b there came out against them Zerah the Ethiopian with a host of a thousand thousand, and three hundred chariots; and came unto ^a Mareslah.

^a 1 Kings, 12: 28; Hosea 8: 5, 6. ^b chap. 11: 14, 15. ^c Heb. *fill his hand*, Ex. 29: 1; Lev. 8: 2. ^d chap. 2: 4. ^e Lev. 24: 5-9. ^f Ex. 27: 20, 21; Lev. 24: 2, 3. ^g Isa. 8: 10. ^h Josh. 5: 14, 15. ⁱ Num. 10: 8; Josh. 6: 13-20. ^j Job 9: 4; Jer. 50: 23. ^k Acts 5: 29. ^l chap. 14: 12. ^m 1 Chron. 5: 20; Psa. 22: 5; Dan. 3: 28; Nah. 1: 7. ⁿ Psa.

18:37, 38. m 1 Sam. 25:38. f Or, *commentary* n 1 Chr. 12:15.
o 1 Kings, 15:8, etc. p chap. 15, 17. 1 Kents, 11:7. f Heb.
statutes. q Ex. 34:13. q Heb *sun images* r Joshua 2:1.
s Psalm 105:3, 4. Jeremiah 29:13. t chap. 16:8. u Joshua
15:44.

who have the Lord for their helper and trust in him for defence.

20. Life and death are in the hand of the Lord; and when he smites, the most mighty fall before him. However numerous their attendants, they can give them no respite and afford them no relief.

CHAPTER XIV.

3. *The groves*: where they had worshipped idols.

9. *Marashah*; in the western part of Judah near the Philistines.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa ^acried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, ^bwhether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy ^cname we go against this multitude. O LORD, thou *art* our God; let not ^dman prevail against thee.

12 So the LORD ^dsmote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto ^eGerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were ^fdestroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAPTER XV.

1 Asa with Judah and many of Israel, moved by the prophecy of Azariah the son of Obed, make a solemn covenant with God. 16 He putteth down Maachah his mother for her idolatry. 18 He bringeth dedicate things into the house of God, and enjoyeth a long peace.

AND the ^aSpirit of God came upon Azariah the son of Obed:

2 And he went out ^bto meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: ^bThe LORD *is* with you, while ye be with him; and ^cif ye seek him, he will be found of you; but if ye ^dforsake him, he will forsake you.

3 Now ^efor a long season Israel *hath been* without the true God, and without a ^fteaching priest, and without law.

4 But ^gwhen they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those ^htimes *there was* no peace to him that went out, nor to him that

came in, but great vexations *were* ^{a. M. 2023 B. C. 911.} upon all the inhabitants of the countries.

6 And nation was ⁱdestroyed of nation, and city of city: for God ^jdid vex them with all adversity.

7 Be ye ^kstrong therefore, and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Obed the prophet, he took courage, and put away the ^labominable idols out of all the land of Judah and Benjamin, and out of the cities which he had ^mtaken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the ⁿstrangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD ^othe same time, of the ^pspoil *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into a ^qcovenant to seek the LORD God of ^rtheir fathers with all their heart and with all their soul:

13 That ^swhosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with eornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole ^tdesire; and he was found of them: and the LORD gave them rest round about.

16 ^uAnd ^valso *concerning* Maachah the mother ^wof Asa the king, he removed her from ^xbeing queen, because she had made an ^yidol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

^a chap. 13: 11. ^b Ex. 14: 10. ^c Ps. 135: 6. ^d 10: 1. ^e 1 Sam. 14: 6. ^f 1 Sam. 17: 45. ^g Prov. 18: 10. ^h *in* mortal man. ⁱ chap. 13: 15. ^j Gen. 30: 1. ^k Heb. *broken*. ^l chap. 12: 10. ^m Gen. 35: 5. ⁿ Josh. 22: 24. ^o 1: 31: 29. ^p chap. 20: 11. ^q 1: 1: 20. ^r Num. 24: 21. ^s Judges 3: 10. ^t Heb. *before*. ^u Heb. 1: 8. ^v over 1: 15. ^w chap. 23: 12, 13. ^x 1 Chron. 28: 9. ^y Jer. 20: 12, 13. ^z M. 9: 7. ¹ 8. ² chap. 24: 20. ³ Heb. 10: 35. ⁴ Hosea 3: 4. ⁵ Lev. 10: 11. ⁶ Mal. 2: 7. ⁷ Deut. 1: 29.

13. *Gerar*: then a city of the Philistines near the southern border of Palestine.

INSTRUCTIONS.

2. Pious rulers are a great blessing to a nation; and by their efforts to reform the people and lead them to obey God, they prepare the way for him to bless them with all needed earthly good.

9. Although it is our duty in times of trouble to use all suitable means to help ourselves, yet our

¹ Ps. 106: 11. ² Judges 5: 6. ³ 1 Sam. 13: 6. ⁴ Heb. *beaten in green*. ⁵ M. 24: 7. ⁶ 1 Kings 3: 6. ⁷ Josh. 1: 7, 9. ⁸ 1 Chron. 28: 20. ⁹ Heb. *abominations*. ¹⁰ chap. 13: 19. ¹¹ chap. 11: 16. ¹² Heb. *in that day*. ¹³ chap. 14: 13, 15. ¹⁴ chap. 34: 31. ¹⁵ 2 Kings, 23: 31. ¹⁶ Neh. 10: 29. ¹⁷ Acts 23: 11. ¹⁸ Ex. 22: 20. ¹⁹ Deut. 13: 5, 15. ²⁰ 2: 5. ²¹ verse 12. ²² 1 Kings, 15: 14, etc. ²³ That is, *grandmother*. ²⁴ 1 Kings, 15: 2, 10. ²⁵ Heb. *harlot*.

dependence for deliverance should be upon God. He can save by few or by many, and is ready to help all who truly trust in him.

CHAPTER XV.

9. *Fell*; came.

16. *Kidron*: a small stream between Jerusalem and the mount of Olives, which ran through the valley of Jehoshaphat into the Dead sea.

A. M. 3063.
B. C. 911.

17 But the ^ahigh places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAPTER XVI.

1 Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah. 7 Being reproved thereof by Hanani, he putteth him in prison. 11 Among his other acts in his disease he seeketh not to God, but to the physicians. 13 His death and burial.

IN ^bthe six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the ^cintent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at ^dDamascus, saying,

3 *There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.*

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-main, and all the store-cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith

Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time ^eHanani the seer came to Asa king of Judah, and said unto him, ^f"Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thy hand."

8 Were not the ^gEthiopians and the Lubim ^ha huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thy hand.

9 For the ⁱeyes of the LORD run to and fro throughout the whole earth, ^jto show himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have ^kwars.

10 Then Asa was wroth with the seer, and put him in a ^lprison-house: for *he was* in a rage with him because of this *thing*. And Asa ^moppressed *some* of the people the same time.

11 ¶ And behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had ⁿmade for himself in the city of David, and laid him in the bed which was filled with sweet odors and divers kinds of *spices* prepared by the apothecaries' art: and they made a very great burning for him.

^a chap. 14:3, 5. ^b 1 Kings, 15:17, etc. ^c chap. 15:5. ^d Heb. *Damaseck*. ^e Heb. *armies which were his*. ^f chap. 19:24. ^g 1 Kings, 16:1. ^h Psal. 146:3, 6; 148:31; 1 Jer. 17:5. ⁱ chap. 12:3; 14:9. ^j Heb. *in abundance*. ^k Job 34:21; Prov. 5:21.

^l 15:3; Jer. 36:17, 32:19; Zech. 1:10. ^m Or, *as he lay to bed* with them. ⁿ 1 Kings, 15:32. ^o chap. 18:26; Jer. 20:2. ^p Heb. *crushed*. ^q Heb. *digged*.

17. *Perfect*; See 1 Chron. 28:9.

INSTRUCTIONS.

2. The Lord encourages those who seek him, with special manifestations of his presence and favor; while he warns those who forsake him, that he will forsake them, and leave them to that ruin which they deserve.

7. The certainty that if men engage and persevere in well-doing they shall be graciously and abundantly rewarded, should make them steadfast, immovable, always abounding in the work of the Lord.

9. Evidence of the presence and favor of God will draw together multitudes, of all classes who love him, to acknowledge his goodness and render united thanks to his holy name.

16. No natural affection, or regard to relatives and friends, should lead us to connive at their sins, or prevent us from taking decided measures to resist their evil influence.

CHAPTER XVI.

1. *Ramah*; north of Jerusalem, and near the border between Judah and Israel.

1. *Ijon, and Dan, and Abel-main*; cities in the north part of Palestine.

6. *Geba and Mizpah*; in the tribe of Benjamin.

7. *Seer*; prophet.

INSTRUCTIONS.

2. When men in trouble rely upon their own efforts merely, or look for help to their fellow-men instead of trusting in the Lord, they dishonor him, and may expect that he will visit them with tokens of his displeasure.

10. Men, when reminded of their sins, instead of forsaking them, are sometimes angry with him who reminds them, and persecute him for his fidelity. But this increases their guilt, and ripens them for the just judgments of God.

CHAPTER XVII.

1 Jehoshaphat, succeeding Asa, reigneth well, and prospereth. 7 He sendeth Levites with the princes to teach Judah. 10 His enemies being terrified by God, some of them bring him presents and tribute. 12 His greatness, captains, and armies.

AND ^aJehoshaphat his son reigned in ^ahis stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which ^bAsa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways ^cof his father David, and sought not unto Baalim;

4 But sought to the LORD God of his father, and walked in his commandments, and not after the ^ddoings of Israel.

5 Therefore the LORD established the kingdom in his hand; and all Judah ^ebrought to Jehoshaphat presents; and he had riches and honor in abundance.

6 And his heart ^fwas lifted up in the ways ^dof the LORD: moreover ^ghe took away the high places and groves out of Judah.

7 ^h¶ Also in the third year of his reign he sent to his princes, ⁱeven to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to ^jteach in the cities of Judah.

8 And with them ^khe sent ^lLevites, ⁱeven Shemaiah, and Nethaniah, and Zebadiah, and Asabel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, ^mh priests.

9 And they taught in Judah, and ⁿhad the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ^o¶ And the ^pfear of the LORD fell upon all the kingdoms of the lands that ^qwere round about Judah, so that ^rthey made no war against Jehoshaphat.

11 Also ^ssome of the Philistines brought Jehoshaphat ^tpresents, and tribute silver; and the Arabians brought him flocks, sev-

en thousand and seven hundred ^arams, and seven thousand and seven hundred ^bhe-goats.

12 ^c¶ And Jehoshaphat waxed great exceedingly; and he built in Judah ^dcastles, and cities of store.

13 And ^ehe had much business in the cities of Judah; and the men of war, mighty men of valor, ^fwere in Jerusalem.

14 And these ^gare the numbers of them according to the house of their fathers: Of Judah, the captains of thousands: Adnah the chief, and with him mighty men of valor three hundred thousand.

15 And ^hnext to him ⁱwas Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him ^jwas Amasiah the son of Ziehi, who ^kwillingly offered himself unto the LORD; and with him two hundred thousand mighty men of valor.

17 And of Benjamin: Eliada a mighty man of valor, and with him armed men with bow and shield two hundred thousand.

18 And next him ^lwas Jehozabad, and with him a hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, besides ^mthose whom the king put in the fenced cities ⁿthroughout all Judah.

CHAPTER XVIII.

1 Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead. 4 Ahab, seduced by false prophets, according to the word of Michaiah, is slain there.

NOW ^aJehoshaphat had riches and honor in abundance, and ^bjoined affinity with Ahab.

2 And ^cafter ^dcertain ^eyears he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that ^fhe had with him, and persuaded him to go up ^gwith him to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Will thou go with me to Ramoth-gilead? And he an-

^a 1 Kings, 15: 21. ^b 1 Chron. 17: 8. ^c Or, of his father and of David. ^d 1 Kings, 12: 30. ^e 1 Chron. 27: 32. ^f Heb. after hand. ^g Psal. 137: 22. ^h 1 Chron. 19: 31. ⁱ 2 Chron. 17: 13. ^j 1 Chron. 27: 31. ^k Neh. 8: 7. ^l Mal. 2: 7. ^m 1 Chron. 11: 14. ⁿ 1 Chron. 27: 31.

CHAPTER XVII.

6. *Lifted up*; encouraged, strengthened.

7. *To teach*; teach the people the will of God.

10. *The fear of the Lord*; a great dread, so that they did not dare to war against his servant.

12. *Fenced*; fortified.

INSTRUCTIONS.

3. A succession of pious rulers is a great blessing to a people, and opens the way for permanent peace and prosperity.

7. The teaching of the word and will of God to all the people, is the grand means of leading them to obey him, and thus securing his favor.

^a Ex. 31: 24. Prov. 16: 7. ^b Verse 5. ^c 2 Sam. 8: 2. ^d Or, palace. ^e 1 Chron. 20: 19. ^f 1 Chron. 27: 32. ^g Heb. after hand. ^h Judges 5: 2, 9. ⁱ 2 Cor. 8: 5. ^j Verse 2. ^k 1 Chron. 17: 15. ^l 1 Kings, 8: 18. ^m 2 Cor. 6: 11. ⁿ 1 Chron. 11: 14. ^o 1 Kings, 22: 2, etc.

10. When a man's ways please the Lord, he maketh his enemies to be at peace with him; and they who seek Jehovah as their chief good, will not want any good thing.

CHAPTER XVIII.

1. *Joined affinity*; Jehoshaphat's son married Ahab's daughter.

2. *Samaria*; the capital of the kingdom of Israel.

3. *Ramoth-gilead*; a town within the territory of Gad, but at this time held by the Syrians. Deut. 1: 13. Josh. 20: 18. 1 Kings, 22: 3.

A. M. 3107.
B. C. 857.

answered him, I am as thou art, and my people as thy people; and *we will be with thee in the war.*

4 And Jehoshaphat said unto the king of Israel, *Inquire, I pray thee, at the word of the Lord to day.*

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And ^bthey said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the Lord ^abesides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may inquire of the Lord: but I ^chate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his ^dfollicers, and said, ^eFetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a ^fvoid place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus ^gsaith the Lord, With these thou shalt push Syria until ^hthey be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one ⁱassent; let ^jthy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As* the Lord liveth, ^keven what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I

forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord?

16 Then he said, I did see all Israel scattered ^lupon the mountains, as sheep that have no shepherd: and the Lord said, These have no ^mmaster; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, ⁿbut evil?

18 Again he said, Therefore hear the word of the Lord: I ^osaw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

19 And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a ^pspirit, and stood before the Lord, and said, I will entice ^qhim. And the Lord said unto him, Wherewith?

21 And he said, I will go out and be a lying spirit in the mouth of all his prophets. And *the* Lord said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, the Lord hath put ^ra lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil ^sagainst thee.

23 Then Zedekiah the son of Chenaanah came near, and ^tsmote Micaiah upon the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go ^uinto an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son:

26 And say, Thus saith the king, Put

^a 1 Sam. 28, 2, 19; 2 Sam. 2, 1. ^b Jerem. 23, 14, 28, 1, 6, 7. ^c Heb. *get, or more*. ^d 1 Pet. 24, 21; 25, 23, 60, 14. ^e Prov. 24, 10; Amos 5, 10; Luke 22. ^f Or, *evenings*. ^g Heb. *Hasten*. ^h Or, *floor*. ⁱ Job 28, 10, 11. ^j Heb. *thou c neigh them*. ^k Heb. *mouth*. ^l Isa. 30, 10; Micah 2, 6. ^m Num. 22, 18, 20; 23, 12, 20, 24; 33, 2. ⁿ Jer. 23, 1, 2; Ezekiel 34, 6, 8; Zechar. 10, 2; 13, 7. ^o 2 Sam.

2, 1; 2 Kings, 10, 3. ^p Or, *for evil*. ^q 1 Pet. 5, 1, 6. ^r Gen. 22, 2. ^s Ps. 103, 21. ^t A Job 1, 6. ^u 1 Job 12, 16; 2 Thess. 2, 1, 12. ^v 185, 19, 14; Ezek. 14, 9. ^w Jer. 18, 11; Micah 2, 3. ^x Jer. 20, 2. ^y Mark 14, 65. ^z Acts 23, 2. ^{aa} Or, *from chamber to chamber*. ^{ab} 1 Kings, 20, 9.

5. *Prophets*; false prophets.

12. *Declare good*; they promised him success in the war, as he desired.

14. *Go ye up, and prosper*; it is supposed that this was spoken ironically; and that Ahab so understood it. Hence his reply, ver. 15.

16. *These have no master*; this was a mode of foretelling that Ahab would be slain.

22. *The Lord hath put a lying spirit in the mouth of these thy prophets*; he suffered the false prophets to lie to Ahab and thus, as a punishment for his sins, help him delude himself to his own destruction.

23. *Which men went the Spirit of the Lord*; this was spoken in derision of what Micaiah had said.

24. *To hide thyself*; from fear of the enemy.

this^a fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micajah said, ^bIf thou certainly return in peace, ^cthen hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So ^dthe king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that ^ewere with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD ^fhelped him; and God moved them to depart from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from ^gpursuing him.

33 And a certain man drew a bow ^hat a venture, and smote the king of Israel between the joints ⁱof the harness: therefore he said to his chariot man, Turn thy hand, that thou mayest carry me out of the host; for I am ^jwounded.

34 And the battle increased that day: howbeit the king of Israel stayed ^khimself

up in ^lhis chariot against the Syrians until the even: and about the time of the sun going down he died.

CHAPTER XIX.

1 Jehoshaphat, reproved by Jehu, visiteth his kingdom.
5 His instructions to the judges, 5 to the priests and Levites.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and ^mlove them that hate the LORD? therefore ⁿis wrath upon thee from before the LORD.

3 Nevertheless, there are ^ogood things found in thee, in that thou hast taken away the groves out of the land, and hast ^pprepared thy heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem: and he ^qwent out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ^rAnd he set ^sjudges in the land throughout all the fenced cities of Judah, city by city.

6 And said to the judges, Take heed what ye do: ^tfor ye judge not for man, but for the LORD, who ^uis with you in the ^vjudgment.

7 Wherefore now let the fear of the LORD be upon you: take heed and do ^wit: for ^xthere is no ^yiniquity with the LORD our God, nor ^zrespect of persons, nor taking of gifts.

8 ^aMoreover in Jerusalem did Jehosh-

17: 4, 6. 1 chap. 20: 19. Ezra 7: 10. 1 Heb. returned and went out. 2 Dent. 16: 18. 1 Dent. 1: 17. 3 Ps. 82: 1. 4 Eccl. 5: 8. 5 Heb. matters of judgment. 6 Dent. 22: 4. 7 Rom. 2: 5, 6; 9: 14. 8 Dent. 10: 17. Job 34: 19. Acts 10: 34. Rom. 2: 11. Eph. 6: 9; 1 Peter, 1: 17.

and deceive those who follow them to their destruction.

27. Though men may by falsehood be deceived for a time, the final event, as all faithful teachers know, will effectually undeceive them.

31. Though good men by their own folly and wickedness may bring themselves into great trouble, yet if they turn heartily to God he will so order events in his providence that they shall escape.

33. A bow drawn at a venture, and an arrow sent at random, so far as the agency of man is concerned, may be so guided by God as to fulfil his predictions and manifest to all the truth of his word.

CHAPTER XIX.

2. Seer; prophet.

7. Gifts; bribes.

INSTRUCTIONS.

2. Intimate connections with the openly ungodly are displeasing to God, and dangerous to men.

6. Magistrates are God's ministers, and should by impartial and just decisions approve themselves to him, and guard the rights of all their fellow-men.

11. True courage is essential to obedience to God; and none who do not regard him more than men, will ever be accepted of him.

a chap. 16: 10. b Amos 9: 10. c Num. 16: 29. d chap. 35: 22, 23. e Ps. 31: 7. f Heb. after. g Heb. in his simplicity. h Sam. 15: 11. i Heb. and between the lowest plate. j Heb. more rich. k chap. 16: 7. l Ps. 139: 21. m chap. 32: 25. n chap. 12: 12.

31. It is the king of Israel; so they thought from his being dressed like a king.

33. The harness; the armor he wore to shield himself from danger.

INSTRUCTIONS.

1. Great wealth is a source of great temptations, and among them is that of forming intimate connections with the rich and great, though they are enemies to the truth and will of God.

3. When good men yield to the enticements of the wicked, and unite in their plans, without inquiring as to the will of God, or in opposition to it when known, they are preparing for trouble.

5. False teachers are numerous; and those who reject the testimony of God, are suffered to be deceived by them to their ruin.

7. Faithful ministers promise no good to the wicked, and on this account are often hated and rejected by them; while the friends of God desire to know his will.

12. Worldly minded men think those the best preachers, who best please their hearers; and that no message can be good which they dislike and reject.

20. Satan is the father of lies, and will, if suffered, be a lying spirit in the mouth of all false teachers.

A. M. 3108.
R. C. 806. ap^ahat set of the ^aLevites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the ^bfear of the Lord, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even ^cwarn them that they trespass not against the Lord, and so wrath come ^dupon you, and upon your brethren: this do, and ye shall not trespass.

11 And behold, Amariah the chief priest is over you in all ^ematters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. * Deal courageously, and the Lord^f shall be with the good.

CHAPTER XX.

1 Jehoshaphat in his fear proclaimeth a fast. 5 His prayer. 14 The prophecy of Jahaziel. 20 Jehoshaphat exhorteth the people, and setteth fingers to praise the Lord. 22 The great overthrow of the enemies. 26 The people, having blessed God at Bernabai, return in triumph. 31 Jehoshaphat's reign. 35 His convey of ships, which he made with Ahaziah, a scolding to the prophecy of Eliezer, unhappily perished.

IT came to pass after this also, that the children of Moab, and the children of Ammon, and with them *other* besides the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria: and behold, they be in ^eHazazon-tamar, which is ^bEn-gedi.

3 And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the Lord: even out of all the cities of Judah they came to seek the Lord.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court.

6 And said, O Lord God of our fathers, art not thou God in ^kheaven? and rulest not thou over all the ^lkingdoms of the heathen? and in thy hand is *there* not power and might, so that none is able to withstand thee?

7 Art not thou our God, *who* didst drive out ^mthe inhabitants of this land before thy people Israel, and gavest it to the ⁿseed of Abraham thy friend *for ever*?

8 And they dwell therein, and have built thee a sanctuary therein for thy name, saying,

9 If, ^pwhen evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, ^q(for thy ^rname is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but ^tthey turned from them, and destroyed them not;

11 Behold, *I say*, how they reward us, to ^ucome to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us: neither know we what to do: but our ^veyes are upon thee.

13 And all Judah stood before the Lord, with their little ones, their wives, and their children.

14 ¶ Then ^wupon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the ^xSpirit of the Lord in the midst of the congregation:

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat. Thus saith the Lord unto you, ^yBe not afraid nor dismayed by reason of this great multitude: for the battle is not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the ^zcliff of Ziz; and ye shall find them at the end of the brook, ^abefore the wilderness of Jeruel.

17 Ye shall not need to fight in this battle: set yourselves, ^bstand ye still, and see the salvation of the Lord with you. O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: ^cfor the Lord will be with you.

18 And Jehoshaphat ^bbowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem ^cfell before the Lord, worshipping the Lord.

19 And the Levites, of the children of

^a Deut. 17: 8, 9. ^b 2 Sam. 11: 3. ^c Ezek. 3: 18. ^d Num. 16: 45. ^e 1 Chron. 26: 70. ^f Heb. Take counsel and do. ^g Chap. 15: 22. ^h Eccl. 2: 26. ⁱ Gen. 14: 7. ^j Josh. 15: 62. ^k Heb. his face. ^l Chap. 19: 3. ^m Ezra 8: 21. ⁿ Jer. 26: 9. ^o Dan. 9: 3. ^p Job 21: 5, etc. ^q Jonah 3: 5. ^r Deut. 4: 39. ^s Josh. 2: 11. ^t Psal. 135: 3. ^u 110: 4. ^v 17: 25. ^w Heb. thou. ^x Psal. 144: 2. ^y 134: 4. ^z 138: 6. ^a James 2: 29. ^b Chap. 6: 28-30.

^q Mat. 18: 20. ^r Chap. 6: 20. ^s Deut. 2: 4. ^t 14: 1. ^u Num. 20: 21. ^v Psal. 83: 12. ^w Psal. 129: 1, 2. ^x 134: 65. ^y 24. ^z Deut. 9: 20. ^a Chap. 15: 1, 2. ^b 24: 20. ^c Num. 11: 25, 26. ^d 24: 2. ^e Chap. 32: 7, 8. ^f Ex. 14: 13, 14. ^g Deut. 1: 29, 30. ^h 31: 6, 8. ⁱ 134: 43. ^j 1, 2. ^k Heb. ascent. ^l Or, valley. ^m 134: 6. ⁿ 7: 15. ^o Lam. 3: 26. ^p Num. 14: 9. ^q Rom. 8: 31. ^r Heb. 1: 31. ^s Job 11: 20. ^t Psal. 35: 6.

CHAPTER XX.

2. The sea; the Dead sea. En-gedi; a city of Judah.

10. Mount Seir; a mountainous country south of the Dead sea, inhabited by the Edomites.

16. Ziz; a pass between the Dead sea and Jerusalem. Brook; valley.

the Kohathites, and of the children of the Korhites, stood up to ^apraise the Lord God of Israel with a ^bloud voice on high.

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe ^c in the Lord your God, so shall ye be established: believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed ^dsingers unto the Lord, and ^ethat should praise the ^fbeauty of holiness, as they went out before the army, and to say, ^fPraise the Lord: for his ^gmercy endureth for ever.

22 ¶ And ^hwhen they began ⁱto sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they ^jwere smitten.

23 For ^kthe children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy ^lthem: and when they had made an end of the inhabitants of Seir, every one helped ^mto destroy another.

24 And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and behold, they ⁿwere ^odead bodies fallen to the earth, and none ^pescaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it ^qwas so much.

26 ¶ And on the fourth day they assembled themselves in the valley of ^rBerachah: for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah, unto this day.

^a Neh. 12: 42, 43. ^b Psal. 81: 1; 95: 1, 2. ^c Isa. 7: 9; Heb. 11: 6. ^d chap. 5: 13. ^e Heb. *prayers*. ^f 1 Chron. 16: 20. ^g Chap. 7: 3; 6: 3. ^h Psal. 136. ⁱ Heb. *on the time that*. ^j Heb. *in singing and praise*. ^k Or, *smote one another*. ^l Judges 7: 22; 1 Sam. 14: 20. ^m Heb. *for the destruction*. ⁿ Ex. 14: 30. ^o 1 Chron. 5: 22; Isa. 37: 36. ^p Heb. *there*.

20. Tekoa: a city south of Bethlehem on the border of the desert.

22. Were smitten: smote one another.

26. Berachah: that is, blessing.

36. Ezion-geber: at the head of the eastern branch of the Red sea.

INSTRUCTIONS.

3. This is a world of trials, and none in passing through it can escape them; but if they, in despair of all human help, look to the Lord and depend upon him, he will in due time appear for them and grant them relief.

7. The past mercies of God should be remembered with gratitude, and may be pleaded as reasons for the continuance of his favors and for the bestowment of future blessings.

12. The less we depend upon ourselves or crea-

27 Then they returned, every man ^ato his own house, and Jehoshaphat in the ^bfore-front of them, to go again to Jerusalem with joy; ^cfor the Lord had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord.

29 And the ^dfear of God was on all the kingdoms of ^ethose countries, when they had heard that the Lord fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for ^fhis God gave him rest round about.

31 ¶ And ^gJehoshaphat reigned over Judah: ^hhe was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilli.

32 And he walked in the way of Asa his father, and departed not from it, doing ⁱthat which was right in the sight of the Lord.

33 Howbeit ^jthe high places were not taken away: for as yet the people had not ^kprepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they ^lare written in the ^mbook of Jehu the son of Hanani, who ⁿis mentioned in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And ^ohe joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, ^pBecause thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.^q

^a was not an escaping. ^b Ezra 9: 14. ^c Ezek. 39: 8-10. ^d That is, blessing. ^e Heb. *head*. ^f 2 Neh. 12: 43. ^g Chap. 17: 10. ^h Chap. 15: 15; Job 34: 28. ⁱ 1 Kings, 22: 41, etc. ^j Chap. 17: 6. ^k Chap. 12: 11; 19: 7; Deut. 29: 4. ^l Heb. *records*. ^m Heb. *made to record*. ⁿ 1 Kings, 22: 18, 49. ^o Josh. 7: 11, 12; Prov. 13: 20. ^p Chap. 9: 21.

tures, and the more entire our dependence is on God, the more certainly will help come from him.

15. When God undertakes to fight for his people, however numerous or powerful their foes, he will give his people the victory, and in such a manner as to manifest his own glory.

20. Faith in God is an earnest of success, and prepares the soul to hail his interposition with gladness and joy.

23. God can grant deliverance to his people, by leaving their enemies to fight against and destroy one another; so that while his people stand still, they see the salvation of God.

29. The fear of the Lord is the best security of his people, and when he gives them rest and quietness none shall make them afraid.

35. Good men who unite with the wicked, dis-

CHAPTER XXII.

1 Ahaziah succeeding reigneth wickedly. 5 In his confederacy with Joram the son of Ahab, he is slain by Jehu. 10 Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.

AND the inhabitants of Jerusalem made Ahaziah^a his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors, after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7. And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And he sought Ahaziah: and they caught him, for he was hid in Samaria, and brought him to Jehu: and when they had slain him, they buried him: Because,

^a chap. 21: 7; verse 6. 2 Kings, 9: 24, etc. b chap. 21: 6. c Gen. 27: 12, 13. Dent. 7: 3, 1, 13: 9. 10. Mat. 10: 7. Acts 1: 19. d Prov. 12: 5. e Micah 6: 16. f 2 Kings, 9: 15. Heb. *wherewith they wounded him*. 1 Called *thaziah*, verse 1. and *Jehoshaz*, chap. 21: 17. † Heb. *breeding down*. g chap. 10: 15. Dent. 32: 35. Judges

18. The effects of sin are often terrible in this world, and dreadful warnings of the misery which awaits it in the world to come.

CHAPTER XXIII.

10. *Destroyed all the seed royal; that they might not disturb her in reigning over the people.*

INSTRUCTIONS.

3. Those parents who counsel their children to do wrong, are often the means of their destruction, temporal and eternal.

said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

CHAPTER XXIII.

1 Jehoiada, having set things in order, maketh Joash king. 12 Athaliah is slain. 16 Jehoiada restoreth the worship of God.

AND in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

4 This is the thing that ye shall do: A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors;

5 And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD.

14: 1. 1 Kings, 12: 15. Hosea 14: 9. b 2 Kings, 9: 21. c 2 Kings, 9: 6, 7. d 2 Kings, 10: 12-14. e 2 Kings, 9: 27. f 1 Kings, 14: 13. g chap. 17: 4. h 2 Kings, 11: 1, etc. i *Jehoshaba*, 2 Kings, 11: 2. j 2 Kings, 11: 4, etc. k 2 Sam. 5: 3. l chap. 21: 7. m 2 Sam. 7: 12. n 2 Kings, 9: 5. Psal. 89: 29. o Heb. *the shield*.

5. Those who knowingly do wrong are not unfrequently given up of God to pursue such courses as involve themselves and their connections in irretrievable ruin.

10. The judgments of God upon the wicked, instead of being improved as a warning against sin, are sometimes made the occasion of greater transgressions, which bring down heavier divine judgments.

CHAPTER XXIII.

3. *The king's son; Joash the son of Ahaziah.*

A. M. 3120
B. C. 828.

6 But let none come into the house of the LORD, save the priests, and they that minister^a of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh^b into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the ^ccourses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, ^dwhich *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right ^eside of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, ^fGod save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And ^gshe looked, and behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land ^hrejoiced, and sounded with trumpets, also the ⁱsingers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, ^jTreason, treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her ^kforth of the ranges: and whoso followeth her, let him be slain with the

sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her: and when she was come to the entering of the ^lhorse-gate by the king's house, they slew her there.

16 ¶ And Jehoiada made a ^mcovenant between him, and between all the people, and between the king, that ⁿthey should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and ^oslew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed^p in the house of the LORD, to offer the burnt-offerings of the LORD, as *it is* ^qwritten in the law of Moses, with rejoicing and with singing, *as it was ordained* ^rby David.

19 And he set the ^sporters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the ^tcaptains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the ^uland rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAPTER XXIV.

1 Joash reigneth well all the days of Jehoiada. 4 Higvath order for the repair of the temple. 15 Jehoiada's death and honorable burial. 17 Joash's falling to idolatry, slaying Zechariah the son of Jehoiada. 23 Joash is spoiled by the Syrians, and slain by Zabad and Jehozabab. 27 Amaziah succeeds him.

JOASH ^vwas seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba.

2 And Joash did that *which was* right in the sight of the LORD all the ^wdays of Jehoiada the priest.

^a 1 Chron. 23: 28, 29. ^b Num. 3: 10, 28. ^c 1 Chron. ch. 21, 25. ^d 2 Sam. 8: 7. ^e Heb. shoulder. ^f Heb. house. ^g Deut. 17: 18-20. ^h Heb. Let the king live. ⁱ Ps. 147: 5. ^j Prov. 11: 10. ^k 1 Chron. 25: 6-8. ^l Eccl. 9: 12. ^m Heb. Conspiracy. ⁿ Ex. 21: 14. ^o Neh. 3: 28. ^p Ps. 135: 25; 136: 23; James 2: 14. ^q Deut. 24: 1-15. ^r Deut.

26: 17-19. ^s Deut. 1: 9. ^t 1 Chron. ch. 23, 24. ^u 2 Sam. 2: 10. ^v 1 Chron. 3: 1. ^w 1 Chron. 26: 1, 2. ^x 2 Kings 12: 1-17. ^y 2 Kings 13: 1-25. ^z 2 Kings 14: 1-27. ^{aa} 2 Kings 15: 1-31. ^{ab} 2 Kings 16: 1-20. ^{ac} 2 Kings 17: 1-41. ^{ad} 2 Kings 18: 1-37. ^{ae} 2 Kings 19: 1-37. ^{af} 2 Kings 20: 1-21. ^{ag} 2 Kings 21: 1-18. ^{ah} 2 Kings 22: 1-20. ^{ai} 2 Kings 23: 1-34. ^{aj} 2 Kings 24: 1-20. ^{ak} 2 Kings 25: 1-26.

11. *Ranges*; ranks of guards around the temple. INSTRUCTIONS.

1. Revolutions in human governments are sometimes needful; and those who are most distinguished by wisdom, integrity, and influence, are the best fitted to take the direction of them, and to conduct them to successful results.

2. Power to select rulers is with the people, and in doing it they should regard the word and will of God; selecting such persons and conducting in such a manner as will meet his approbation.

13. Usurpers and those who have been guilty of treason themselves, are among the first to be put against it in others. But not every person is wrong, nor should the cry of rebellion be raised against those who have power, from placing the government in the hands of such as will not be to the good of the people and the good of mankind.

18. Whatever be the form of government, and whoever is called to administer it, it is his duty to conduct on in accordance with the general will of God, and should protect all in the rights of justice and equity.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded to 'repair the house of the Lord.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the* ^acommandment of Moses the servant of the Lord, and of the congregation of Israel, for the ^btabernacle of witness?

7 For the sons of Athaliah, that wicked woman, had 'broken up the house of God; and also all the dedicated ^dthings of the house of the Lord did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord.

9 And they made a [†]proclamation through Judah and Jerusalem, to bring in to the Lord the 'collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people 'rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high-priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did ^aday by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord.

13 So the workmen wrought, and [‡]the work was perfected by them, and they

set the house of God in his state. ^{A. M. 3138 B. C. 826.} and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, *even* vessels to minister, and [‡]to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the Lord continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; a hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done ^bgood in Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada came the princes of Judah, and made 'obedience to the king. Then the king 'hearkened unto them.

18 And they left the house of the Lord God of their fathers, and ^kserved groves and idols: and wrath 'came upon Judah and Jerusalem for this their trespass.

19 Yet ^ahe sent prophets to them, to bring them again unto the Lord: and they testified against them: but ^athey would not give ear.

20 And the Spirit of God 'came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, 'Why transgress ye the commandments of the Lord, that ye cannot prosper? because ^bye have forsaken the Lord, he hath also forsaken you.

21 And they 'conspired against him, and 'stoned him with stones at the commandment of the king in the court of the house of the Lord.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but ^aslew his son. And when he died, he said, The Lord look upon *it*, and 'require *it*.

23 ¶ And it came to pass ^aat the end of the year, *that* the 'host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of [†]Damascus.

^a Heb. *renewed*. ^b Ex. 30:12-16. ^c Num. 1:50; A. 18:7; 14: e chap. 2:17. ^d Ezek. 16:17-19; Hosea 2:2, 17. ^e Heb. *voice*. ^f *ever*. ^g 1 Sam. 9:7. ^h 1 Cor. 16:2. ⁱ Heb. *the heaving up*. ^j *up* at the work. ^k Or, *pettle*. ^l chap. 23, verse 2:12, 14. ^m Prov. 26:2. ⁿ Prov. 24:12. ^o 1 Kings, 14:23. ^p chap. 28:11, 29, 8; 30, 14-16. ^q Judges 5:8; Hosea 5:10, 14; Zeph. 1:4-6; Eph. 5:6.

^a Jer. 7:25, 26; 25:4; 26:5. ^b Psa. 95:7, 8; Acts 7:51. ^c Heb. *clothed*, Judges 6:24. ^d Num. 14:4. ^e chap. 15:2. ^f Jer. 18:18. ^g Matthew 21:35; 24:33. ^h Acts 7:58, 59. ⁱ Proverbs 17:13. ^j Psalm 10:14; Jer. 51:56; Luke 11:51; 2 Timothy, 4:16. ^k Heb. *in the revolution of*. ^l 2 Kings, 12:17. ^m Heb. *Damascus*.

right to worship their Maker according to the dictates of conscience.

CHAPTER XXIV.

6. *The commandment of Moses*; Exodus 30:12-16.

14. *Continually*; daily.

17. *Made obedience*; rendered homage, and made entreaty for the restoration of idolatry.

22. *Look upon it*; will look upon it, and *require*, that is, punish it.

A. M. 3165.
B. C. 829. 24 For the army of the Syrians came with a ^asmall company of men, and the LORD ^bdelivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed ^cjudgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of ^dJehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him: ^eZabad the son of Shimeath an Ammonitess, and Jehozabab the son of ^fShimrith a Moabitess.

27 ¶ Now concerning his sons, and the greatness of the burdens ^glaid upon him, and the ^hrepairing of the house of God, behold, they are written in the ⁱstory of the book of the kings. And Amaziah his son reigned in his stead.

CHAPTER XXV.

1 Amaziah beginneth to reign well. 3 He executeth justice on the traitors. 5 Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth the hundred talents, and I dismisseth them. 11 He overthroweth the Edomites. 10, 13 The Israelites, discontented with their dismission, spoil as they return home. 14 Amaziah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet. 17 He provoketh Joash to his overthrow. 25 His reign. 27 He is slain by conspiracy.

AMAZIAH ^awas twenty and five years old ^bwhen he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

2 And he did ^cthat which was right in the

^a Lev. 26:37; Deut. 32:30; Isa. 30:17. ^b Lev. 26:25; Deut. 28:25, 48. ^c chap. 22:8. ^d Isa. 10:5. ^e 4 verses 21, 22. ^f Or, *Jezachar*. ^g 2 Kings, 12:21. ^h Or, *Shomer*. ⁱ Heb. *foundling*. ^j Or, *commentary*. ^k 2 Kings, 14:1, etc. ^l Psa. 78:37; 1 Sa. 29:13.

21. Executed judgment; the just judgments of God against Joash for his sins.

INSTRUCTIONS.

2. It is a great blessing for men, especially when young, to be surrounded with wise and pious counsellors: and in following their advice they will find the ways of wisdom to be ways of pleasantness and her paths to be paths of peace.

4. Many are zealous in the externals of religion who have no real piety; and who, when left to the flattery of the wicked, will cast off the appearance of religion and be guilty of the most abominable iniquity.

7. Wicked rulers by their profane treatment of sacred things, corrupt the hearts of the people and bring down upon them the just judgments of God.

10. When rulers and those in authority set the example of outward respect for divine things, multitudes are ready to follow; and many will give of their substance to repair and decorate houses of worship, who will not give their hearts to God.

17. When pious persons who have been instrumental in keeping up public worship, are removed

sight of the LORD, but ^anot with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was ^bestablished to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but ^cdid as it is ^dwritten in the law in the book of Moses, where the LORD commanded, saying, ^eThe fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of ^ftheir fathers, throughout all Judah and Benjamin: and he numbered them from ^gtwenty years old and above, and found them three hundred thousand choice ^hmen, able to go forth to war, that could handle spear and shield.

6 He hired also a hundred thousand mighty men of valor out of Israel for a hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee: for the LORD ⁱis not with Israel, ^jto wit, with all the children of Ephraim.

8 But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God ^khath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the ^larmy of Israel? And the man of God answered, The LORD ^mis able to give thee much more than this.

10 Then Amaziah separated them, ⁿto wit,

^a Hos. 10:2; James 1:8; 4:8. ^b Heb. *confirmed upon him*. ^c Deut. 24:16. ^d Jer. 31:29; Ezek. 18:20. ^e Num. 1:3. ^f chap. 20:6; Psalm 92:11. ^g Eccl. 9:11. ^h Heb. *band*. ⁱ Psalm 24:1. ^j Prov. 10:22. ^k Phil. 4:19.

by death, survivors who have no love for it often renounce it, and show by their conduct that their appearance of religion sprung from regard to men, not to God.

19. Apostates who have cast off the fear of the Lord, are exceedingly averse to being reproved for their sins, and often hate, persecute, and even kill, those who reprove them.

22. Though God sometimes suffers the wicked to kill his servants, and their punishment may be for a while delayed, it will, unless they repent, in due time overtake them.

24. With a very small company God can easily overcome and desolate the country of those who rebel against him, and show them, by their punishment, his wrath against their iniquity.

CHAPTER XXV.

2. He did ^athat which was right; externally and for a time.

6. He hired also a hundred thousand and eighty men; to assist him in a war which he proposed against the Edomites.

the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and east them down from the top of the rock, that they all were broken in pieces.

13 ¶ But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thy hand?

16 And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daugh-

ter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thy heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and Judah with thee?

20 But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner-gate, four hundred cubits.

24 And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away from following the Lord, they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

* Heb. to their place. † Heb. heat of anger. ‡ Heb. sons of the band. § chap. 28, 23. || Ex. 20:3, 5; Isa. 41:19. ¶ verses 11, 12; Psa. 96:5. † Heb. counselled. ‡ 1 Sam. 2:25. § 2 Kings, 14:8, etc. || Or, fowze bach, or thorn. ¶ Heb. heat of the field.

11. Children of Seir; Edomites.

17. Let us see one another; engage in battle.

27. Lachish; in the south-west part of Judah.

INSTRUCTIONS.

2. Many for a time do that externally which is right, who have no supreme regard to God, and whose services for this reason are not accepted of him.

5. When men engage in projects without asking counsel of the Lord, they may expect them to be sources of trouble, if not of ruin.

7. Men, out of regard to their own interests merely, sometimes do externally as the Lord directs.

¶ chap. 22:7; verse 16; 1 Kings, 12:15. † Heb. smitten. § chap. 21:17. ‡ Heb. gate of it that looketh. || chap. 26:19. ¶ 2 Kings, 14:17, etc. † chap. 15:2. ‡ Heb. after. § Heb. conspiracy or conspiracy. ¶ That is, the city of David; 2 Kings, 14:20.

and thus save themselves from many of the evils which would otherwise come upon them.

9. Men are often very reluctant to do what is right, on account of the pecuniary sacrifice it may involve; but whatever be the sacrifice which obedience to God may occasion, it is wise to make it, for God can give us much more than we lose for his sake.

12. Apostasy and cruelty are often united. War tends to the production and increase of both, and is a source of innumerable evils to mankind.

11. That men who know the true God and have received special blessings from him, should renounce

A. M. 3191.
B. C. 810.

CHAPTER XXVI.

Uzziah succeeding, and reigning well in the days of Zechariah, prospereth. 16 Waxing proud, he invadeth the priest's office, and is smitten with leprosy. 22 He dieth, and Jotham succeedeth him.

THEN ^aall the people of Judah took Uzziah,* who ^bwas sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old ^cwas Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also ^dwas Jeoliah of Jerusalem.

4 And he did that ^ewhich ^fwas right in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the days ^gof Zechariah, who had understanding in the visions^h of God: and as ⁱlong as he sought the Lord, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities ^jabout Ashdod, and among the Philistines.

7 And God helped him ^kagainst the Philistines,* and against the Arabians that dwelt in Gur-baal, and the Mehunim.

8 And the Ammonites gave ^lgifts to Uzziah; and his name ^mspread abroad ⁿeven to the entering in of Egypt: for he strengthened ^ohimself exceedingly.

9 Moreover Uzziah built towers in Jerusalem at the ^pcorner-gate, and at the valley-gate, and at the turning ^qof the wall, and fortified them.

10 Also he built towers in the desert, and ^rdigged many wells: for he had much cattle, both in the low country, and in the plains; husbandmen ^salso, and vine-dressers in the mountains, and in ^tCarmel: for he loved ^uhusbandry.

11 Moreover Uzziah had a host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, ^vone of the king's captains.

^a 2 Kings, 14: 21, 22; 15: 1, etc. * Or, *Zechariah*. ^b chap. 24: 22 Gen. 41: 15, 38; Dan. 1: 17; 10: 1. ^c 1 Chron. 22: 43. ^d Or, *in the country of Ashdod*. ^e 1 Chron. 5: 20; 1 Sam. 14: 29. ^f chap. 21: 16. ^g 1 Chron. 17: 11. ^h Heb. *went*. ⁱ chap. 25: 23. ^j Neh. 3: 13, 32; Zech. 14: 10. ^k Or, *repaired*. * Or, *cut out many cisterns*. ^l Or, *fruitful fields*. ^m Heb. *ground*.

his service, bow down to idols, and expect to be governors by it, shows that the heart is deceitful above all things and desperately wicked.

16. When men persevere in rejecting the counsel of God, it is evidence that he intends to destroy them.

17. As a punishment for their sins, God often suffers the wicked, in gratification of their pride, to engage in projects which occasion their ruin.

27. Turning away from the Lord is often followed by great troubles from men, who, though they mean not so, neither does their heart think so, are yet

12 The whole number of the chief of the fathers of the mighty men of valor ^{were} two thousand and six hundred.

13 And under their hand ^xwas ^yan army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings ^zto cast stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name ^{aa}spread far abroad; for he was marvelously helped, till he was strong.

16 ^{ab}But ^{ac}when he was strong, his heart was lifted up to ^{ad}his destruction: for he transgressed against the Lord his God, and ^{ae}went into the temple of the Lord to burn incense upon the altar of incense.

17 And ^{af}Azariah the priest went in after him, and with him fourscore priests of the Lord, ^{ag}that ^{ah}were valiant men:

18 And they withstood Uzziah the king, and said unto him, ^{ai}It appertaineth ^{aj}not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are ^{ak}consecrated to burn incense: go ^{al}out of the sanctuary: for thou hast trespassed; neither ^{am}shall it be for thine honor^{an} from the Lord God.

19 Then Uzziah was ^{ao}wroth, and ^{ap}had a censer in his hand to burn incense: and while^{aq} he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense-altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and behold, he ^{ar}was leprous in his forehead, and they thrust him out from thence; yea, himself^{as} hastened also to go out, because the Lord had smitten him.

21 And ^{at}Uzziah the king was a leper unto the day of his death, and dwelt in a ^{au}several house, ^{av}being a leper; for he

^z Heb. *the power of an army*. ^{aa} Heb. *stones of slings*. ^{ab} Heb. *went forth*. ^{ac} chap. 25: 19; Deut. 8: 14; 32: 15. ^{ad} Prov. 16: 18. ^{ae} 2 Kings, 16: 12, 13. ^{af} 1 Chron. 6: 10. ^{ag} 1 Sam. 16: 40; 17: 40. ^{ah} Ex. 29: 7, 8; Heb. 5: 1. ^{ai} 1 Cor. 5: 5. ^{aj} 1 Sam. 2: 36; 17: 40. ^{ak} Num. 12: 10; 2 Kings, 5: 27. ^{al} 1 Sam. 12: 14. ^{am} 2 Kings, 15: 15. ^{an} Heb. *free*. ^{ao} Lev. 14: 16; Num. 5: 2, 12, 15; 2 Kings, 7: 3.

instrumental in executing the wrath of God upon those who rebel against him.

CHAPTER XXVI.

7. *Mehunim*; a people in Arabia.

10. *Carmel*; a fertile region in Judah.

11. *Habergeons*; armor covering the neck and breast.

21. *Several house*; one separate from all others.

INSTRUCTIONS.

5. Those who rightly seek the Lord will not war t

was cut off from the house of the Lord: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did ^aIsaiah the prophet, the son of Amoz, write.

23 So ^bUzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

CHAPTER XXVII.

1 Jotham reigning well prospereth. 5 He subdueth the Ammonites. 7 His reign. 9 Ahaz succeedeth him.

JOTHAM^c *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the Lord, according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord. And the people did yet corruptly.

3 He built the high gate of the house of the Lord, and on the wall of ^dOphel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year a hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. ^eSo much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became ^fmighty, because ^ghe prepared his ways before the Lord his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they

^a 1 Sa. 1:1. ^b 1 Sa. 6:1. ^c 2 Kings, 15:32, etc. ^d Or, the tower, chap. 23:14. ^e Neh. 3:26, 27. ^f Heb. *Thos*. ^g chap. 26:5. ^h chap. 16:3. ⁱ Or, established. ^j 2 Kings, 16:2, etc. ^k Ex. 31:17. ^l Lev. 19:9. ^m Judges 2:11. ⁿ Hosea 2:13, 17. ^o Or,

any good thing, but may expect to prosper both for this life and the life to come.

7. Help from God is needful in all human undertakings, and those who receive it may hope to triumph over all their foes.

10. Husbandry is a most healthful, honorable, and useful employment; and one which has engaged the attention and the labors of some of the wisest and best of mankind.

11. Dependence on God, when rightly viewed, will not prevent the diligent use of means, or hinder one from making all proper efforts to accomplish his ends.

16. When men are greatly prospered, unless kept humble by divine grace they will be lifted up with pride, and in the gratification of it work out their ruin.

19. Men who refuse to hearken to friendly warnings, and are angry at just rebukes, may expect to be visited with the sore judgments of heaven.

21. Sin is a source of great calamities here, and

are written in the book of the ^{A. M. 3502.} kings of Israel and Judah. ^{B. C. 742.}

8 He *was* five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAPTER XXVIII.

1 Ahaz reigning very wickedly is greatly afflicted by the Syrians. 6 Judah being captured by the Israelites is sent home by the counsel of Oded the prophet. 16 Ahaz sending for aid to Assyria is not helped thereby. 22 In his distress he groweth more idolatrous. 26 He dying, Hezekiah succeedeth him.

AHAZ^f *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the Lord, like David his father:

2 For he walked in the ways of the kings of Israel, and made also ^gmolten images for ^hBaalim.

3 Moreover he ⁱburnt incense in the valley^j of the son of Hinnom, and ^kburnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore^k the Lord his God delivered him into the hand of the king of Syria: and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For ^lPekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, *which were* all ^mvaliant men: because ⁿthey had forsaken the Lord God of their fathers.

^oglved sacrifice. ^p 2 Kings, 23:10. ^q chap. 33:16. ^r Lev. 18:2. ^s Ps. 106:37. ^t Jer. 32:35. ^u Ezek. 16:20, 21. ^v Micah 6:7. ^w 1 Sa. 7:1. ^x Heb. *Damasek*. ^y 2 Kings, 15:27. ^z Heb. *sons of valor*. ^{aa} Dent. 31:16, 17. ^{ab} Josh. 24:29. ^{ac} 1 Sa. 13:28. ^{ad} Jer. 15:3.

if not repented of, will cause endless misery hereafter.

CHAPTER XXVII.

2. *He entered not into the temple*: as Uzziah rashly did to burn incense. Chap. 26:16.

3. *Ophel*: a height on the east side of Jerusalem.

INSTRUCTIONS.

2. Men who imitate the virtues and avoid the vices of those who have gone before them, may expect the blessing of God.

6. Those who in all their ways acknowledge God, and whatever they do, do it heartily from love to his name and service, will rise to great eminence in spiritual life, be blessed in death, and glorious to eternity.

CHAPTER XXVIII.

3. *Valley of the son of Hinnom*: a valley south of Jerusalem, into which was afterwards thrown the filth of the city.

6. *Pekah*: the king of Israel.

A. M. 3269.
B. C. 741.

7 And Ziehlri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azbikam the governor of the house, and Elkanah *that was* next to the king.

8 ¶ And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the Lord was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen^d and bondwomen unto you: *but are there not* with you, even with you, sins against the Lord your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name^b rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble^c of them upon asses, and brought them to Jericho, the ^kcity of palm-trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

^a Heb. the second. ^b Chron. 31: 1. ^c 1st Pet. 4: 26. ^d 1st Cor. 7: 47, 48. ^e Jer. 50: 17, 18. ^f Psal. 137: 17. ^g 2d Tim. 3: 6. ^h Gen. 10: 16. ⁱ Zech. 1: 15. ^j Gen. 4: 10. ^k Exod. 15: 27. ^l Rev. 18: 3. ^m 1st Cor. 12: 13. ⁿ 1st Cor. 12: 13. ^o 1st Cor. 12: 13. ^p 1st Cor. 12: 13. ^q 1st Cor. 12: 13. ^r 1st Cor. 12: 13. ^s 1st Cor. 12: 13. ^t 1st Cor. 12: 13. ^u 1st Cor. 12: 13. ^v 1st Cor. 12: 13. ^w 1st Cor. 12: 13. ^x 1st Cor. 12: 13. ^y 1st Cor. 12: 13. ^z 1st Cor. 12: 13. ^{aa} 1st Cor. 12: 13. ^{ab} 1st Cor. 12: 13. ^{ac} 1st Cor. 12: 13. ^{ad} 1st Cor. 12: 13. ^{ae} 1st Cor. 12: 13. ^{af} 1st Cor. 12: 13. ^{ag} 1st Cor. 12: 13. ^{ah} 1st Cor. 12: 13. ^{ai} 1st Cor. 12: 13. ^{aj} 1st Cor. 12: 13. ^{ak} 1st Cor. 12: 13. ^{al} 1st Cor. 12: 13. ^{am} 1st Cor. 12: 13. ^{an} 1st Cor. 12: 13. ^{ao} 1st Cor. 12: 13. ^{ap} 1st Cor. 12: 13. ^{aq} 1st Cor. 12: 13. ^{ar} 1st Cor. 12: 13. ^{as} 1st Cor. 12: 13. ^{at} 1st Cor. 12: 13. ^{au} 1st Cor. 12: 13. ^{av} 1st Cor. 12: 13. 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CHAPTER XXIX.

1 Hezekiah's good reign. 3 He restoreth religion. 5 He exhorteth the Levites. 12 They sanctify themselves, and cleanse the house of God. 20 Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.

HEZEKIAH^a began to reign *when he* was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of ^bZechariah.

2 And he did *that which* was right in the sight of the LORD, according to all that David his father had done.

3 ^cHe in the ^dfirst year of his reign, in the first month, ^eopened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, ^fsanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the ^gholy place.

6 For ^hour fathers have trespassed, and done *that which* was evil in the eyes of the LORD our God, and have forsaken him, and have ⁱturned away their faces from the habitation of the LORD, and ^jturned *their* backs.

7 Also they have ^kshut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy place unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to ^lhissing, as ye see with your eyes.

9 For, lo, our fathers have ^mfallen by the sword, and our sons and our daughters and our wives are in captivity for this.

10 Now *it is* in my heart to make a covenantⁿ with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now ^onegligent: for the LORD hath ^pchosen you to stand before

him, to serve him, and that ye should ^qminister unto him, and ^rburn incense.

12 ^sThen the Levites arose, ^tMalath the son of Amasai, and Joel the son of Azariah, of the sons of the ^uKohathites: and of the sons of Merari: Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites: Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan: Shimri, and Jeiel: and of the sons of Asaph: Zechariah, and Mattaniah:

14 And of the sons of Heman: Jehiel, and Shimei: and of the sons of Jeduthun: Shemaiah, and Uzziel.

15 And they gathered their brethren, and ^vsanctified themselves, and came, according to the commandment of the king, by^w the words of the LORD, to ^xcleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse ^yit, and brought ^zout all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took ^{aa}it, to carry ^{ab}it out abroad into the brook Kidron.

17 Now they began on the first ^{ac}day of the first month to sanctify, and on the eighth day of the month came they to the ^{ad}porch of the LORD: so they sanctified the house of the LORD in eight days: and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the show-bread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did ^{ae}cast away in his transgression, have we prepared and sanctified, and behold, they ^{af}are before the altar of the LORD.

20 ^{ag}Then Hezekiah the king rose early,

^a 2 R. 28, 18; 1, etc. ^b 1 Chron. 26: 5. ^c Psa. 101: 3; Gal. 1: 16. ^d verse 7. ^e 1 Chron. 25: 6; 1 Chron. 15: 12. ^f Ezek. 8: 3, 9, etc. ^g Neh. 9: 16. ^h Jer. 2: 27; Ezek. 8: 16. ⁱ Heb. *given the neck*. ^j 1 Chron. 23: 24; verse 3; Mal. 1: 10. ^k 1 Chron. 24: 18. ^l Heb. *commotion*. ^m Dent. 28: 25. ⁿ 1 Kings, 9: 8; Jer. 18: 15, 16; 25: 9, 18.

^q 1 Chron. 28: 5, etc.; Lam. 5: 7. ^r 1 Chron. 15: 12. ^s Or, *deceived*. ^t Num. 3: 10, 11; 18: 2-6. ^u Or, *offer sacrifice*. ^v Num. 1: 2, etc. ^w verse 5. ^x Or, *in the business*. ^y 1 Chron. 23: 28. ^z Mat. 21: 12, 13. ^{aa} 1 Kings, 6: 3. ^{ab} 1 Chron. 28: 24.

16. No application to the wicked and no dependence on creatures will help those who have God for their enemy, or deliver them from the effects of his wrath against their sins.

22. Distresses which come upon men on account of their sins, instead of leading them to repentance, will if they are left to themselves lead them to trespass more and more, till they being often reproved and hardening their hearts, are suddenly destroyed and that without remedy.

CHAPTER XXIX.

5. Sanctify; cleanse.

6. The habitation of the Lord; the temple, where the Lord manifested his presence.

16. The brook Kidron; on the east of Jerusalem.

17. The first month; Nisan, part of March and April.

INSTRUCTIONS.

3. In entering on a new situation it is of great importance to begin right; for the first actions may have a leading influence upon all which follow.

5. Ministers of religion must themselves be holy, to be instrumental of promoting holiness in others.

8. All troubles are the consequences of sin, and should lead men to repentance and to newness of life.

15. In reformation, ministers of the gospel and civil rulers should take the lead, go before the people in every good work, and set examples which all may safely and usefully follow.

25. Hearty turning unto the Lord is a source of

A. M. 3278.
B. C. 726

and gathered the rulers of the city, and went up to the house of the LORD. 21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering^a for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and ^bsprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought ^cforth the he-goats for the sin-offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, ^caccording to the commandment of David, and of ^dGad the king's seer, and Nathan the prophet: *for so was* the commandment of the LORD ^eby his prophets.

26 And the Levites stood with the ^finstruments of David, and the priests with the ^gtrumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when^h the burnt-offering began, the ⁱsong of the LORD began *also* with the trumpets, and with the ^jinstruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the ^ksingers sang, and the trumpeters sounded: *and all this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, the king and all that were ^lpresent with him ^mbowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with ⁿgladness, and they bowed^o their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have ^pconsecrated yourselves unto the LORD, come near and bring sacrifices

and ^qthank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, a hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites ^rdid help^m them, till the work was ended, and until the *other* priests had sanctified themselves: ^sfor the Levites *were* more ^tupright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings *were* in abundance, with the ^ufat of the peace-offerings, and the ^vdrink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And ^wHezekiah rejoiced, and all the people, that God had ^xprepared the people: for the thing was *done* suddenly.

CHAPTER XXX.

1 Hezekiah proclaimed a solemn passover on the second month for Judah and Israel. 13 The assembly, having destroyed the altars of idolatry, kept the feast fourteen days. 27 The priests and Levites bless the people.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second^a month.

3 For they could not keep it at that time,^b because the priests had ^cnot sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing ^dpleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long time *in such sort* as it was ^ewritten.

CHAPTER XXX.

5. As it was *written*: written and required in the law of Moses.

^a Lev. 1, 3, 14. ^b Lev. 8, 11, ch. 1, Heb. 9, 21. ^c Heb. near, e chap. 8, 11; 1 Chron. 16, 4, 23, 5, 25, 1, ch. 1, 2 Sam. 24, 1, e chap. 30, 12. ^d Heb. by the hand of, 1 Chron. 23, 5, Ps. 87, 7; 1 Sam. 15, 1; 1 Sam. 38, 20. ^e 1 Chron. 16, 4. ^f Heb. in the time, e chap. 23, 18; Ps. 137, 3, 4. ^g Heb. hammers, e in the time, 1 Chron. 16, 4. ^h Heb. found, 1 Chron. 20, 18, Ps. 72, 11. ⁱ Ps. 100, 2. ^j Ps. 5, 6. ^k Heb. near, e in the time, 1 Chron. 16, 4. ^l Heb. at evening, 1 Chron. 16, 4. ^m Heb. near, e in the time, 1 Chron. 16, 4. ⁿ Heb. near, e in the time, 1 Chron. 16, 4. ^o Heb. near, e in the time, 1 Chron. 16, 4. ^p Heb. near, e in the time, 1 Chron. 16, 4. ^q Heb. near, e in the time, 1 Chron. 16, 4. ^r Heb. near, e in the time, 1 Chron. 16, 4. ^s Heb. near, e in the time, 1 Chron. 16, 4. ^t Heb. near, e in the time, 1 Chron. 16, 4. ^u Heb. near, e in the time, 1 Chron. 16, 4. ^v Heb. near, e in the time, 1 Chron. 16, 4. ^w Heb. near, e in the time, 1 Chron. 16, 4. ^x Heb. near, e in the time, 1 Chron. 16, 4. ^y Heb. near, e in the time, 1 Chron. 16, 4. ^z Heb. near, e in the time, 1 Chron. 16, 4.

6 So the posts went with the letters from* the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, ^aturn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the ^bbremanant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your ^cfathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them ^dup to desolation, as ye see.

8 Now the ye not ^estiff-necked, as your fathers *were*, but ^fyield ^gyourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the ^hfierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before ^hthem that lead them captive, so that they shall come again into this land: for the LORD your God *is* ⁱgracious and merciful, and will not turn away *his* face from you, if ye return ^junto him.

10 So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: but ^kthey laughed them to scorn, and mocked them.

11 Nevertheless, ^ldivers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of ^mGod was to give them one heart to do the commandment of the king and of the princes, by ⁿthe word of the LORD.

13 ^oAnd there assembled at ^pJerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars^q that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover ^ron the fourteenth *day* of the second month: and the ^spriests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in their ^tplace after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For ^ua multitude of the people, *even* many of Ephraim and Manasseh, Issachar and Zebulun, had not ^vcleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one.

19 *That* ^wprepareth his heart to seek God, the LORD God of his fathers, though *he be* not ^xcleansed according to the purification of the sanctuary.

20 And the LORD ^yhearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present^z at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with ^{aa}loud instruments unto the LORD.

22 And Hezekiah spake ^{ab}comfortably unto all the Levites that ^{ac}taught the good knowledge of the LORD: and they did eat *throughout* the feast seven days, offering peace-offerings, and ^{ad}making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah ^{ae}did give to the congregation a thousand bullocks and seven thousand sheep; and the

* Heb. from the hand of. a Jer. 4: 1; Lam. 5: 21; Joel 2: 13, 14. b Isa. 4: 13. c Ezek. 20: 19, etc.; Heb. 3: 17, 41. d chap. 29: 8. e Heb. harden not your necks. f Deut. 10: 16; Rom. 10: 21. g Heb. give the hand. h Chron. 29: 21. i Ezra 10: 19. j Rom. 6: 13-19. k chap. 29: 19. l Ps. 106: 45. m Ex. 21: 6; Neh. 9: 17, 21; Ps. 114: 4; Jonah 4: 2. n Prov. 28: 13; 1: 55: 17. o chap.

26: 16. p 1 chap. 11: 16; verses 18, 21. q Jer. 24: 7; Ezek. 29: 26; Phil. 2: 13. r chap. 29: 25. s Ps. 84: 7. t chap. 28: 24. u chap. 29: 34. v Heb. standing. w verse 31. x Num. 9: 19, etc. y chap. 12: 3. z James 5: 15. aa Heb. found. ab Heb. instruments of strength. ac 1 Heb. to the heart of all, Isa. 40: 2. ad Deut. 33: 10. ae Ex. 10: 11. f Heb. lifted up, or offered.

6. *Kings of Assyria*; Pul and Tiglath-pileser.
11. *The altars*; idolatrous altars which they had caused to be erected.

15. *Killed the passover*; animals slain for the occasion. *Were ashamed*; to see the people go before them in the good work of reformation.

17. *Not sanctified*; by the performance of those ceremonies which were required by the law of Moses.

20. *Healed the people*; pardoned and accepted them, because they were sincere in his service, notwithstanding their ceremonial uncleanness.

INSTRUCTIONS.

1. The true friends of God are exceedingly desir-

ous that all brethren and strangers, friends and foes, should unite in worshipping him and attending, according to his requirements, on his ordinances.

6. If those who are suffering for their sins heartily forsake them and turn unto the Lord, he will have mercy upon them, turn from the fierceness of his anger, and do them good according to the riches of his grace.

10. When the offers of mercy are made to men, some treat them with scorn and contempt; others who feel their need of mercy, joyfully accept them, humble themselves before God, and devote their bodies and souls to his service.

A. M. 3278.
B. C. 726.

princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwell in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was not the like* in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to ^hhis holy dwelling-place, *even* unto heaven.

CHAPTER XXXI.

1 The people is forward in destroying idolatry. 2 Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance. 5 The people's forwardness in offerings and tithes. 11 Hezekiah appointeth officers to dispose of the tithes. 20 The sincerity of Hezekiah.

NOW when all this was finished, all Israel that were ^tpresent went out to the cities of Judah, and brake the ⁱimages in ^apieces, and cut down the groves, and threw down the high places, and the altars ^bout of all Judah and Benjamin, in Ephraim also and Manasseh, until ^cthey had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed the ^ccourses of the priests and the Levites after their courses, every man according to his service, the priests and ^dLevites for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord.

3 *He appointed also the king's portion of his substance for the burnt-offerings, to wit,* for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* ^ewritten in the law of the Lord.

4 Moreover he commanded the people that

dwell in Jerusalem to give the ^fportion of the priests and the Levites, that they might be encouraged ^gin the law of the Lord.

5 ¶ And as soon as the commandment came ^habroad, the children of Israel brought in abundance the ⁱfirst-fruits of corn, wine, and oil, and ^jhoney, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwell in the cities of Judah, they also brought in the ^ktithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid *them* ^lthy heaps.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they ^mblessed the Lord, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the Lord, we have had enough to eat, and have ⁿleft plenty: for the Lord hath blessed his people; and that which is left is this great store.

11 ¶ Then Hezekiah commanded to prepare ^ochambers in the house of the Lord: and they prepared *them*.

12 And brought in the offerings and the tithes and the ^pdedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azariah, and Nathath, and Asabel, and Jerimoth, and Jozabad, and Eliel, and Ismaeliah, and Mahath, and Benaiah, *were* overseers ^qunder the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over

^a Heb. the habitation of his holiness. Ps. 68. 5. ^b Heb. found. ^c Heb. statutes. ^d 2 Kings, 18. 4. ^e Heb. 20. 14. ^f Heb. the modern. ^g Heb. 1 Chron. 23. 12. ^h Heb. 1 Chron. 23. 29. ⁱ Heb. 1 Chron. 23. 29. ^j Heb. 1 Chron. 23. 29. ^k Heb. 1 Chron. 23. 29. ^l Heb. 1 Chron. 23. 29. ^m Heb. 1 Chron. 23. 29. ⁿ Heb. 1 Chron. 23. 29. ^o Heb. 1 Chron. 23. 29. ^p Heb. 1 Chron. 23. 29. ^q Heb. 1 Chron. 23. 29.

^a Heb. the habitation of his holiness. Ps. 68. 5. ^b Heb. found. ^c Heb. statutes. ^d 2 Kings, 18. 4. ^e Heb. 20. 14. ^f Heb. the modern. ^g Heb. 1 Chron. 23. 12. ^h Heb. 1 Chron. 23. 29. ⁱ Heb. 1 Chron. 23. 29. ^j Heb. 1 Chron. 23. 29. ^k Heb. 1 Chron. 23. 29. ^l Heb. 1 Chron. 23. 29. ^m Heb. 1 Chron. 23. 29. ⁿ Heb. 1 Chron. 23. 29. ^o Heb. 1 Chron. 23. 29. ^p Heb. 1 Chron. 23. 29. ^q Heb. 1 Chron. 23. 29.

15. The proper preparation of the heart is more important in the sight of God, when attending on his ordinances, than any mere outward observance; and inability to attend on what is external, should not lead to the neglect of the heart.

22. They who attend on ordinances sincerely and are accepted of God, nevertheless need further instruction as to his character and will; and ministers should continue to give such instruction, that their hearers may understand the whole will of God.

CHAPTER XXXI.

7. *The third month;* Sivan, part of May and

June. *The seventh month;* Tishri, part of September and October.

INSTRUCTIONS

1. The finishing of one duty should be a preparation for the performance of others: and we should never grow weary of well-doing, for in due time we shall reap if we faint not.

3. In all our efforts for reformation, the word of God should be our rule; and a readiness to contribute liberally of our substance to support the ministers and worship of God, will be an evidence of sincerity, and a preparation for the reception of his blessings.

8. The bounties of providence and a disposition

the freewill-offerings of God, to ^adistribute the oblations of the LORD, and the most holy things.

15 And ^anext him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the ^bcities of the priests, in their ^cset office, to give to their brethren by courses, as well to the great as to the small:

16 Besides their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from ^ctwenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their ^dset office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in the ^dfields of the suburbs of their cities, in every several city, the men that were expressed by ^ename, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was good* ^f and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the ^glaw, and in the commandments, to seek his God, he did *it* with all his heart, and ^hprospered.

CHAPTER XXXII.

1 Sennacherib invading Judah, Hezekiah fortieth himself, and encourageth his people. 9 Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray. 21 An angel destroyeth the host of the Assyrians, to the glory of Hezekiah. 21 Hezekiah praying in his sickness, God giveth him a sign of recovery. 25 He waxing proud is humbled by God. 27 His wealth and works. 31 His error in the ambassage of Babylon. 32 He dying, Manasseh succeedeth him.

AFTER these things, and the establishment thereof, Sennacherib king of

Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to ⁱwin them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that ^jhe was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the ^kwaters of the fountains which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ^lran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the ^mwall that was broken, and raised *it* up to the towers, and another wall without, and repaired ⁿMillo in the city of David, and made ^odarts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake ^pcomfortably to them, saying,

7 Be ^qstrong and courageous, be ^rnot afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for ^sthere be more with us than with him.

8 With him *is* an ^tarm of flesh: but with ^uus *is* the LORD our God to help us, and to fight our battles. And the people rested ^vthemselves upon the ^wwords of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his ^xpower with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the ^ysiege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, say-

^a Neh. 13: 12. ^b Heb. *at his house*. ^c Josh. 21: 29. ^d Or, *trivet*. ^e 1 Chron. 9: 22. ^f 1 Chron. 29: 24, 25. ^g Or, *land*. ^h Lev. 25: 34; Num. 35: 7. ⁱ Or, *conquered*. ^j 2 Kings, 20: 32; John 1: 47; Acts 24: 16. ^k 1 Thess. 5: 10; 3 John, 5. ^l Or, *psalm*. ^m 2 Sam. 20: 15; Josh. 1: 7, 8; Mat. 6: 33. ⁿ 2 Kings, 18: 13, etc.; Isa. 30: 1, etc. ^o Heb. *break them up*. ^p Heb. *his face was*

rightly to use them, are both from the LORD, and should be acknowledged as his gifts with devout thanksgiving and praise.

12. Special care should be taken of charitable contributions, and faithful application made of them to the objects for which they were given.

20. When men do heartily unto the LORD that which is true, right, and good, he accepts them and their

^q Jer. 41: 13. ^r 1 Kings, 22: 9, 11. ^s Heb. *overpowered*. ^t chap. 25: 24. ^u 2 Sam. 5: 24; 1 Kings, 9: 24. ^v Or, *revived, or recovered*. ^w Heb. *to their heart*, chap. 20: 22. ^x Deut. 33: 6. ^y chap. 20: 15. ^z 2 Kings, 6: 16. ^{aa} Jer. 17: 5. ^{ab} chap. 13: 12; Rom. 8: 31; 1 John, 4: 1. ^{ac} Heb. *leaned*. ^{ad} Proverbs 12: 25. ^{ae} Heb. *dominion*. ^{af} Or, *strong hold*.

offerings, and gives them all that prosperity which will advance his glory and their own highest good.

CHAPTER XXXII.

5. *Millo*: a citadel or fortress in Jerusalem.

8. *Rested themselves*: believed what Hezekiah said, and depended upon its fulfilment.

9. *Lachish*: in the south part of Judah.

A. M. 3291.

B. C. 710.

ing, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have ^adone unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of my hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers: how ^bmuch less shall your God deliver you out of my hand?

16 And his servants spake yet *more* against the Lord God, and against his servant Hezekiah.

17 He wrote also ^cletters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand!

18 Then they cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that *were* on the wall, to ^daffright them, and to trouble them; that they might take the city.

19 And ^ethey spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

20 And ^ffor this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, ^gprayed and cried to heaven.

21 ¶ And ^hthe Lord sent an ⁱangel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels ^jslew him there with the sword.

22 Thus ^kthe Lord saved Hezekiah and

the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *others*, and ^kguided them on every side.

23 And many brought gifts unto the Lord to Jerusalem, and ^lpresents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 ¶ In ^mthose days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he ⁿgave him a sign.

25 But Hezekiah ^orendered not again according to the benefit *done* unto him: for his heart was ^plifted up: ^qtherefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding, Hezekiah humbled himself for the ^rpride of his heart, ^sboth ^the and the inhabitants of Jerusalem, ^uso that the wrath of the Lord came not upon them in the days of Hezekiah.

27 ¶ And ^vHezekiah had exceeding much riches and honor: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of ^wpleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also stopped the upper-water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit, in ^xthe *business* of the ambassadors ^yof the princes of Babylon, who ^zsent unto him to inquire of the wonder that was *done* in the land, God left him, to ^{aa}try him, that he might know all ^{ab}that was in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his ^{ac}goodness, behold, they *are* written in the vision of ^{ad}Isaiah the prophet, the son of Amoz, *and* in the book of the kings ^{ae}of Judah and Israel.

^a Isa. 10: 14; Dan 5: 18. ^b Dan 3: 15. ^c 2 Kings, 19: 9, etc. ^d Neh. 4: 9. ^e 1 Sam. 17: 36; Job 15: 25, 26; Ps. 10: 13, 14; 73: 8-11; 139: 19, 20. ^f Isa. 37: 1, etc. ^g Ps. 50: 15; 91: 14, 15; 134: 10. ^h Isa. 10: 16, 18; 42: 8. ⁱ 2 Sam. 24: 16; Ps. 18: 50; Dan 3: 28; 6: 22. ^j Heb. made him fall. ^k Ps. 57: 7, 43; Hosea 1: 7; 6: 18; Isa. 34: 21-23, 21. ^l Heb. precious things. ^m 1 Kings, 20: 1, etc. ⁿ Isa. 38: 1, etc. ^o Or, wrought a miracle for him. ^p Ps.

106: 12. ^q Heb. lifting up. ^r 2 Kings, 19: 16. ^s Jer. 20: 8, 19. ^t 1 Kings, 21: 9. ^u Prov. 22: 1. ^v Heb. and unto a river. ^w Job 13: 9, 42: 11. ^x Isa. 22: 9-11. ^y Heb. into which. ^z 2 K. 25: 23, etc. ^{aa} 19: 4, etc. ^{ab} Deut. 8: 2, 10. ^{ac} James 1: 1. ^{ad} Heb. kindnesses. ^{ae} Isa. ch. 26-39. ^{af} 2 Kings, ch. 18-20.

15. *How much less*; as if Jehovah were less powerful than idols.

21. *He gave him a sign*; 2 Kings, 20: 1-11.

31. *The business of the ambassadors*; 2 Kings, 20: 12, 13.

INSTRUCTIONS.

7. Those who have God for their helper, have more for them than can ever be against them.

10. Implicit confidence in God often appears to worldly men foolish and absurd; and they expect no more from him, than they do from the idols of the heathen.

16. Speaking against the Lord is a preparation for experiencing his wrath.

20. Prayer to God in trouble is the never failing resource of his people.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honor at his death. And Manasseh his son reigned in his stead.

CHAPTER XXXIII.

1 Manasseh's wicked reign. 3 He setteth up idolatry, and would not be admonished. 11 He is carried into Babylon. 12 Upon his prayer to God he is released, and putteth down idolatry. 18 His acts. 20 He dying, Amon succeedeth him. 21 Amon reigning wickedly is slain by his servants. 25 The murderers being slain, Josiah succeedeth him.

MANASSEH^b was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 ¶ For he [†]built again the high places which Hezekiah his father [‡]had broken down, and he reared up altars for Baalim, and made [§]groves, and worshipped all ^fthe host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And [‡]he caused his children to pass through the fire in the valley of the son of Hinnom: also ^hhe observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers: so that

they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 ¶ Wherefore the LORD brought upon them the captains of the host [‡]of the king of Assyria, which took Manasseh among the [†]thorns, and [‡]bound him with [§]fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and ^hhumbled himself greatly before the God of his fathers,

13 And prayed unto him: and [†]he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then ^mManasseh knew that the LORD he *was* God.

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish-gate, and compassed about Ophel,[‡] and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the ⁿstrange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-offerings, and ^othank-offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless ^pthe people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel,

^a Or, highest. ^b Prov. 10: 7. ^c 2 Kings, 21: 1, etc. ^d chap. 28: 23; Deut. 18: 9, 12. ^e Job, returned and built. ^f chap. 20: 14. ^g 31: 12. ^h Deut. 16: 21. ⁱ Deut. 17: 5. ^j Ezek. 21: 37, 39. ^k Deut. 18, 10, 11. ^l Heb. which were the king's. ^m 2 Sam. 3: 7.

25. Even good men, if left to themselves when greatly blessed of God, instead of rendering to him gratitude and praise, will be lifted up with pride, and thus draw down upon themselves his chastisements.

26. As all earthly substance comes from God, men should receive it as his gift, view it as his property, and use it according to his will.

31. God often leaves men to themselves to try them, that they and others may know what is in their hearts, and to lead them to trust in him. They will then be as mount Zion that cannot be moved.

j Ps. 107: 10, 14. ^k Or, chains. ^l Hosea 5: 15. ^m 1 Pet. 5: 6. ⁿ 1 Chron. 5: 20; Ezra 8: 24. ^o Psalm 92: 6; Daniel 4: 34, 35. ^p Or, the tower, chap. 27: 3. ^q verses 3, 5, 7. ^r Lev. 7: 12. ^s 2 Kings, 15: 4.

and in seeking him as their portion they will not want any good thing.

CHAPTER XXXIII.

6. *Pass through the fire*: a mode of devoting them to idols.

10. *The Lord spake*: by his prophets.

INSTRUCTIONS

2. For wise reasons, God often suffers the wicked to prosper for a time in their iniquity; but if they continue, they will find that judgment lingereth not and damnation slumbereth not.

A. M. 3327.
B. C. 617. behold, they are written in the book of the kings of Israel.

19 His prayer also, and how God was entreated^a of him, and^b all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images,^c before he was humbled: behold, they are written among the sayings of^d the seers.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 ¶ Amon^d was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did that which was evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved^e images which Manasseh his father had made, and served them;

23 And humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed^f more and more.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land^g slew all them that had conspired against king Amon: and the people of the land made Josiah his son king in his stead.

CHAPTER XXXIV.

1 Josiah's good reign. 3 He destroyeth idolatry. 8 He taketh order for the repair of the temple. 11 Hilkiah having found a book of the law, Josiah sendeth to Huldah to inquire of the Lord. 23 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time. 29 Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.

JOSIAH^h was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neitherⁱ to the right hand, nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to^k purge

Judah and Jerusalem from the^l high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the^m images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust ofⁿ them, and strewed it upon the^o graves of them that had sacrificed unto them.

5 And he^p burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their^q mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images^r into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God.

9 And when they came to Hilkiah the high-priest, they^s delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house:

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to^t floor the houses which the kings of Judah had destroyed.

12 And when they were thus doing, and when they had brought in the money, and when they had begun to^u dig, they found the^v bones of men.

13 And when they had told these things unto Shaphan the secretary, he brought them to the king. And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^w elders of the priests, saying,

14 Behold, ye have found the bones of men; now inquire ye of the Lord, that we may know what is the^x meaning of these things.

15 And when they had inquired of the Lord, they said unto the king, saying,

16 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^y men that have found the bones, dig yet a little further, and they shall find the bones of a man.

17 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

18 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^z elders of the priests, saying,

19 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{aa} meaning of these things.

20 And when they had inquired of the Lord, they said unto the king, saying,

21 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{ab} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

22 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

23 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{ac} elders of the priests, saying,

24 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{ad} meaning of these things.

25 And when they had inquired of the Lord, they said unto the king, saying,

26 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{ae} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

27 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

28 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{af} elders of the priests, saying,

29 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{ag} meaning of these things.

30 And when they had inquired of the Lord, they said unto the king, saying,

31 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{ah} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

32 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

33 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{ai} elders of the priests, saying,

34 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{aj} meaning of these things.

35 And when they had inquired of the Lord, they said unto the king, saying,

36 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{ak} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

37 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

38 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{al} elders of the priests, saying,

39 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{am} meaning of these things.

40 And when they had inquired of the Lord, they said unto the king, saying,

41 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{an} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

42 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

43 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{ao} elders of the priests, saying,

44 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{ap} meaning of these things.

45 And when they had inquired of the Lord, they said unto the king, saying,

46 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{aq} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

47 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

48 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{ar} elders of the priests, saying,

49 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{as} meaning of these things.

50 And when they had inquired of the Lord, they said unto the king, saying,

51 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{at} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

52 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

53 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{au} elders of the priests, saying,

54 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{av} meaning of these things.

55 And when they had inquired of the Lord, they said unto the king, saying,

56 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{aw} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

57 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

58 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{ax} elders of the priests, saying,

59 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{ay} meaning of these things.

60 And when they had inquired of the Lord, they said unto the king, saying,

61 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{az} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

62 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

63 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{ba} elders of the priests, saying,

64 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{bb} meaning of these things.

65 And when they had inquired of the Lord, they said unto the king, saying,

66 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{bc} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

67 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

68 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{bd} elders of the priests, saying,

69 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{be} meaning of these things.

70 And when they had inquired of the Lord, they said unto the king, saying,

71 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{bf} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

72 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

73 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{bg} elders of the priests, saying,

74 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{bh} meaning of these things.

75 And when they had inquired of the Lord, they said unto the king, saying,

76 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{bi} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

77 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

78 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{bj} elders of the priests, saying,

79 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{bk} meaning of these things.

80 And when they had inquired of the Lord, they said unto the king, saying,

81 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{bl} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

82 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

83 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{bm} elders of the priests, saying,

84 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{bn} meaning of these things.

85 And when they had inquired of the Lord, they said unto the king, saying,

86 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{bo} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

87 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

88 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{bp} elders of the priests, saying,

89 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{bq} meaning of these things.

90 And when they had inquired of the Lord, they said unto the king, saying,

91 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{br} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

92 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

93 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{bs} elders of the priests, saying,

94 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{bt} meaning of these things.

95 And when they had inquired of the Lord, they said unto the king, saying,

96 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{bu} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

97 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

98 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{bv} elders of the priests, saying,

99 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{bw} meaning of these things.

100 And when they had inquired of the Lord, they said unto the king, saying,

101 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{bx} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

102 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

103 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{by} elders of the priests, saying,

104 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{bz} meaning of these things.

105 And when they had inquired of the Lord, they said unto the king, saying,

106 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{ca} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

107 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

108 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{cb} elders of the priests, saying,

109 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{cc} meaning of these things.

110 And when they had inquired of the Lord, they said unto the king, saying,

111 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{cd} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

112 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

113 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{ce} elders of the priests, saying,

114 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{cd} meaning of these things.

115 And when they had inquired of the Lord, they said unto the king, saying,

116 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{cf} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

117 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

118 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{cg} elders of the priests, saying,

119 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{ce} meaning of these things.

120 And when they had inquired of the Lord, they said unto the king, saying,

121 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{ch} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

122 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

123 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{ci} elders of the priests, saying,

124 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{cf} meaning of these things.

125 And when they had inquired of the Lord, they said unto the king, saying,

126 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{ck} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

127 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

128 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{cl} elders of the priests, saying,

129 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{cg} meaning of these things.

130 And when they had inquired of the Lord, they said unto the king, saying,

131 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{cm} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

132 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

133 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{cn} elders of the priests, saying,

134 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{ch} meaning of these things.

135 And when they had inquired of the Lord, they said unto the king, saying,

136 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{co} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

137 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

138 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{cp} elders of the priests, saying,

139 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{ci} meaning of these things.

140 And when they had inquired of the Lord, they said unto the king, saying,

141 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{cq} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

142 And when they had digged yet a little further, they found the bones of a man, and they brought them to the king, and the priests.

143 And the king commanded Hilkiah the high-priest, and Shaphan the secretary, and Jahaziel the recorder, and Jerahmeel the scribe, and the^{cr} elders of the priests, saying,

144 Behold, ye have found the bones of a man; now inquire ye of the Lord, that we may know what is the^{ck} meaning of these things.

145 And when they had inquired of the Lord, they said unto the king, saying,

146 The word of the Lord is come to me, saying, Thus saith the Lord God of Israel, saying, Let the^{cs} men that have found the bones, dig yet a little further, and they shall find the bones of a man.

147

12 And the men did the ^awork faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and *other* of the Levites, all that could skill of instruments of music.

13 Also *they were* over the ^bbearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of ^cthe Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiyah the priest found a ^dbook of the law of the LORD *given* ^eby Moses.

15 And Hilkiyah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiyah delivered the book to Shaphan.

16 And Shaphan ^fcarried the book to the king, and brought the king word back again, saying, All that was committed ^gto thy servants, they do it.

17 And they have ^hgathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiyah the priest hath given me a book. And Shaphan read ⁱit before the king.

19 And it came to pass, when the king had ^jheard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiyah, and Ahikam the son of Shaphan, and Abdon^k the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, ^linquire of the LORD for me, and for them that are ^mleft in Israel and in Judah, concerning the words of the book that is found: for ⁿ'great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiyah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of ^oHasrah, keeper of the wardrobe; ^pnow she dwelt in Jerusalem in the ^qcollege; and they spake to her to that *effect*.

23 ¶ And she answered them, ^rThus saith the LORD God of Israel, Tell ye the man that sent you to me.

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured ^sout upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thy heart was ^ttender, and thou didst ^uhumble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard ^v*thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, ^wneither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then ^xthe king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, ^ygreat and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king ^zstood in his place, and made a ^{aa}covenant before the LORD, to walk after the LORD, and to keep his commandments, and his ^{ab}testimonies, and his statutes, with all his heart, and with all his soul, to ^{ac}perform the words of the covenant which are written in this book.

32 And he caused all that were ^{ad}present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

^a Chron. 33:12; Neh. 7:22; 1 Cor. 4:2. ^b 1 Chron. 2:18; Neh. 4:1 to e 1 Chron. 23:4, 5. ^c 4 Deut. 17:18, 19; Josh. 1:8. ^d Heb. *by the hand of*. ^e Jer. 36:20, 21. ^f Heb. *to the hand of*. ^g Heb. *poured out, or melted*. ^h Heb. *in it*. ⁱ Rom. 7:5, 9. ^j Or, *Abdon*. 2 Kings, 22:12. ^k Jer. 21:2; Ezek. 14:1, etc.; 20:1, etc. ^l Jer. 37:4. ^m Lev. 26:14, etc.; Deut. 28:15, etc.; 29:18, 28, 30, 37, 44; 31:16, 22, 32; 35:25. ⁿ Rom. 1:18, 2:8, 12. ^o Or,

Ha-haz, 2 Kings, 22:14. ^p Heb. *garments*. ^q Or, *school, or second part*. ^r Jer. 6:19; 19:3, 15; 24:17. ^s Jer. 42:25; Jer. 7:20; Lam. 2:4, 11. ^t 1 Chron. 33:12, 13; Psal. 20:18, 21, 27; Jer. 17:17; Ezek. 22:30. ^u James 4:6, 10. ^v Psal. 10:17; Isa. 65:24. ^w 1 Kings, 21:29; 2 Kings, 20:19. ^x 2 Kings, 23:14, etc. ^y Heb. *from event to event*. ^z 1 Chron. 14:2; 2 Kings, 11:14. ^{aa} Jer. 50:5. ^{ab} Psal. 119:111, 112. ^{ac} Psal. 119:106. ^{ad} Heb. *found*.

A. M. 3760.
B. C. 624.

33 And Josiah took away all the abominations^a out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his^b days they departed not from^c following the LORD, the God of their fathers.

CHAPTER XXXV.

1 Josiah keepeth a most solemn passover. 20 He, provoking Pharaoh-necho, is slain at Megiddo. 25 Lamentations for Josiah.

MOREOVER,^e Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day^d of the first month.

2 And he set the priests in their^e charges, and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build: *it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,*

4 And prepare yourselves by the houses of your fathers, after your courses, according to the^b writing of David king of Israel, and according to the^c writing of Solomon his son:

5 And stand in the holy place according to the divisions of the^d families of the fathers of your brethren the^e people, and after the division of the families of the Levites.

6 So kill the passover, and^k sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses.

7 And Josiah^g gave to the^h people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

8 And he gave to the priests, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

33. *Made all—to serve:* made them conform externally to what was required in the law of Moses.

INSTRUCTIONS.

2. Piety in early youth saves from many troubles, and is a preparation for great enjoyment and usefulness in riper years.

5. True reformers will treat vice with abhorrence, and endeavor in all suitable ways to render it contemptible.

8. The preparation of suitable houses, and the regular establishment of public worship, is one of the essential means of general and permanent reformation.

11. If the Scriptures are lost, or the people are not in the habit of reading or hearing them, great degeneracy and wickedness will follow; and there is no

8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred small cattle, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nathaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover-offerings five thousand small cattle, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their^e courses, according to the king's commandment.

11 And^a they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is^b written in the book of Moses. And so did they with the oxen.

13 And they roasted the passover with fire according to the ordinance: but the other holy offerings^c sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph were in their^d place, according to the commandment of^e David, and Asaph, and Heman, and Jeduthun the king's seer; and the^f porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 And the singers the sons of Asaph were in their^d place, according to the commandment of^e David, and Asaph, and Heman, and Jeduthun the king's seer; and the^f porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

21. All who truly believe the Bible, will be anxious to know what they must do to escape that wrath of God to which, on account of their sins, they are exposed.

28. Although the true penitent shall not perish, he may nevertheless be exposed to a violent death.

34. When rulers take the lead in reformation, many may be expected to follow, and to continue externally in the ways of the Lord as long as those in authority set them the example.

CHAPTER XXXV.

1. Killed the passover, the animals that were to be offered in sacrifice at this festival.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the temple, ^bNecho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come not against thee this day, but against the house where-with I have war; for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.*

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah: and all the singing-men and the

singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they are written in the lamentations.

26 Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the LORD,

27 And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

CHAPTER XXXVI.

1 Jehoahaz succeeding is deposed by Pharaoh, and carried into Egypt. 5 Jehoiaquim reigning ill is carried bound into Babylon. 9 Jehoahaz succeeding reigneth ill, and is brought into Babylon. 11 Zedekiah succeeding reigneth ill, and despiseth the prophets, and rebelleth against Nebuchadnezzar. 14 Jerusalem, for the sins of the priests and people, is wholly destroyed. 22 The proclamation of Cyrus.

¶ THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in a hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiaquim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiaquim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.

6 Again him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiaquim, and his abominations which he did, and that which was found in him, behold,

9 23. e. Jer. 22: 26. 10 Heb. kindnesses, chap. 32: 32. 11 2 Kings, 24: 20, etc. 12 Jer. removed him. 13 Heb. maled. 24: 1, etc. 25 Or, chariot: Forsooth, Hab. 1: 6, etc.

6. Due preparation is necessary to acceptable worship.

10. When those in authority set the example, and ministers of religion faithfully do their duty, many may be expected to engage in the service of God.

22. It is hazardous to engage in any enterprise, without first asking counsel of God and obtaining his approbation.

25. Many lament the removal of great and good men, who have not given heed to their instructions while they were living, nor imitated their example after they were dead.

* Heb. found. 2 Kings, 23: 19, etc. 1 Heb. house. 6 Jer. 40: 2, etc. 7 Heb. of my war. 8 Heb. made sick. 1 Kings, 22: 34. 9 Or, among the sepulchres. 10 Zech. 12: 11. Lam. 4: 20. 11 Mat.

20. Prepared the temple: for the observance of divine worship, according to the law of Moses and the commandments of David and Solomon. Charchemish; a strongly fortified city on the river Euphrates.

22. Valley of Megiddo: near the river Kishon, in the tribe of Manassah; it formed a part of the great plain of Esdraelon.

INSTRUCTIONS.

2. Rulers should ever encourage good works; and labor to unite all classes, especially ministers of religion, in the regular and habitual worship of God.

A. M. 3105. B. C. 599. they are written in the book of the kings of Israel and Judah. And Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin^a was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was evil* in the sight of the Lord.

10 And [†]when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the [‡]goodly ^bvessels of the house of the Lord, and made Zedekiah[§] ^chis brother king over Judah and Jerusalem.

11 ¶ Zedekiah ^dwas one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was evil* in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet *speaking* from the mouth of the Lord.

13 And he also ^erebelled against king Nebuchadnezzar, who had made him swear by God: but he ^fstiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem.

15 And ^gthe Lord God of their fathers sent to them ^hby his messengers, rising up ⁱbetimes, and sending; because he had compassion on his people, and on his dwelling-place:

16 But they ^jmocked the messengers of God, and ^kdespised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was no remedy*.

17 Therefore ^lhe brought upon them

^a Or, Jeconiah, 1 Chron. 3:16, or, Coniah, Jer. 22:24. ^b 2 Kings, 24:1, etc. [†] 11 b, at the return of the year. [‡] Heb. *goodly vessels*. ^c Or, *his father's desire*. ^d Daniel 1:1, 2; 5:2. ^e Or, *Mattaniah, his father's brother*, 2 Kings, 24:17. ^f Jer. 37:3, 4. ^g Jer. 32:1, etc. ^h Jer. 52:1, etc. ⁱ Jer. 52:1, etc. ^j Jer. 17:15, 18. ^k 2 Kings, 17:14. ^l Jer. 25:3, 4, 35:15.

CHAPTER XXXVI.

13. *Made him swear*: swear allegiance to the king of Babylon.

15. *Betimes*: often, seasonably, continually.

17. *The Chaldees*: the Babylonians.

20. *Until the reign of the kingdom of Persia*: about seventy years.

21. *The word of the Lord*: Jer. 25:9-11.

INSTRUCTIONS.

1. When wise and pious rulers are removed and are succeeded by those who are foolish and wicked, it is a punishment of the people for their sins; and where it does not produce reformation, it forebodes approaching destruction.

the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all *these* he brought to Babylon.

19 And ^kthey burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And ^lthem that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her ^msabbaths: *for as long as she lay desolate she kept sabbath*, to fulfil threescore and ten years.

22 ¶ Now ⁿin the first year of Cyrus king of Persia, that the word of the Lord *spoken* by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it also* in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me: and he hath charged me to build him a house in Jerusalem, which *is* in Judah. Who *is* *there* among you of all his people? The Lord his God *be* with him, and let him go up.

^h Or, *by the horns of*. ⁱ Heb. *continually*. ^j Heb. *as a fatherly desire*. ^k 1 Kings, 24:1, etc. ^l Heb. *as a fatherly desire*. ^m 2 Kings, 24:1, etc. ⁿ Ezra 1:1, etc. ^o 1 Kings, 24:1, etc. ^p 1 Kings, 24:1, etc. ^q 1 Kings, 24:1, etc. ^r 1 Kings, 24:1, etc. ^s 1 Kings, 24:1, etc. ^t 1 Kings, 24:1, etc. ^u 1 Kings, 24:1, etc. ^v 1 Kings, 24:1, etc. ^w 1 Kings, 24:1, etc. ^x 1 Kings, 24:1, etc. ^y 1 Kings, 24:1, etc. ^z 1 Kings, 24:1, etc. ^{aa} 1 Kings, 24:1, etc. ^{ab} 1 Kings, 24:1, etc. ^{ac} 1 Kings, 24:1, etc. ^{ad} 1 Kings, 24:1, etc. ^{ae} 1 Kings, 24:1, etc. ^{af} 1 Kings, 24:1, etc. ^{ag} 1 Kings, 24:1, etc. ^{ah} 1 Kings, 24:1, etc. ^{ai} 1 Kings, 24:1, etc. ^{aj} 1 Kings, 24:1, etc. ^{ak} 1 Kings, 24:1, etc. ^{al} 1 Kings, 24:1, etc. ^{am} 1 Kings, 24:1, etc. ^{an} 1 Kings, 24:1, etc. ^{ao} 1 Kings, 24:1, etc. ^{ap} 1 Kings, 24:1, etc. ^{aq} 1 Kings, 24:1, etc. ^{ar} 1 Kings, 24:1, etc. ^{as} 1 Kings, 24:1, etc. ^{at} 1 Kings, 24:1, etc. ^{au} 1 Kings, 24:1, etc. 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EZRA.

CHAPTER I.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for the return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.

NOW ^ain the first year of Cyrus king of Persia, that the word of ^bthe LORD by the mouth of Jeremiah might be fulfilled, the LORD ^cstirred up the spirit of Cyrus king of Persia, that he ^dmade a proclamation ^ethroughout all his kingdom, and *put it also* in writing, saying,

2 Thus saith Cyrus king of Persia, "The LORD God of heaven hath given me all the kingdoms of the earth; and ^fhe hath charged me to build him a house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he ^gis the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place ^hhelp him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God that *is* in Jerusalem.

5 ⁱThen rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God ^jhad raised, to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them strengthened ^ktheir hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

7 ^lAlso Cyrus the king brought forth the vessels of the ^mhouse of the LORD, which Nebuchadnezzar ⁿhad brought forth out

of Jerusalem, and had put them ^{a M. 5465 B. C. 556} in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand.

11 All the ^kvessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them* of the ^lcaptivity that were brought up from Babylon unto Jerusalem.

CHAPTER II.

1 The number that return, of the people, 36 of the priests, 40 of the Levites, 43 of the Nethinim, 55 of Solomon's servants, 62 of the priests which could not show their pedigree. 61 The whole number of them, with their substance. 65 Their oblations.

NOW ^othese *are* the children of the province that went up out of the captivity, of those which had been carried away, ^pwhom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with ^qZerubbabel: Jeshua, Nehemiah, ^rSeraiah, ^sReelaiah, Mordecai, Bilshan, ^tMizpar, Bigvai, ^uRehum, Baanah. ^vThe number of the men of the people of Israel:

3 The children of Parosh, two thousand a hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of ^wArab, seven hundred seventy and five.

^a 2 Chron. 36: 22, 23. Jer. 25: 12, 26: 10. ^b 1 Ki. 6: 1. ^c Prov. 21: 1. Dan. 9: 2, 1. ^d Heb. came for acceptance. ^e Chap. 5: 13, 14. ^f Dan. 5: 23. ^g Isa. 44: 28, 45: 1, 46: 1. ^h Ps. 113: 18. ⁱ Isa. 43: 5. ^j Jer. 10: 10. ^k Dan. 6: 26. ^l Heb. left him up. ^m Neh. 2: 42. ⁿ Prov. 9: 1. ^o Phil. 2: 13. ^p John. 13. ^q That is, helped them. ^r Chap. 5: 14. ^s 6: 5.

^t 2 Kings, 24: 13. ^u 2 Chron. 36: 7. ^v Dan. 5: 2. ^w 2 Tim. 2: 30, 31. ^x Heb. transportation. ^y Mat. 1: 11, 12. ^z Neh. 7: 6, etc. ^{aa} 2 Kings, 21: 14-16; 2 Chron. 36: 20; 1 Sam. 1: 3, 5: 4; 22. ^{ab} Zeph. 2: 7. ^{ac} Hag. 1: 1, etc. ^{ad} Or, ^{ae}Jerah, Neh. 7: 7. ^{af} Or, ^{ag}Ramoth. ^{ah} Or, ^{ai}Maspeith. ^{aj} Or, ^{ak}Nehum, chap. 5: 8. ^{al} Neh. 7: 10.

CHAPTER I.

1. *The word of the Lord*; Jer. 25: 12-14; 29: 10; 33: 7-13.

2. *He hath charged me*; Cyrus may have said this in consequence of a prophecy uttered concerning him, more than a hundred years before he was born. Isa. 44: 26-28; 45: 1, 6, 12, 13.

3. *Who is there?* that wishes to go up to Jerusalem.

5. *Raised*; stirred up; the same word in the original as is applied to Cyrus, verse 1.

8. *Sheshbazzar*; afterwards called Zerubbabel, Chap. 2: 2. He was the grandson of Jehoaichin king of Judah.

INSTRUCTIONS.

1. The hearts of kings and all others are in the hand of the Lord, and he turneth them whithersoever he will; and whatever difficulties may, to human view, stand in the way of the fulfilment of his declarations, they will in due time all be accomplished.

5. Though the offers of mercy are freely made to all, none will accept them and thus avail themselves of the benefits, except those whose spirit God stirs up for that purpose.

CHAPTER II.

1. *The children of the province*; those who had been carried away from Judea and their descendants, who now returned.

A. M. 3468.
B. C. 538.

6 The children of ^aPahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

7 The children of ^bElam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of ^cBani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of ^dJorah, a hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of ^eGibbar, ninety and five.

21 The children of Beth-lehem, a hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, a hundred twenty and eight.

24 The children of ^fAzmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, a hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, a hundred fifty and six.

31 The children of the other ^gElam, a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

36 ^hThe priests: the children of ⁱJedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of ^jImmer, a thousand fifty and two.

38 The children of ^kPashur, a thousand two hundred forty and seven.

39 The children of ^lHarim, a thousand and seventeen.

40 ^mThe Levites: the children of Jeshua and Kadmiel, of the children of ⁿHodaviah, seventy and four.

41 The singers: the children of Asaph, a hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all a hundred thirty and nine.

43 ^oThe ^pNethinim: the children of Ziha, the children of Hasupha, the children of Tabbaoth.

44 The children of Keros, the children of ^qSiaha, the children of Padon.

45 The children of Lebanah, the children of Hagabah, the children of Akkub.

46 The children of Hagab, the children of ^rShalmai, the children of Hanan.

47 The children of Giddel, the children of Gahar, the children of Reaiah.

48 The children of Rezin, the children of Nekoda, the children of Gazzam.

49 The children of Uzza, the children of Paseah, the children of Besai.

50 The children of Asnah, the children of Mehumim, the children of ^sNephusim.

51 The children of Bakbuk, the children of Hakupha, the children of Harhur.

52 The children of Bazluth, the children of Mehida, the children of Harsha.

53 The children of Barkos, the children of Sisera, the children of Thamah.

54 The children of Nezhiah, the children of Hatipha.

55 ^tThe children of ^uSolomon's servants: the children of Sotai, the children of Sophereth, the children of ^vPeruda.

56 The children of Jaalah, the children of Darkon, the children of Giddel.

57 The children of Shephatiah, the children of Hatit, the children of Pochereth of Zebaim, the children of ^wAmi.

58 All the ^xNethinim, and the children of Solomon's servants, *were* three hundred ninety and two.

^a Neh. 7:11. ^b verse 31. ^c Or, Baanai, Neh. 7:15. ^d Or, Hariph, Neh. 7:24. ^e Or, Gibson, Neh. 7:25. ^f Or, Bebar, Neh. 7:28. ^g verse 7. ^h Or, *Hephai*, as the manuscript reads. ⁱ 1 Chron. 24:7. ^j 1 Chron. 24:14. ^k 1 Chron. 24:12. ^l 1 Chron.

24:8. ^m Or, *Jahshai*, as the manuscript reads. ⁿ *Hodai*, Neh. 7:45. ^o verse 8. ^p 1 Chron. 24:10. ^q Or, *Siaha*, as the manuscript reads. ^r Or, *Bazluth*, Neh. 7:46. ^s Or, *Nephusim*, Neh. 7:47. ^t Or, *Immer*, Neh. 7:48. ^u Or, *Solomon's servants*, Neh. 7:49. ^v Or, *Peruda*, Neh. 7:50. ^w Or, *Ami*, Neh. 7:51. ^x Or, *Nethinim*, Neh. 7:52.

55. *Solomon's servants*; from gentile nations,

whom he had subdued and brought into bondage.

59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan,* and Immer: but they could not show their father's house, and their †seed, whether they *were* of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of †Barzillai the Gileadite, and was called after their name:

62 These sought their register *among* those that were reckoned by genealogy, but †they were not found: therefore ‡were they, as polluted, put from the priesthood.

63 And the †Tirshatha said unto them, that they should not †eat of the most holy things, till there stood up a priest with Urim^d and with Thummim.

64 ¶ The †whole congregation together *was* forty and two thousand three hundred and threescore,

65 Besides their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men and singing-women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five:

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ And †some of the chief of the fathers, when they came to the house of the Lord which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto the †treasure of the work threescore and one thousand drams of gold, and five

thousand pounds of silver, and <sup>A. M. 3406.
B. C. 339.</sup> one hundred priests' garments.

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities.

CHAPTER III.

1 The altar is set up. 4 Offerings frequented. 7 Workmen prepared. 8 The foundations of the temple are laid in great joy and mourning.

AND when the seventh month *was* come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up †Jeshua the son of Jozadak, and his brethren the priests, and †Zerubbabel the son of †Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* †written in the law of Moses the man of God.

3 And they set the altar upon his bases: for fear *was* upon them because of the people of those countries: and they offered burnt-offerings thereon unto the Lord, *even* burnt-offerings morning and evening.

4 They †kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, according to the custom, †as the duty of every †day required:

5 And afterward *offered* the continual burnt-offering, both of the new moons, and of all the set †feasts of the Lord that were consecrated, and of every one that willingly offered a freewill-offering unto the Lord.

6 From the first day of the seventh month began they to offer burnt-offerings unto the Lord. But †the foundation of the temple of the Lord *was* not yet laid.

7 They gave money also unto the ma-

* Or, *Idon*, Neh. 7: 61. † Or, *pedigree*, 2 Sam. 17: 27.
b Numbers 3: 30. † Heb, *they were polluted from the priesthood*.
c Or, *governor*, Neh. 5: 18. d Lev. 22: 10, 11. e Ex. 28: 30; Lev. 8: 8; Num. 27: 21. Dent. 33: 8. f Neh. 7: 66, etc. g Neh. 7: 70, etc. h 1 Chron. 26: 20. i Or, *Joshua*, Hag. 1: 1; 2: 2; Zech. 3: 1.

59. *They could not show their father's house*: their names were not found in the genealogies, or records of Israel.

62. *Put from the priesthood*: because there was nothing to show that they were descendants of Aaron.

63. *Tirshatha*: governor. *A priest with Urim and with Thummim*: one who by revelation from God could decide their case.

70. *Nethinim*: servants of the Levites in the temple. Chap. 8: 20. *Their cities*: Jerusalem and the cities round about it.

INSTRUCTIONS.

1. Those who accept the offers of mercy and give up all for the service of Christ, will be enrolled in an imperishable record, and be mentioned with honor for ever.

59. Cases from time to time occur in which we

cannot with confidence determine the true character of individuals, but must leave it to Him who searches the heart, and will render to all according to their works.

68. Those who are made partakers of the grace of God, will offer willingly of their substance for the establishment and support of his worship, and labor to extend its benefits to all around them.

CHAPTER III.

2. *Jeshua*: he was grandson of Seraiah, who was high-priest at the taking of Jerusalem.

3. *Fear was upon them*; and they put themselves under the special protection of the Almighty by establishing among them his worship.

5. *A freewill-offering*: in addition to what was required in the law.

7. *Joppa*: a seaport about forty miles west of Jerusalem.

A. M. 3106.
B. C. 636. sons, and to the ^acarpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from ^aLebanon to the sea of Joppa, according to the ^bgrant that they had of Cyrus king of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began ^cZerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from ^dtwenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of ^eJudah, ^ftogether, to set forward the workmen in the house of God: the sons of Henadab, with their sons and their brethren the Levites.

10 And when the ^gbuilders laid the foundation of the temple of the LORD, they set ^hthe priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the LORD; because ⁱhe is good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the ^kfoundation of the house of the LORD was laid.

12 But ^lmany of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, ^mwept with a loud voice; and many ⁿshouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the ^oweeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

^a Or, workmen. ^b 1 Kings, 5: 6, 9. ^c chap. 2: 3. ^d verse 2. ^e 1 Chron. 23: 24. ^f Or, *Hananiah*, chap. 2: 4. ^g Heb. *as one*. ^h Zech. 4: 10. ⁱ 1 Chron. 6: 31, etc.; 16: 4, etc.; 25: 1, etc.; Neh. 12: 24, etc.; 24 Chron. 16: 34, 41; Psalm 136: 14, 21, 31; Jer. 33: 11. ^k Rev. 21: 10-14. ^l Hag. 2: 3. ^m Psalm 136: 6; Jer. 31: 9. ⁿ Ps. 119: 14.

12. *Wept*; because they thought this temple would be much inferior to that which had been destroyed.

INSTRUCTIONS.

1. The establishment of the worship and ordinances of God, is the surest safeguard against enemies, and the best preparation for all the dispensations of Providence.

2. Money given for the establishment and support of divine worship, instead of being lost as some think, is most profitably used, and invested where it will yield an abundant reward.

3. Success in all good undertakings comes from the Lord, and the glory should be given to him.

4. Men are often more affected by what they

CHAPTER IV.

1 The adversaries, being not accepted in the building of the temple with the Jews, endeavor to hinder it.
7 Their letter to Artaxerxes. 17 The decree of Artaxerxes. 23 The building is hindered.

NOW when the ^aadversaries of Judah and Benjamin heard that the ^bchildren of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for ^cwe seek your God, as ye *do*; and we do sacrifice unto him since the days of ^dEsarhaddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, ^eYe have nothing to do with us to build a house unto our God; but we ourselves together will build unto the LORD God of Israel, as ^fking Cyrus the king of Persia hath commanded us.

4 Then the people of the land ^gweakened the hands of the people of Judah, and troubled ^hthem in building.

5 And hired ⁱcounsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of ^jAhasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote Bishlam, ^kMithredath, Tabeel, and the rest of their ^lcompanions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the ^mscribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; ⁿthe ^oDinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Su-

5: 11. 1 Judges 2: 5. ^a verses 7, 8. ^b Heb. *as one*. *Effecting*. ^c 2 Kings 17: 24, etc.; 2 Kings 18: 37. ^d Neh. 1: 3. ^e 2 Kings 17: 34. ^f 2 Kings 17: 34. ^g 2 Kings 17: 34. ^h 2 Kings 17: 34. ⁱ 2 Kings 17: 34. ^j 2 Kings 17: 34. ^k 2 Kings 17: 34. ^l 2 Kings 17: 34. ^m 2 Kings 17: 34. ⁿ 2 Kings 17: 34. ^o 2 Kings 17: 34.

want, than with what they have; and thus weep and lament, when they ought to rejoice and render praise.

CHAPTER IV.

1. The *adversaries of Judah*: the Samaritans, composed of persons of various provinces whom the king of Assyria had removed and placed in Samaria. Ver. 7-10.

2. *Assur*: Assyria.

3. *Ahasuerus*: king of Persia, between Cyrus and Darius.

4. *Artaxerxes*: who also reigned between Cyrus and Darius. *Bishlam, Mithredath, Tabeel*: rulers among the Samaritans.

sanehites, the Dehavites, and the Elamites,

10 And the rest of the nations whom the great and ^anoble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at ^a such a ^b time.

11 ¶ This is the copy of the letter that they sent unto him, even unto Artaxerxes the king: Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the ^crebellious and the bad city, and have ^dset up the walls thereof, and ^ejoined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not ^fpay toll, tribute,^d and custom, and so thou shalt endamage the ^grevenue of the kings.

14 Now because we ^hhave maintenance from the king's palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king:

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and ⁱhurtful unto kings and provinces, and that they have ^jmoved sedition within^k the same of old time: for which cause was this city ^ldestroyed.

16 We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ Then sent the king an answer unto Rehum the chanceller, and to Shimshai the scribe, and to the rest of their ^mcompanions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And ⁿI commanded, and search hath

^a Rom. 13:7. ^b Chald. *Chereth*, verses 11, 17; chap. 7:12. ^c Ezek. 17:12, 21. ^d Or, *hushed*. ^e Chald. *sewed together*. ^f Chald. *give*. ^g Chap. 7:21. ^h Or, *strength*. ⁱ Chald. *are sated with the salt of the palace*. ^j Esther 1:8. ^k Chald. *made*. ^l Chald. *in the*

9. *Dinaites—Elamites*: who came into Israel from the different Assyrian provinces.

10. *The river*: the Euphrates.

20. *Beyond the river*: west of the Euphrates. 1 Kings. 1:21.

21. *Darius*: who had succeeded Artaxerxes, as king of Persia.

INSTRUCTIONS.

1. Worldly men are often disturbed at the prosperity of the church: and if it does not promote their own selfish purposes, they endeavor to prevent its progress.

11. One way in which wicked men attempt to hinder the progress of the church, is to represent it as injurious to the interests of the state; and thus

been made, and it is found that ^{A. M. 3482} this city of old time hath ^{B. C. 527} made insurrection against kings, and that rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which ^bhave ruled over all countries ^cbeyond the river; and toll, tribute, and custom, was paid unto them.

21 Give^f ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by ^gforce and power.

24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAPTER V.

1 Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple. 3 Tatnai and Shethar-boznai could not hinder the Jews. 6 Their letter to Darius against the Jews.

THEN the prophets,¹ Haggai the prophet, and ²Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

midst thereof. ² 2 Kings, 24, 20; 25:1, 2. ³ Chald. *societies*. ⁴ Chald. *by me a decree is set*. ⁵ 2 Kings, 18:7. ⁶ Chald. *lifted up itself*. ⁷ 1 Kings, 1:21, 24; Psalm 72:8. ⁸ Gen 15:18; Josh. 1:3, 4. ⁹ Chald. *Make a decree*. ¹⁰ Chald. *arm*. ¹¹ Hag. 1:1. ¹² Zech. 1:1.

to enlist civil rulers against it, and open the way to put it down by force.

11. Opposers of the church often represent themselves as special friends of the state, and express great concern lest the increase of religion should conflict with the interests of civil rulers.

17. Rulers who depend upon the representations of others, are often deceived as to facts; and take such courses as are subversive of the rights, and injurious to the interests of their fellow-men.

CHAPTER V.

1. *Prophesied unto the Jews*: exhorting them to proceed with the building of the temple.

3. *Governor on this side the river*: of the Assyrian provinces west of the Euphrates.

A. M. 3161.
B. C. 520. 4 Then said we unto them after this manner, What are the names of the men that ^amake this building?

5 But the ^aeye of their God was upon the elders of the Jews, that they could not ^bcause them to cease, till the matter came to Darius: and then they ^creturned answer by letter concerning this matter.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and She-thar-boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king:

7 They sent a letter unto him, [†]wherein was written thus: Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with [†]great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then ^dasked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them.

11 And thus they returned us answer, saying, We are the ^eservants of the God of heaven and earth, and build the house that was builded these many years ago, which a king of Israel builded and set up.

12 But ^fafter that our fathers had provoked the God of heaven unto wrath, he gave ^hthem into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But ⁱin the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebu-

Chald. build, a chap. 7. 6, 28; Ps. 32:8; 33:18; 34:15; 76:10. h. Ps. 124:2. k. e. ch. 6:6. i. Chald. in the midst whereof. j. Chald. stones of building. d. verse 3. 4. e. Dan. 3:26; 4:18; 27:23; Rom. 6:16. f. 1 Kings, 6:1. g. 2 Chron. 36:16, 17. h. 2 Kings, 24:24.

4. What are the names? this question it seems was put by Tatnai the governor, to the Jews. Ver. 10. 16. Since that time even until now; with the exception of the time that it had been neglected in consequence of their having been forced to cease. Chap. 1:23.

INSTRUCTIONS.

1. When the people of God needlessly neglect his work, he will reprove them, and by his ministers and his providence convince them of their sin, and lead them to engage anew in the discharge of their duty.

5. Those who attempt, in dependence on God, to do what they can for the promotion of his cause, will find him ready to assist them; and with him for their guide and helper, the efforts of enemies to stop their progress will be in vain.

chadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto ^kour, whose name was Sheshbazzar, whom he had made ^lgovernor;

15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, and ^llaid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and ^myet it is not finished.

17 Now therefore, if it seem good to the king, let there be ⁿsearch made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAPTER VI.

1 Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building. 13 By the help of the enemies, and the directions of the prophets, the temple is finished. 16 The feast of the dedication is kept, 19 and the pass-over.

¶ WHEN Darius the king made a decree, and ⁿsearch was made in the house of the ^orolls, where the treasures were laid ^pup in Babylon.

2 And there was found at [†]Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

3 In the first year of Cyrus the king, the same Cyrus the king made a ^qdecree concerning the house of God at Jerusalem. Let the house be builded, the ^rplace where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits;

4 With [†]three rows of great stones, and

25:8. 11. e. chap. 1. 8. j. Jer. 52:19. k. Hag. 1:11. l. 2. 3. 21. m. Or. depute. n. chap. 3. 10. o. chap. 6:17. p. chap. 6:1. q. chap. 3:1. r. Chap. 6:17. s. 17. Chald. walls. t. Chald. made to endure. u. Or. Ecbatana, or in a cleft. v. 2 Chron. 36:22, 23. w. Ps. 123:4. x. 1 Kings, 6:36.

11. Open and frank acknowledgment of our attachment to God and his cause, of our sins against him, and of his justice in our punishment, is the surest way of securing his continued smiles.

17. A true statement of facts as they are, will ordinarily show the integrity of the people of God, and that in those transactions in which the wicked have most opposed them, they have acted with fairness, uprightness, and fidelity.

CHAPTER VI.

1. The house of the rolls; the place in which the records were kept.

2. Achmetha; the same as Ecbatana; a chief city of Media, and the summer residence of the Persian kings.

a row of new timber: and let the expenses be given out of the king's house:

5 And also let the golden and silver vessels^a of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and ^bbrought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore*,^b Tatnai, governor beyond the river, Shethar-boznai, and ^cyour companions the Apharsachites, which *are* beyond the river, be ye far from thence:

7 Let ^dthe work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover ^eI make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not ^fhindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be ^ggiven them day by day without fail:

10 That ^hthey may offer sacrifices ⁱof sweet savors unto the God of heaven, and pray for the ^jlife of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be ^khanged thereon; and let his ^lhouse be made a dunghill for this.

12 And the God that hath caused his name^h to dwell there ^mdestroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their com-

panions, according to that which Da-^a ^{M. Sin.} ^{R. C. 315.} rius the king had sent, so they did speedily.

14 And^b the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment^c of ^kCyrus, and ^lDarius, and Artaxerxes ^mking of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the ⁿchildren of the captivity, ^okept the dedication of this house of God with ^pjoy.

17 And ^qoffered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the ^rpriests in their divisions, and the ^sLevites in their courses, for the service of God, which *is* at Jerusalem; ^tas it is ^uwritten in the book of Moses.

19 And the children of the captivity kept the passover upon the ^vfourteenth day of the first month.

20 For the priests and the Levites were purified ^wtogether, all of them *were* pure, and ^xkilled the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the ^yfilthiness of the heathen of the land, to seek the Lord God of Israel, did eat,

22 And kept the ^zfeast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart^z of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

^a chap. 1:7, 8; 5:14; Dan 5:2. ^b Chald. *go.* ^c chap. 5:3; 8:62; 2 Chron. 7:5. ^d Chald. *by me a decree is made.* ^e Acts 5:29, 30. ^f Chald. *by me a decree is made.* ^g Chald. *made to cease.* ^h Isa. 40:23. ⁱ chap. 7:24; Jer. 2:2. ^j Chald. *of rest.* ^k 1 Tim. 2:1, 2. ^l Chald. *destroyed.* ^m Dan. 3:5; 3:27. ⁿ 1 Kings 9:3. ^o Ps. 137:8, 9; Chald. 10:1 chap. 5:1, 2. ^p Chald. *decree.* ^q verse 3. ^r chap. 4:24. ^s chap.

7:1. ^t Chald. *sons of the transportation.* chap. 4:1. ^u 1 Kings, 8:62; 2 Chron. 7:5. ^v verse 22; Neh. 8:10; 12:43; Ps. 122:1. ^w chap. 8:35. ^x 1 Chron. 24:1. ^y 1 Chron. 23:6. ^z Chald. *according to the verities.* ^z Num. 3:6; 8:9. ^z Ex. 12:6. ^z 2 Chron. 30:15. ^z 2 Chron. 35:11. ^z chap. 9:11. ^z Ex. 12:5; 13:6. ^z 2 Chron. 30:21; 35:17; 1 Cor. 5:7, 8. ^z verse 6; Prov. 21:1.

6. *Now therefore*; this is the direction of Darius to the Samaritans, and others who had sympathized and acted with them.

11. *Word*; decree.

11. *Artaxerxes*; one who succeeded Darius as king of Persia.

22. *Assyria*; Persia, of which Assyria then formed a part.

INSTRUCTIONS.

1. Diligence and fidelity in searching for, and obtaining a correct knowledge of facts, will show that opposition to the people of God in the establishment of his worship, is unreasonable and wicked.

6. As the hearts of kings and rulers are in the hand of the Lord, he can lead them to favor his people and use their power and influence to advance his cause.

13. Under the superintending providence of God, those who have bitterly opposed his cause, may be led to unite with his people in promoting it; and thus by the labors of both, great and good works may be speedily accomplished.

20. The holy character and conduct of ministers is intimately connected with the prosperity of religion; and the establishment of the worship and ordinances of God according to his appointment is to

A. M. 3577.
B. C. 457.

CHAPTER VII.

1 Ezra goeth up to Jerusalem. 11 The gracious commission of Artaxerxes to Ezra. 27 Ezra blesseth God for his favor.

NOW after these things, in the reign of ^aArtaxerxes king of Persia, Ezra the son of ^bSeraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zeremiah, the son of Uzzi, the son of Bukki.

5 The son of Abishua, the son of ^cPhinehas, the son of Eleazar, the son of ^dAaron the chief priest:

6 This Ezra went up from Babylon; and he *was* a ready ^escribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, ^faccording to the hand of the Lord his God upon him.

7 And ^gthere went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the ^hNethinim, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month ⁱbegan he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, ^jaccording to the good hand of his God upon him.

10 For Ezra had ^kprepared his heart to seek ^lthe law of the Lord, and to ^mdo it, and to ⁿteach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

12 Artaxerxes, ^oking of kings, ^punto Ezra the priest, a scribe of the law of the God of heaven, perfect *power*, and at such a time.

13 I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

his people of every country and name, an occasion of joy.

CHAPTER VII.

1. *Ezra*; he was grandson of the high-priest who was slain at the taking of Jerusalem. 2 Kings 25: 18-21, and was a descendant of Aaron.

14 Forasmuch as thou art sent ^qof the king, and of his ^rseven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thy hand;

15 And to carry the silver and gold, which the ^sking and his counsellors have freely offered unto the God of Israel, whose ^thabitation *is* in Jerusalem.

16 And ^uall the silver and gold that thou canst find in all the province of Babylon, with the freewill-offering of the people, and of the priests, ^voffering willingly for the house of their God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their ^wmeat-offerings and their drink-offerings, and offer them upon the ^xaltar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that ^ydo after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure-house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.

22 Unto a hundred talents of silver, and to a hundred ^zmeasures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing *how much*.

23 Whatsoever is ^{aa}commanded ^{ab}by the God of heaven, let it be ^{ac}diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that, touching any of the priests and Levites, singers, porters, Nethinim, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

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25 And thou, Ezra, after the wisdom of thy God, that *is* in thy hand, set ^a magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ^b ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to ^cbanishment, or to confiscation of goods, or to imprisonment.

27 ¶ Blessed ^ebe the LORD God of our fathers, which hath ^dput *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And ^fhath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was ^gstrengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

CHAPTER VIII.

1 The companions of Ezra, who returned from Babylon. 15 He sendeth to Iddo for ministers for the temple. 21 He keepeth a fast. 24 He committeth the treasures to the custody of the priests. 31 From Ahava they come to Jerusalem. 33 The treasure is weighed in the temple. 36 The commission is delivered.

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the ^hsons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; ⁱh Hattush.

3 Of the sons of Shechaniah, of the sons of ^jPharosh; Zechariah: and with him were reckoned by genealogy of the males a hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerabiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

^a Ex. 18: 21, 22; Deut. 16: 18. ^b verse 10; Romans 10: 14, 17. ^c Chald. *rooting out*. ^d 1 Chron. 29: 10. ^e chap. 6: 22. ^f chap. 9: 9. ^g verse 6. ^h chap. 8: 18. ⁱ 1 Chron. 6: 1, etc. ^j 1 Chron. 3: 22.

27. *Blessed be the Lord God*; the exclamation of Ezra in view of what God had done for him and the Jews, especially in inclining the king to favor them.

INSTRUCTIONS.

6. To be scribes well instructed in the things of the kingdom of God and able to teach others, men must devote themselves to this work, and seek that preparation which comes from Him only.

12. When rulers and those in authority are led to promote the cause of God, his people should view it as the fruit of his grace, and render to him their tribute of gratitude and praise.

21. Rulers who not only favor the cause of God, but use their influence to gain the cooperation of others, may expect a blessing on themselves and their fellow-men.

6 Of the sons also of Adin; Ebed <sup>A. M. 3517
B. C. 457</sup> the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josphiah, and with him a hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azzad; Johanan the ^kson of Hakkatan, and with him a hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and ^lZabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there ^mabode we in tents three days; and I viewed the people, and the priests, and found there ⁿnone of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elmathan, and for Jarib, and for Elmathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elmathan, men of ^ounderstanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and ^pI told them what they should say unto Iddo, *and* to his brethren the Nethinim, at the place Casiphia, that they should ^qbring unto us ministers for the house of our God.

^r chap. 2: 3. ^s Or, *youngest son*. ^t Or, *Zaccu*, as some read. ^u Or, *pitched*. ^v chap. 7: 7. ^w 1 Chron. 12: 32. ^x Prov. 20: 5; 28: 2. ^y Heb. *I put words in their mouth*. ^z Sam. 14: 3, 19. ^{aa} 1 Tim. 1: 5.

CHAPTER VIII.

15. *Ahava*; in Assyria, on a river of the same name, which emptied into the Euphrates. Ver. 21.

17. *Casiphia*; supposed to have been not far from Ahava.

INSTRUCTIONS.

15. Ministers are sometimes backward to engage in difficult and perilous services, and need, by the exhortation of their more zealous brethren, to be stirred up to their duty.

21. We should never undertake a journey, or any enterprise, without first seeking the guidance and blessing of God; which is a better security against evils than any assistance that can be rendered by men.

24. Those should be especially holy, who are intrusted with holy things; and should carefully pro-

A. M. 3517.

B. C. 457.

18 And by the good hand of our God upon us they ^abrought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshiah of the sons of Merari, his brethren and their sons, twenty;

20 Also of the ^bNethinim, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinim: all of them were expressed by ^cname.

21 ¶ Then I proclaimed a ^dfast there, at the river of Ahava, that we might ^eafflict ourselves before our God, to ^fseek of him a right way for us, and for our little ^gones, and for all our substance.

22 For ^hI was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The ⁱhand of our God is upon all them for good that ^jseek him: but his power and his ^kwrath is against all them that forsake him.

23 So we fasted and besought our God for this: and he was ^lentreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the ^msilver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels a hundred talents, *and* of gold a hundred talents:

27 Also twenty basins of gold, of a thousand drams; and two vessels of ⁿfine copper, ^oprecious as gold.

28 And I said unto them, ^pYe are holy unto the Lord; the ^qvessels are holy also; and the silver and the gold are a freewill-offering unto the Lord God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.

^a Neh. 8: 7; 9: 4, 5. ^b 1 Chron. 2: 13. ^c Phil. 4: 3. ^d 2 Chron. 20: 3. ^e Lev. 16: 24; 23: 27. ^f Job. 28: 35. ^g Joel 2: 13. ^h Psa. 5: 8; 147: 8; 102: 17; 139: 24; 142: 16. ⁱ Jer. 10: 23. ^j Psa. 83: 24. ^k Mark 10: 13; 16. ^l 1 Cor. 9: 15. ^m 1 Chron. 2: 35; 9: 28. ⁿ Psa. 33: 18; 139: 34; 15: 22. ^o Lam. 3: 25. ^p Rom. 8: 28. ^q 2 Chron. 15: 21. ^r Zeph. 1: 4. ^s Heb. 10: 38. ^t 1 Chron. 5: 20. ^u Psa. 66: 18; 20: 1.

serve and faithfully appropriate what is committed to them.

31. Those who secure the protection and blessing

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to ^vJerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand ^wof our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And ^xwe came to Jerusalem, and abode *there* three days.

33 ¶ Now on the fourth day was the silver and the gold and the ^yvessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites:

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, ^zoffered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering: all *this* was a burnt-offering unto the Lord.

36 ¶ And they delivered the king's ^{aa}commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

CHAPTER IX.

1 Ezra mourneth for the affinity of the people with strangers. 5 He prayeth unto God with confession of sins.

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not ^{ab}separated themselves from the people of the lands, *doing* ^{ac}according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have ^{ad}taken of their daughters for themselves, and for their sons: so that the ^{ae}holy seed have ^{af}mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

^{ag} 10: 22; Jer. 29: 12, 13. ^{ah} 1 Chron. 2: 15; 9: 1. ^{ai} Heb. *ye have not separated* from. ^{aj} Heb. *separated*. ^{ak} 1 Ex. 21: 14. ^{al} 2: 23. ^{am} Deut. 31: 8. ^{an} Num. 4: 15. ^{ao} Rom. 9: 23. ^{ap} verse 12. ^{aq} 1 Chron. 2: 28. ^{ar} Neh. 2: 11. ^{as} verses 26, 29. ^{at} 1 Chron. 6: 17. ^{au} 1 Chron. 7: 21. ^{av} 1 Chron. 9: 21. ^{aw} Neh. 9: 2; 2 Cor. 6: 17. ^{ax} Deut. 12: 29; 13: 1. ^{ay} Rom. 2: 17; 25. ^{az} 1 Ex. 34: 16; Neh. 13: 23. ^{ba} Deut. 14: 21. ^{bb} 1 Ex. 6: 13. ^{bc} 1 Cor. 6: 14.

of God, may pass through the greatest dangers and prosecute the most difficult enterprises, with safety and success.

3 And when I heard this thing, I ^arent my garment and my mantle, and plucked off the ^bhair of my head and of my beard, and sat down ^castonished.

4 Then were assembled unto me every one that ^dtrembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the ^eevening sacrifice.

5 ^fAnd at the evening sacrifice I arose up from my ^gheaviness; and having rent my garment and my mantle, I fell upon my knees, and ^hspread out my hands unto the LORD my God,

6 And said, O my God, I ⁱam ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our ^jhead, and our ^ktrespass is ^lgrown up unto the heavens.

7 Since the days of our ^mfathers have we ⁿbeen in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been ^odelivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as ^pit is this day.

8 And now for a ^qlittle space grace hath been ^rshowed from the LORD our God, to leave us a remnant to escape, and to give us ^sa nail in his holy place, that our God may ^tlighten our eyes, and give us a little ^ureviving in our bondage.

9 For we ^vwere ^wbondmen; yet ^xour God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to ^yrepair the desolations thereof, and to give us a ^zwall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded ^a by thy

servants the prophets, saying, The ^{A M 3647. B C 457.}land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from ^bone end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, ^cnor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave ^dit for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast ^epunished us ^fless than our iniquities ^gdeserve, and hast given us ^hsuch deliverance as this;

14 Should ⁱwe again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till ^jthou hadst consumed us, so that ^kthere should be no remnant nor escaping?

15 O LORD God of Israel, ^lthou ^mart righteous; for we remain yet ⁿescaped, as ^oit is this day: behold, we are before thee in our ^ptrespasses; for we cannot ^qstand before thee because of this.

CHAPTER X.

1 Shechaniah encourageth Ezra to reform the strange marriages. 6 Ezra mourning assembleth the people. 9 The people, at the exhortation of Ezra, repent and promise amendment. 15 The care to perform it. 18 The names of them which had married strange wives.

NOW when Ezra had prayed, and when he had confessed, weeping and fasting himself down ^abefore the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept ^bvery sore.

2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said

^a Psalm 136: 23; Ezek. 11: 16. ^b Heb. *set up*. ^c p chap. 6: 8, 11. ^d Heb. *by the hand of*. ^e Heb. *mouth to mouth*. ^f 2 Kings, 21: 16. ^g Dent. 23: 6. ^h Heb. *withheld beneath our iniquities*. ⁱ 1 Sam. 10: 10. ^j John 5: 14. ^k 2 Peter, 2: 20, 21. ^l Dent. 9: 8. ^m Neh 9: 31. ⁿ Dan. 9: 14. ^o Lam. 3: 22, 23. ^p John 8: 21, 24; 1 Pet 15: 17. ^q Psalm 136: 3. ^r 2 Chron. 20: 9. ^s Heb. *a great weeping*.

had inflicted on them for their sins; and their deliverance was all of grace.

INSTRUCTIONS.

1. However great the judgments of God on men for their sins, or his mercy in their deliverance, they are prone to forget him, and even to repeat the sins for which they have been called to suffer.

2. Marriages with the openly wicked have ever been a powerful means of public corruption, and a fruitful source of calamity to both rulers and people.

3. Ingenious confession of sin, with hearty supplication to God for pardon, is a more sure means of relief than any application which can be made to creatures.

4. However great the calamities which God inflicts on his people, they feel that he is righteous, and that he punishes them less than their sins deserve.

^a 2 Kings, 19: 1. ^b Isa. 15: 2. ^c Psa. 60: 3. ^d chap. 19: 3; Psa. 119: 136; Isa. 66: 2; Ezek. 9: 4. ^e Ex. 29: 30. ^f Or, *affliction*. ^g 1 Kings, 8: 22. ^h Dan. 9: 7, 8. ⁱ Psa. 38: 4. ^j Or, *guiltiness*. ^k 2 Chron. 28: 9; Luke 15: 21; Rev. 18: 5. ^l Psa. 106: 6. ^m Dent. 28: 28, 34. ⁿ Heb. *moment*. ^o Or, *a pin*: that is, a constant and sure abode, Isa. 22: 23. ^p Psa. 13: 3. ^q Psa. 85: 6. ^r Neh. 9: 36.

CHAPTER IX.

3. *I rent my garment*; a token of great consternation and sorrow at the transgression of the people, in mingling by marriage with the idolatrous nations around them.

5. *At the evening sacrifice*; when the people assembled for evening worship.

6. *Grown up unto the heavens*; become exceedingly great.

8. *A little space*; from the time Zerubbabel with his company arrived at Jerusalem, to the arrival of Ezra. *A nail in his holy place*; permanently establish them at Jerusalem.

9. *A wall in Judah*; the means of defence from their enemies.

15. *Thou art righteous*; in the punishment he

A. M. 3247.
B. C. 457.

unto Ezra, We have ^atrespassed against our God, and have taken strange wives of the people of the land: yet now there is ^bhope in Israel concerning this thing.

3 Now therefore let us make a ^ccovenant with our God to ^dput away all the wives, and such as are born of them, according to the counsel of my lord, and of those that ^etremble at the ^fcommandment of our God; and let it be done according to the law.

4 Arise; for *this matter belongeth* unto thee: we also *will be* with thee: be of good courage, and do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear^f that they should do according to this word. And they swear.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, ^ghe did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem:

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be ^hforfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. *It was* the ninth month, on the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling ⁱbecause of *this* matter, and for the great ^jrain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have ^ktaken strange wives, to increase the trespass of Israel.

11 Now therefore make confession ^lunto the Lord God of your fathers, and do

his pleasure: and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we ^mare many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for ⁿthis matter be turned from us.

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah ^owere employed about *this matter*: and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to ^pexamine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the ^qpriests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren: Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they ^rgave their hands that they would put away their wives: and *being* guilty, they ^soffered a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziiah.

22 And of the sons of ^tPashur; Elie-

^a Neh. 13: 27. ^b Isa. 57: 6, 7. ^c Chron. 34: 31. ^d Heb. having faith. ^e chap. 10: 1. ^f Deut. 7: 2, 3. ^g Neh. 5: 12. ^h Deut. 28: 18. ⁱ Heb. divided. ^j 1: 8. ^k Deut. 12: 18. ^l Heb. shomer. ^m Heb. counted, reckoned, or have brought back. ⁿ Prov. 28: 13. ^o John. 1: 9. ^p Or, have

greatly offended. ^q Or, be turned from us to this matter. ^r Heb. separated. ^s Heb. stood. ^t Deut. 19: 14. Job. 24: 1. ^u Deut. 7: 2. ^v Jer. 23: 13. ^w Mid. 2: 8, 9. ^x Kings. 10: 13. ^y Chron. 3: 24. ^z 1: 3. ^{aa} 20: 18. ^{ab} Lam. 5: 6. ^{ac} Lev. 5: 15, 16. ^{ad} 1: 6. ^{ae} Num. 7: 4.

CHAPTER X.

11. *Come at appointed times*: to have their cases duly investigated and decided according to truth.

INSTRUCTIONS.

1. Those who would lead others to repentance, must show that they are deeply affected with their sins, and earnestly desire their good.

3. True repentance will always be accompanied with thorough reformation; and no sin is repented of, that is not heartily forsaken.

4. Those who undertake public reformations need

encouragement from their brethren, and the cooperation of many will effect what no one can accomplish alone.

9. If men would forsake their sins and turn to the Lord, they must not only resolve to do it, but with his help must carry their resolutions into effect, actually doing what they know and acknowledge to be their duty.

17. Courage, resolution, activity, and perseverance, with dependence on God, will enable his people, for the good of his church, to accomplish objects otherwise impossible.

nai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita), Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh: Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah,

Mattaniah, Bezaleel, and Binnui, <sup>A. M. 2517.
B. C. 457.</sup> and Manasseh.

31 And of the sons of Harim; Eliezer, Ishijah, Malehiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, and Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chellub,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai,* Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken ^astrange wives: and *some* of them had wives by whom they had children.

THE

BOOK OF NEHEMIAH.

CHAPTER I.

1 Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth. 5 His prayer.

THE words of ^bNehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province *are* in ^cgreat affliction and reproach: the wall of Jerusalem also is broken ^ddown, and the gates thereof are burned with fire.

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven.

5 And said, I beseech ^ethee, O LORD God of heaven, the great and terrible God, that keepeth ^fcovenant and mercy for them that love him and observe his commandments:

6 Let ^gthine ear now be attentive, and thine eyes ^hopen, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess ⁱthe sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We ^jhave dealt very corruptly against thee, and have not ^kkept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, ^lIf ye transgress, I will scatter you abroad among the nations:

^a Or, *Machnadebai*, according to some copies. ^b Prov. 5: 20. ^c chap. 10: 1. ^d Psalm 137: 1-3; Lam. 1: 7; 3: 61; 5: 1. ^e 2 Kings, 25: 10; Isaiah 64: 10, 11. ^f Daniel 9: 4, etc. ^g Exodus 20: 1.

^h 1 Kings, 8: 28, 29; 2 Chron. 6: 40. ⁱ Psalm 34: 13. ^j Psa. 32: 5; John, 1: 9. ^k Psalm 106: 6. ^l Deut. 28: 15. ^m Lev. 26: 33, etc.; Deut. 4: 25, etc.; 28: 64.

part of November and December. *Shushan*; a city in Persia, and the winter residence of the kings.

² *Came*; from Jerusalem.

CHAPTER I.

1. *Chisleu*; the ninth month, answering to a 596

A. M. 3502.

B. C. 446.

9 But if ye turn unto me, and keep my commandments, and do them; though ^athere were of you cast out unto the uttermost part of the heaven, yet will I ^bgather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now ^cthese *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be ^dattentive to the prayer of thy servant, and to the prayer of thy servants, who ^edesire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

CHAPTER II.

1 Artaxerxes understanding the cause of Nehemiah's sadness, sendeth him with letters and commission to Jerusalem. 9 Nehemiah, to the grief of the enemies, cometh to Jerusalem. 12 He vieweth secretly the ruins of the walls. 17 He inciteth the Jews to build in despite of the enemies.

AND it came to pass in the month Nisan, in the twentieth year of ^aArtaxerxes the king, that wine was before him: and I took ^bup the wine, and gave it unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing *else* but ^csorrow of heart. Then I was very sore afraid.

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the ^dcity, the place of my fathers' ^esepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I ^fimprayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 The *place that I have chosen*; Jerusalem. 7 These *are thy servants*; the Israelites who had returned to Judah.

8 This *man*; the king of Persia.

INSTRUCTIONS.

1. True piety is sometimes found among those who are high in civil office; and it leads them to take a deep interest in the welfare of the people and cause of God, in all parts of the world, especially in the home of their ancestors and brethren.

2. Prayer to the God of heaven forms the best preparation for great and difficult undertakings, and is the surest means of securing complete and final success.

3. Heartly confession of sin, and an expression of

6 And the king said unto me, (the ^aqueen also sitting by him.) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a ^btime.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah:

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertain* to the house, and for the wall of the city, and for the house ^cthat I shall enter into. And the king granted me, ^daccording to the good hand of my God upon me.

9 ^eThen I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it ^fgrieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 ^gAnd I arose in the night, I and some few men with me; neither told I *any* man what my God had ^hput in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the gate ⁱof the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken ^jdown, and the gates thereof were consumed with fire.

14 Then I went on to the gate ^kof the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, ^land viewed the wall, and turned

firm confidence in the promises of God, and a most acceptable prayer, and open the way to the land of peace.

11. As the hearts of all men are in the hand of the Lord, application to him is the only way of obtaining favors from him.

CHAPTER II.

1. *The month Nisan*; this was about four months after Nehemiah's departure from the Jews and engaged in special prayer in their behalf.

2. *So I prayed to the God of heaven*; a silent prayer that he might be directed by the king to be led to favor him.

back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* ^a waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a ^b reproach.

18 Then I told them of the ^c hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they ^d strengthened their hands for *this* good work.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed ^e us to scorn, and despised us, and said, What is this thing that ye do? will ye ^f rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, ^g he will prosper us; therefore we his servants will arise and build: but ^h ye have no portion, nor right, nor memorial, in ⁱ Jerusalem.

CHAPTER III.

The names and order of them that builded the wall.

¶ THEN ^a Eliashib the high-priest rose up with his brethren the priests, and they builded the ^b sheep-gate; they sanctified it, and set up the doors of it; even unto the ^c tower of Meah they sanctified it, unto the ^d tower of Hananeel.

2 And ^e next unto him builded the men of ^f Jericho. And next to them builded Zaccur the son of Imri.

3 But the ^g fish-gate did the sons of Hasenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Mere-

^a Lam. 2: 8, 9. ^b chap. 1: 33. ^c Ps. 41: 13; 79: 1, 12; Jer. 24: 9; Ezek. 5: 11, 12; 12: 1. ^d Sam. 2: 7. ^e Ezra 6: 2. ^f Ps. 80: 6. ^g chap. 2: 6. ^h Ps. 102: 11, 12. ⁱ Ezek. 7: 18. ^j Ezra 4: 3. ^k Isa. 50: 5. ^l chap. 12: 10. ^m Job 31: 2. ⁿ chap. 12: 39. ^o Jer.

18. *The hand of my God*; how God had favored him.

19. *Sanballat—Tobiah—Geshem*; governors, or chief men in provinces west of the Euphrates.

INSTRUCTIONS.

1. Silent ejaculatory prayer should be intermingled with all our employments; and the habit of asking the guidance and blessing of God in all our concerns, is honorable to him and highly useful to ourselves.

7. While we first seek the blessing of God on our endeavors to do good, we should use all suitable means to secure the aid and cooperation of men; especially of those in authority, and such as have influence with others.

moth the son of Urijah, the son ^{A. M. 2659} of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their ^a nobles put not their necks to the ^b work of their LORD.

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the ^c throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of *one* of the apothecaries, and they ^d fortified Jerusalem unto the broad ^e wall.

9 And next unto them repaired Rephiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jediaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malehijah the son of Harim, and Hashub the son of Pahath-moab, repaired the ^f other piece, and the tower of the furnaces.

12 And next unto him repaired Shalhum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The ^g valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the ^h dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haceerem; he built it, and set up

^{31: 38; Zec. 14: 10.} ^a Heb. *at his hand.* ^b Ezra 2: 34. ^c 2 Chron. 33: 14; Zech. 1: 10. ^d Jer. 5: 4, 5; 1 Cor. 1: 31. ^e 1 Tim. 6: 17, 18. ^f Jude. 5: 23. ^g chap. 2: 8. ^h 1 Chr. 2: 38. ⁱ chap. 12: 38. ^j Heb. *second measure.* ^k chap. 2: 13. ^l chap. 2: 15.

10. The wicked are often grieved when the cause of God prospers and they cannot prevent it.

18. The history of God's dealings with his people affords them encouragement to engage unitedly and heartily in his work.

CHAPTER III.

1. *The sheep-gate*; in the eastern part of the city near the temple, where sheep were sold for the sacrifices.

5. *Put not their necks*; did not assist Nehemiah in the building of the wall.

7. *The throne of the governor*; the place where he administered justice.

11. *The dung-gate*; on the south-west side.

A. M. 3558.
R. C. 445. the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah: he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

17 After him repaired the Levites, Rehun the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armory at the turning of the wall.

20 After him Baruch the son of Zab-bai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high-priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.

25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh.

26 Moreover the Nethinim dwelt in Ophel, unto the place over against the water-gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Sheaniah the son of Shecaniah, the keeper of the east-gate.

30 After him repaired Hananiah the son of Shelemiah, and Hannun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinim, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the sheep-gate repaired the goldsmiths and the merchants.

CHAPTER IV.

1 While the enemies seef, Nehemiah prayeth and continueth the work. 7 Understanding the wrath and secrets of the enemy, he setteth a watch. 13 He armeth the laborers. 19 and giveth military precepts.

BUT it came to pass, that "when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they forti-

a chap. 2:14. b John 9:7. c 2 Kings, 20:20. d Job 7:7. e 22:11. f 1 Sam. 21:1, etc. g 2 Chron. 26:16. h Or, Zanoth. i chapter 12:28. k Jer. 32:2, 37:21. l Ezra 2:43, etc. m Or, which dwelt in Ophel, repaired unto. n Or, the tower. o 2 Chron.

15. The gate of the fountain: near the pool of Siloam, at the south-east part of the city.

26. Ophel: an elevation or tower in the eastern part of the city.

32. The sheep-gate: the place where they began to build. Thus they had surrounded the whole city.

INSTRUCTIONS.

1. In works of public reformation and such as are required for the protection and prosperity of the church, ministers of religion should take the lead, and set an example which may be safely and usefully followed.

5. Men of rank often excuse themselves from the performance of those labors which the public good requires, and in which others are engaged; and thus neglect the talents with which they are intrusted, and set an example mischievous to all within their influence.

27:13. k chapter 8:1, 13, 17. l 2 Kings, 16:16. Jer. 31:41. m verse 26. n Or, corner chamber. o Jer. 1:10. p Acts 5:12. q Heb. 11:36. r Zech. 14:8. s Heb. leave to themselves.

8. Persons of all trades and professions may assist in promoting the cause of God, and each should endeavor faithfully to perform that which belongs to him, and which his condition fits him to accomplish.

12. When rulers and people of both sexes engage in works of beneficence, all doing what is appropriate to their condition, the work of the Lord will prosper and the highest good be effectually advanced.

28. Division of labor, and assigning to each one that which peculiarly belongs to him, and which he can most readily perform, prevents confusion, promotes dispatch, and tends to the most speedy and thorough accomplishment of every good work.

CHAPTER IV.

1. Sanballat: governor of the Samaritans.
2. Make an end: finish their wall and works of defence.

fy themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite *was* by him, and he said, ^aEven that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, ^bO our God; for we are ^cdespised: and ^dturn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And ^ecover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a ^fmind to work.

7 ¶ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem ^gwere made up, *and* that the breaches began to be stopped, then they were very wroth,

8 And ^hconspired all of them together to come *and* to fight against Jerusalem, and to ⁱhinder it.

9 Nevertheless we made our ^jprayer unto our God, and ^kset a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is much rubbish*; so that we are not able to build the wall.

11 And our adversaries said, ^lThey shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, ^mFrom all places whence ye shall return unto us *they will be upon you*.

13 ¶ Therefore set I ⁿin the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, ^aand said unto the nobles, and to the rulers, and to the rest of the people, ^bBe not ye afraid of them: remember the Lord, *which is* ^cgreat and terrible, and ^dfight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught, ^ethat we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *everyone* with one of his hands wrought in the work, and with the other *hand* held a ^fweapon.

18 For the builders, every one had his sword girded ^gby his side, and *so* builded. And he that sounded the trumpet *was* by me.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people. The work *is* great and large, and we are separated unto the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God ^hshall fight for us.

21 So we labored in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor on the day.

23 So neither ⁱI, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, ^jsaving *that* every one put them off for washing.

^a 2 Kings 18: 23. ^b Psal 135: 5, 6. ^c Heb. *de pte*. ^d Psal 79: 12; Prov. 3: 24. ^e Psal 91: 37; Jer 18: 23; 2 Tim. 4: 14. ^f 2 Chron. 24: 36; Psal 119: 3. ^g Heb. *occidit*. ^h Psal 83: 3, 5. ⁱ Heb. *make an error to*, Jer 20: 10. ^j Dan 6: 4, 5. ^k Psal 50: 15; 55: 16, 22. ^l Luke 21: 36. ^m Acts 4: 24, 25. ⁿ 2 Sam. 17: 2. ^o Acts 23: 12, 24. ^p Or, *that from all places we must return to us*.

^q Heb. *from the lower parts of the place*. ^r Deut. 1: 29, 30; Mat. 10: 28. ^s Deut. 10: 17; Psal 66: 3, 5; N. D. 1: 6, 7. ^t 2 Sam. 10: 12. ^u Job 5: 12; Psal 33: 10; 1 Sam. 3: 7, 28. ^v 1 Cor. 16: 13; Phil. 1: 28. ^w Heb. *on his long*. ^x Ex 14: 14, 25; Deut. 1: 30; Zech. 14: 3. ^y 1 Cor. 15: 10. ^z Or, *every one went with his weapon for water*, Judg. 5: 11.

INSTRUCTIONS.

2. Opposers of religion often attempt to hinder its progress by ridicule; but if this excites the people of God to increased prayer, it will further, rather than hinder their work.

6. Where there is a will there is a way. When ever the people of God are disposed to work for him, he will open a way for them to be employed in his cause with success.

9. Prayer to God, and a diligent use of all appropriate means, will defend his people from the rage

of their enemies, and carry them forward in their appropriate work till it be accomplished.

11. It is sometimes right to fight for the protection of our wives, children, property, and religious privileges, rather than to have them taken away by our enemies.

20. When men who are at work for God are called to contend with enemies, they may expect that he will fight for them; and with God on their side they may both work and fight without fear till their work is done.

A. M. 3559.
B. C. 446.

CHAPTER V.

1 The Jews complain of their debt, mortgage, and bondage. 6 Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution. 14 He forbeareth his own allowance, and keepeth hospitality.

AND there was a great cry of the people and of their wives against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 Some also there were that said, We have^b mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon our lands and vineyards,*

5 Yet now our ^cflesh is as the flesh of our brethren, our children as their children: and lo, we bring into bondage our sons and our daughters to be servants, and *some* of our ^ddaughters are brought into bondage *already*: neither *is it* in our power to *redeem them*: for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and these words.

7 Then *I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact *usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We, after our ability, have 'redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

9 Also I said, *It is not good that ye do:*
ought ye not to walk in the ^afear of our
God because of the ^breproach of the hea-
then our enemies?

10 I likewise, *and* my brethren, and my
servants, might exact of them money and
corn: I pray you, let us leave off this
usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them: so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 ¹³ Also ¹⁴ I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and ¹⁵ emptied. And ¹⁶ all the congregation said, Amen, and praised the Lord. And the ¹⁷ people did according to this promise.

11 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth ^m year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not ⁿ eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people: but ^{so} did not I, because of the fear^P of God.

16 Yea, also I continued in the work of this wall, neither bought we any land, and all my servants *were* gathered thither unto the work.

17 Moreover *there were* at my table a hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

CHAPTER V.

3. *Dearth*: scarcity of food.

1. *The king's tribute*: the taxes which they were obliged to pay to the king of Persia.

5. *We bring into bondage our sons*: by the sore exactions to which they were subjected in their poverty.

7. *Usury*: exorbitant interest.

11. *The hundredth part*; that which they had wrongfully taken.

14. *Not eaten the bread of the governor*; not required the people to support him, but had supported himself.

INSTRUCTIONS.

1. The rich, instead of relieving the poor, often take advantage of their necessities to obtain their property, and sometimes to bring them and their

children into bondage; thus violating the duty of doing to others as they should wish others to do to them.

6. "Oppression maketh a wise man mad," and he will without delay, so far as may be in his power, devise and execute means to bring it to a speedy and perpetual end.

8. Those who oppress their brethren will have nothing to answer when God shall call them to account.

11. Those who have wrought a wrong are bound to others are bound to make the restitution, and always to do justly, love mercy, and walk humbly with God.

15. The fear of God will often lead the rich to relinquish what is justly due to them, especially when those from whom it is due are poor, and unable to pay their honest debts without distressing themselves.

^a Isa. 5:7; ^b Lev. 25:35-39, Deut. 15:7; ^c Isa. 58:7; ^d Ex. 21:7; ^e Heb. *my heart consulted in me*, Psal. 4:4; ^f Ex. 22:25; Psal. 15:1,5; Ezek. 22:12; ^g Lev. 25:48; ^h Jer. 15; ⁱ 2 Sam. 12:14; Rom. 2:24; 1 Pet. 2:12; ^j 2 Kings, 23:2,3; Ezra 10:5;

Jer. 11; 8, 9.; 1 Mat. 10, 14., Act. 1 et 6, 18, etc.; f. Hec captiv
et nota k Deut. 27-15, etc.; 1-2 Kings 23-1, m.c. q. l. s.
n. i Cor. 9, 4, 15., v. Proverbs 16, etc.; 2 Corinthians 11, etc.; 12 ex
p ver. 9.

18 Now *that* which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the ^a bondage was heavy upon this people.

19 Think^b upon me, my God, for good, according^c to all that I have done for this people.

CHAPTER VI.

1 Sanballat practiseth by craft, by runners, by hired prophecies, to terrify Nehemiah. 15 The work is finished to the terror of the enemies. 17 Secret intelligence passeth between the enemies and the nobles of Judah.

NOW it came to pass when ^dSanballat, and Tobiah, and ^eGeshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates:)

2 That Sanballat and ^eGeshem sent unto me, saying, Come, let us meet together, in *some one* of the villages in the plain of Ono. But ^fthey thought to do me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and ^hI answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein was written, It is ⁱreported among the heathen, and ^jGashmu saith it, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is a king in Judah*: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

^a Psal. 37: 21, 26. ^b Psal. 40: 17. ^c Chap. 13: 22. ^d Mat. 25: 10. ^e Mark 9: 41. ^f 4. ^g Chap. 2: 16, 19, 4: 1, 7. ^h Or, Gashmu, ver. 6. ⁱ Prov. 26: 24, 25. ^j 1 Chron. 8: 12. ^k Chap. 11: 25. ^l Or, Psal. 37: 12, 32. ^m Prov. 14: 15. ⁿ 4 Jer. 20: 10. ^o Or, Geshem, ver. 1. ^p 1 Sam.

19. Those who from love to God and to men have made pecuniary sacrifices for his cause, will not in the end be losers; but will receive from God a gracious and an abundant reward.

CHAPTER VI.

2. *The plain of Ono*: in the tribe of Benjamin.
6. *Gashmu*: the same as Geshem.
7. *The king*: the king of Persia.
9. *Made us afraid*: attempted to make us afraid.

8 Then I sent unto him, saying, ^{A. M. 3554 B. C. 445.} There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, ¹strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee: yea, in the ^knight will they come to slay thee.

11 And I said, ¹Should such a man as I flee? and who *is there*, that *being* as I am, would go into the temple to save his life? I will not go in.

12 And lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* ^mhe hired, that I should be afraid, and do so, and ⁿsin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, ^othink thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 [¶] So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for ^pthey perceived that this work was wrought of our God.

17 [¶] Moreover in those days the nobles of Judah ^qsent many letters unto Tobiah, and the *letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of Arah: and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

^a 30-6. ^b Psal. 71: 1. ^c 1 Job 24: 16. ^d 1 Psal. 11: 1. ^e 112: 6, 8. ^f Luke 13: 31. ^g 33. ^h Acts 20: 21, 21: 13. ⁱ [¶] Eze. 13: 17, 19. ^j James 1: 17. ^k Chap. 13: 29. ^l Psal. 36: 11, 12. ^m 1 Psal. 129: 2. ⁿ Acts 5: 38, 39. ^o 1 Heb. multiplied *these letters* passing to Tobiah.

11. *Bring us I am*: having a good conscience, and being engaged in the work of the Lord.

16. *Was wrought of our God*: that he was with the people and blessed them in their work.

18. *Shechaniah—and—Meshullam*: foreigners whose daughters Tobiah and Johanan had married.

INSTRUCTIONS.

2. When the efforts of wicked men to hinder the work of God are disappointed in one way, they are often tempted to try another.

A. M. 3559.
B. C. 445.

19 Also they reported his good deeds before me, and uttered his words to him. And Tobiah sent letters to put me in fear.

CHAPTER VII.

1 Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah. 5 A register of the genealogy of them which came at the first out of Babylon, 9 of the people, 39 of the priests, 43 of the Levites, 46 of the Nethinim, 57 of Solomon's servants, 63 and of the priests which could not find their pedigree, 66 The whole number of them, with their substance, 70 Their oblations.

NOW it came to pass, when the wall was built, and I had set up the doors,^a and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: ^bfor he was a faithful man, and ^cfeared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them*: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

4 Now the city was large and great: but the people were few therein, and the houses were not builded.

5 ¶ And my God ^dput into my heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register^e of the genealogy of them which came up at the first, and found written therein,

6 These ^fare the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city:

7 Who came with ^hZerubbabel, Jeshua, Nehemiah, ⁱAzariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was *this*:

8 The children of Parosh, two thousand a hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, a hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, a hundred fourscore and eight.

27 The men of Anathoth, a hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephrah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, a hundred and twenty and two.

32 The men of Beth-el and Ai, a hundred twenty and three.

^a Or, matters which are. ^b Or, Artaban. ^c Or, Exod. 18. 21. ^d Heb. found iniquity. ^e Or, Exod. 17. ^f Or, Chron. 9. 1. ^g Or, Exod. 17.

9. Fear of men is unbecoming in the people of God, and when threatened, they should look up to him for the courage, wisdom, and strength which they need, go forward in duty, and let nothing hinder them from learning and doing his will, committing themselves and their cause to his wise and gracious disposal.

11. Sometimes, if need be, it is proper in a good cause to endanger one's own life, but it is never proper to do wrong in order to save it; for he who thus saves his life shall lose it, and he who loses his life in doing right shall keep it to life eternal.

^h Or, 24. ⁱ Or, 1. ^j Or, 1. ^k Or, 1. ^l Or, 1. ^m Or, 1. ⁿ Or, 1. ^o Or, 1. ^p Or, 1. ^q Or, 1. ^r Or, 1. ^s Or, 1. ^t Or, 1. ^u Or, 1. ^v Or, 1. ^w Or, 1. ^x Or, 1. ^y Or, 1. ^z Or, 1.

16. Sometimes God so manifestly appears in support of his cause, that even its enemies see his hand, and are convinced that their efforts to stop it will be unavailing.

CHAPTER VII.

3. Let not the gates of Jerusalem be opened until the sun be hot, and whilst they stand by, let them shut the doors, and bar them.

4. The city was large, the walls having been built on the old foundations, enclosed more than was inhabited.

5. A register containing the names of the inhabitants, from Babylon to Judah.

A. M. 3530.
B. C. 415.

70 ¶ And *some of the chief of the fathers gave unto the work. The Tirshatha ^a gave to the treasure a thousand drams of gold, fifty basins, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pounds of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pounds of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinim, and all Israel, dwelt in their cities; and ^b when the seventh month came, the children of Israel *were* in their cities.

CHAPTER VIII.

1 The religious manner of reading and hearing the law. 9 They comfort the people. 13 The forwardness of them to hear and be instructed. 16 They keep the feast of tabernacles.

AND ^c all the people gathered themselves together as one man into the street that *was* before the ^d water-gate; and they spake unto Ezra the ^e scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

2 And Ezra the priest brought the law before the ^f congregation both of men and women, and all that ^g could hear with understanding, ^h upon the first day of the seventh month.

3 And he read therein before the street that *was* before the water-gate from the morning ⁱ until midday, before the men and the women, and those that could understand; and the ears of all the people *were* attentive unto the book of the law.

4 And Ezra the scribe stood upon a pulpit ^j of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Amiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra ^k opened the book in the sight ^l of all the people; for he was above

all the people; and when he opened it, all the people ^m stood up;

6 And Ezra ⁿ blessed the Lord, the great God. And all the people answered, ^o Amen. Amen, with ^p lifting up their hands; and they ^q bowed their heads, and worshipped the Lord with ^r their faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, ^s caused the people to understand the law; and the people *stood* in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused ^t them to understand the reading.

9 ¶ And Nehemiah, which is the ^u Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, ^v This day is holy unto the Lord your God; ^w mourn not, nor weep. For all the people wept, when they ^x heard the words of the law.

10 Then he said unto them, Go your way, ^y eat the fat, and drink the sweet, and ^z send portions unto them for whom nothing is prepared: for *this* day is holy unto our Lord: neither be ye sorry; for the ^{aa} joy of the Lord is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way, to eat, and to drink, and to send portions, and to make great ^{ab} mirth, because ^{ac} they had ^{ad} understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even ^{ae} to understand the words of the law.

14 And they found written in the law which the Lord had commanded ^{af} by Moses, that the children of Israel should dwell in ^{ag} booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches,

^a Heb. part, ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} 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es, and branches of thick trees, to make booths, as *it* is written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths; every one upon the ^aroof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and ^bin the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great ^cgladness.

18 Also ^dday by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a ^esolemn assembly, according unto the ^fmanner.

CHAPTER IX.

1 A solemn fast, and repentance of the people. 4 The Levites make a religious confession of God's goodness, and their wickedness.

NOW in the twenty and fourth day of ^gthis month the children of Israel were assembled with fasting, and with sackclothes, and ^hearth upon them.

2 And the seed of Israel separated ⁱthemselves from all ^jstrangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read ^kin the book of the law of the Lord their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the Lord their God.

4 ¶ Then stood up upon the ^lstairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and ^meried with a loud voice unto the Lord their God.

5 Then the Levites, Jeshua, and Kad-

^a Deut. 22:8. ^b 2 Kings, 14:13; chap. 12:37, 39. ^c 2 Chron. 20:21. ^d Gen. 31:30-35. ^e Heb. *rejoicing*. ^f Num. 29:35. ^g 1 Sam. 1:12. ^h Ezra 9:2; 10:11. ⁱ 1 Heb. *strange children*, Psa. 144:11. ^j chap. 8:7, 8. ^k Or, *confessed*. ^l Psa. 33:4. ^m Psa. 135:1, 2. ⁿ 1 Chron. 24:1, 2. ^o Psa. 102:2, 106:2. ^p Psa. 59:10. ^q Isa. 37:16.

17. *Made booths*: in remembrance of their fathers' having dwelt in tents, forty years in the wilderness. *There was very great gladness*: in view of their being settled again in Canaan, as there was in the days of Joshua, when they took possession of it.

18. *According unto the manner*; as prescribed in the law of Moses.

INSTRUCTIONS.

1. The reading and explanation of the Scriptures is one of the most powerful means of reviving true religion; and when men desire to hear, ministers should ever be ready to communicate to them a knowledge of the word and will of God.

6. Proper attention to the word of God will lead a people to bless him for his goodness, and to worship him in the way of his appointment.

miel, Bani, Hashabniah, Sherebi-^{A. M. 3550.} ah, Hodijah, Shebaniah, *and* Pethahiah. said, ^{B. C. 445.} Stand up and bless the Lord your God for ever and ever: and ¹blessed be thy glorious name, which is exalted ²above all blessing and praise.

6 Thou, *even* ³thou, *art* Lord alone; thou hast ⁴made heaven, the heaven of heavens, ⁵with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and ⁶thou preservest them all; and the ⁷host of heaven worshippeth thee.

7 Thou *art* the Lord the God, ⁸who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the ⁹name of Abraham:

8 And foundest his heart ¹⁰faithful before thee, and madest a ¹¹covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast ¹²performed thy words; for thou *art* righteous:

9 And didst ¹³see the affliction of our fathers in Egypt, and heardest their cry by ¹⁴the Red sea;

10 And showedst ¹⁵signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt ¹⁶proudly against them. So didst thou get thee a name, ¹⁷as *it is* this day.

11 And ¹⁸thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover thou leddest them in the day by a cloudy ¹⁹pillar; and in the night by a pillar of fire, to give ²⁰them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heav-

^a Gen. 1:1; Ex. 20:11. ^b Deut. 10:14. ^c Psa. 36:6. ^d Rev. 5:11-13. ^e Gen. 12:1. ^f Gen. 17:5. ^g Gen. 15:6, 18. ^h Psa. 105:8. ⁱ Josh. 24:14. ^j Ex. 3:7, 8. ^k Ex. 14:10. ^l Ex. chap. 7-11. ^m Ex. 18:11. ⁿ Isa. 63:12-14; Jer. 32:20. ^o Ex. chap. 14, 15. ^p Ex. 13:21, 22.

9. Sorrow for sin, however great or long continued, should never prevent humble trust in God, or hinder any from using the bounties of Providence with cheerful gratitude, and imparting liberally to those who are destitute, that all may rejoice together.

13. Due attention to the word of God will lead men to have respect to all his commandments; nor will attention to one set of duties prevent them from promptly engaging in and faithfully performing others to which they are called.

17. Readiness to engage in all known duty, and fidelity in the performance of it, fill the soul with gladness; and through grace prepare it to rejoice for ever with joy unspeakable and full of glory.

CHAPTER IX.

1. *This month*; Tishri, the seventh month.

A. M. 3559.
B. C. 465.
en, and gavest ^athem right judgments, and ^atrue laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And gavest them ^bbread from heaven for their hunger, and broughtest forth ^cwater for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst ^dsworn to give them.

16 But they and our fathers dealt proudly, and ^dhardened their necks, and hearkened not to thy commandments,

17 And refused to obey, ^eneither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion ^fappointed a captain to return to their bondage: but thou art a God ^gready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when ^hthey had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest^b them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

20 Thou gavest also thy ⁱgood Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, ^jforty years didst thou sustain them in the wilderness, so that they lacked nothing: their ^kclothes waxed not old, and their feet swelled not.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon,^l and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.

24 So the ^mchildren went in and possessed the land, and thou ⁿsubduedst be-

fore them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them ^oas they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells ^pdigged, vineyards, and olive-yards, and ^qfruit-trees in abundance: so they did eat, and were filled, and became ^rfat, and delighted themselves in thy great goodness.

26 Nevertheless they were ^sdisobedient, and rebelled against thee, and cast thy law ^tbehind their backs, and ^uslew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore ^vthou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest ^wthem from heaven: and according to thy manifold mercies thou gavest them saviors, who saved them out of the hand of their enemies.

28 But after they had rest, they ^xdid evil again before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest ^ythem from heaven: and many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, which if a man do, he shall live in them: and ^zwithdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou ^{aa}forbear them, and ^{ab}testifiedst against them by thy Spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them: for thou art a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the ^{ac}trouble seem little before thee, that hath ^{ad}come upon us, on our kings, on our

^a Ex. ch. 20, etc. ^b Heb. *lure of truth*. ^c Ex. 16, 14, 15. John 6:31-35. ^d Ex. 17:6. Num. 20:7-11. ^e Heb. *lift up thy hand*. Num. 14:20. ^f Deut. 31:27. ^g Ps. 78:25, etc. ^h Ex. 16:35, 15.

ⁱ Num. 14:4. ^j Heb. *of pardons*. ^k Ex. 32:4. ^l Deut. 34:1, 22. Isa. 44:24. ^m Isa. 61:11. ⁿ Deut. 24:7. ^o Deut. 8:4. ^p Num. 21:21, etc. ^q Num. 14:31. Josh. 2:15, 16. ^r Ps. 146:2, 3. ^s Heb.

^t Judgments; especially judicial decisions. ^u Statutes; what he ordained.

^v Appointed a captain; resolved to do it. Num. 11:1-4.

^w according to their way. ^x Or, *extreme*. ^y Heb. *they cry*.

^z Deut. 32:15. ^{aa} Deut. 32:21, 22. ^{ab} Ex. 23:21. ^{ac} Ps. 107:37. ^{ad} 1 Kings, 18:4. ^{ae} Acts 7:54. ^{af} Psalms 109, 141. ^{ag} Heb. *they are a stubborn people*.

^{ah} Heb. *they are a stubborn people*. ^{ai} Heb. *in the hand of*. ^{aj} Heb. *according to*. ^{ak} Heb. *of mine*.

20. Thy good Spirit to instruct them; by the mouth of his servants. Ver. 30.

27. Strivers; men raised up in providence to deliver them.

princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the ^atime of the kings of Assyria unto this day.

33 Howbeit thou art ^bjust in all that is brought upon us; for thou hast done right, but ^cwe have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor ^dhearkened unto thy commandments and thy testimonies, wherewith thou didst ^etestify against them.

35 For ^fthey have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and ^gfat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we are ^hservants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And it yieldeth much increase unto the ⁱkings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we ^jmake a sure covenant, and write it: and our princes, Levites, and priests, ^kseal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 29 The points of the covenant.

NOW ^lthose that sealed were, Nehemiah, the ^mTirshatha, the son of Hachaliah, ⁿand Ziddikiah.

^a 2 Kings, 17:33. ^b Ps. 119:137; 145:17; Dan. 9:5-11. ^c Ps. 106:6. ^d Jer. 29:19. ^e Deut. 31:21; 2 Kings, 17:13. ^f Deut. 28:47. ^g Deut. 31:20. ^h Ezra 9:9. ⁱ Deut. 28:33. ^j 2 Kings, 23:3. ^k 2 Chron. 24:10; chap. 10:29. ^l Heb. are at the sealing, or

2 Seraiah, ¹ Azariah, Jeremiah, ^{A. M. 3559}
3 Pashur, Amariah, Malekiah, ^{B. C. 415}
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these were the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; ^mParosh, Pahath-moab, Elam, Zathu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkiah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai.

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesb, Pilcha, Shobek,

25 Rehun, Hashabnah, Maaseiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ And ⁿthe rest of the people, the priests, the Levites, the porters, the singers, the Nethinim, and all they that had ^oseparated themselves from the people of the lands unto the ^plaw of God, their wives, their sons, and their daughters, ^qevery one having knowledge, and having understanding;

sealed. ¹ Heb. at the sealings, chap. 9:38. ² Or, governor, chap. 8:9. ³ chap. 1:1. ⁴ chap. 12:1, etc. ⁵ m Ezra 2:3, etc.; chap. 7:8, etc. ⁶ Ezra 2:36. ⁷ Lev. 20:11, Ezra 10:11-19, chap. 9:2, 13:3. ⁸ Rom. 1:1. ⁹ chap. 8:2, Ps. 47:7.

36. *We are servants*; in bondage to the king of Persia.

37. *Dominion over our bodies*; to employ them in wars and other services, at their pleasure.

38. *We make a sure covenant*; a covenant, in all sincerity, with the Lord to obey him.

INSTRUCTIONS.

3. Due attention to the word of God will lead to humble confession of sin, and hearty devotion to his worship and service.

5. Though the Lord is exalted above all human conception, yet he is pleased with the praises of his people, and glorified by all who worship him in spirit and in truth.

8. God is faithful to his promises, and never disappoints the well-grounded hopes of those who trust in him.

13. The laws of Jehovah are all right and good; and suited to promote not only his glory, but the excellence, usefulness, and happiness of all who obey them.

16. No mercies are so numerous, great, or long continued as to lead men, without the grace of God, to obey him; but the greater and more constant

their mercies, the greater will be their ingratitude, till they ripen for ruin.

20. The Lord, by his Spirit, often admonishes and instructs even the most rebellious; and for a long time waits to be gracious, doing them good and using all suitable means to lead them to repentance and salvation.

21. Children who inherit great blessings through the instrumentality of their parents and others, not unfrequently abuse them to their own destruction.

28. Life often consists much in a contest between the goodness of God and the ingratitude and rebellion of men; and though, in answer to their cries, he often delivers them from their troubles, they as often forget his mercies and trample on his commands.

33. Sin is the cause of all trouble; and God is holy, just, and good in all the judgments he brings upon those who commit it.

CHAPTER X.

1. *Those that sealed*; that set their seal to the covenant mentioned at the close of the last chapter.

A. M. 3559.

B. C. 445.

29 They clave to their brethren, and their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes:

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And if the people of the land bring ware or any victuals on the sabbath-day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For the show-bread, and for the continual meat-offering, and for the continual burnt-offering of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin-offerings to make an atonement for Israel, and for all the work of the house of our God.

34 And we east the lots among the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law:

35 And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord:

36 Also the first-born of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the

chambers of the house of our God: and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers into the treasure-house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

CHAPTER XI.

1 The rulers, y. thirty men, and the teachers, z. seven, by lot dwelt at Jerusalem. 2 A. The rest of the people dwelt in the cities. 30 The rulers dwelt at Jerusalem.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinim, and the children of Solomon's servants.

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziab, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiab, the son of Adaiab, the son of Joiarib, the son of Zechariah, the son of Shiloni.

a Dent. 29:12, 14, c Lev. 24:13, f Psal. 135:2, g Jer. 32:41, h Jer. 34:17, i Jer. 34:18, j Jer. 34:19, k Jer. 34:20, l Jer. 34:21, m Jer. 34:22, n Jer. 34:23, o Jer. 34:24, p Jer. 34:25, q Jer. 34:26, r Jer. 34:27, s Jer. 34:28, t Jer. 34:29, u Jer. 34:30, v Jer. 34:31, w Jer. 34:32, x Jer. 34:33, y Jer. 34:34, z Jer. 34:35, a Jer. 34:36, b Jer. 34:37, c Jer. 34:38, d Jer. 34:39, e Jer. 34:40, f Jer. 34:41, g Jer. 34:42, h Jer. 34:43, i Jer. 34:44, j Jer. 34:45, k Jer. 34:46, l Jer. 34:47, m Jer. 34:48, n Jer. 34:49, o Jer. 34:50, p Jer. 34:51, q Jer. 34:52, r Jer. 34:53, s Jer. 34:54, t Jer. 34:55, u Jer. 34:56, v Jer. 34:57, w Jer. 34:58, x Jer. 34:59, y Jer. 34:60, z Jer. 34:61, a Jer. 34:62, b Jer. 34:63, c Jer. 34:64, d Jer. 34:65, e Jer. 34:66, f Jer. 34:67, g Jer. 34:68, h Jer. 34:69, i Jer. 34:70, j Jer. 34:71, k Jer. 34:72, l Jer. 34:73, m Jer. 34:74, n Jer. 34:75, o Jer. 34:76, p Jer. 34:77, q Jer. 34:78, r Jer. 34:79, s Jer. 34:80, t Jer. 34:81, u Jer. 34:82, v Jer. 34:83, 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34:949, e Jer. 34:950, f Jer. 34:951, g Jer. 34:952, h Jer. 34:953, i Jer. 34:954, j Jer. 34:955, k Jer. 34:956, l Jer. 34:957, m Jer. 34:958, n Jer. 34:959, o Jer. 34:960, p Jer. 34:961, q Jer. 34:962, r Jer. 34:963, s Jer. 34:964, t Jer. 34:965, u Jer. 34:966, v Jer. 34:967, w Jer. 34:968, x Jer. 34:969, y Jer. 34:970, z Jer. 34:971, a Jer. 34:972, b Jer. 34:973, c Jer. 34:974, d Jer. 34:975, e Jer. 34:976, f Jer. 34:977, g Jer. 34:978, h Jer. 34:979, i Jer. 34:980, j Jer. 34:981, k Jer. 34:982, l Jer.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Koliaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

10 Of the ^apriests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adarah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valor, a hundred twenty and eight: and their overseer *was* Zabdiel, the son of one ^a of the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, [†] *had* the ^boversight of the ^coutward business of the house of God.

17 And ^dMattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the ^ethanksgiving in ^fprayer: and Bakkukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the ^gholy city *were* two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept [†]the

gates, ^h *were* a hundred seventy and two.

20 ¶ And the residue of Israel, of the priests, and the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But ⁱthe Nethinim dwelt in Ophel: and Ziba and Gispa *were* over the Nethinim.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For ^jit *was* the king's commandment concerning them, that ^ka certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Mesheza-beel, of the children of ^lZerah the son of Judah, *was* ^kat the king's hand in all matters concerning the people.

25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, [†] and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet.

27 And at Hazar-shual, and at Beer-sheba, and in the villages thereof.

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth.

30 Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from ^mBeer-sheba unto the ⁿvalley of Hinnom.

31 The children also of Benjamin [†] from Geba dwelt [†]at Michmash, and Aija, and Beth-el, and in their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the ^ovalley of craftsmen.

36 And of the Levites *were* divisions in Judah, and in Benjamin.

^a 1 Chron. 9: 10, etc. ^b Or, *guardianship*. ^c Heb. *were over*. ^d 1 Chron. 26: 20. ^e Acts 16: 2, 3. ^f 1 Chron. 12: 8. ^g 1 Chron. 16: 4. ^h 25: 4, 6. ⁱ Phil. 1: 6. ^j ver. 1. ^k Heb. *of the gates*. ^l Ps. 81: 10. ^m 1 Chron. 3: 26. ⁿ Or, *the tower*. ^o Ezra 8: 9, 10, etc. ^p Or, *the*.

16. *The outward business of the house of God*; providing the sacrifices, and making all needful preparation for the worship which the priests performed in the temple.

21. *Zerah—was at the king's hand*; a commissioner or agent, to transact his business with the people.

INSTRUCTIONS.

1. It is a great blessing to dwell where spiritual privileges are enjoyed; and many will commend

those that choose such places for their residence, who will not imitate their example.

1. In selecting a place of residence, all should regard primarily the will of God, and seek a place in which they can most honor him, and secure the highest permanent benefit to themselves, their children, and their fellow-men.

20. Wherever people are called to live, the worship of God should be a part of their daily business; and in seeking first the kingdom of God and his

Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaeur, the son of Asaph :

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical ^ainstruments of David the man of God, and Ezra the scribe before them.

37 And at the ^bfountain-gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water-gate eastward.

38 And the ^cother company of them that gave thanks went over against them, and ^dafter them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall :

39 And from above the gate of ^dEphraim, and above the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate: and they stood still in the prison-gate.*

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me :

41 And the priests ; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets ;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers ^esang loud, with Jezrahiah their overseer.

43 Also that day they offered great sacrifices, and rejoiced : for God had made them rejoice with great joy : the wives also and the children rejoiced : so that the joy of Jerusalem was ^fheard even afar off.

44 ^gAnd at that time were some appointed over the ^hchambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites :

* 1 Chron. 24: 5. ^b chap. 3, 15, 26. ^c ver. 21. ^d 2 Kings, 11, 13; chap. 8, 16. ^e ver. 12, 13. ^f Heb. made their voice to be heard. ^g Psal. 81, 11, 9, 5. ^h 1 Ezra 3, 12. ⁱ chap. 13: 12, 19. ^j That is, appointed by the law. ^k Heb. for the sons of Judah. ^l Heb. stood. ^m 1 Chron. 15, 25, 26. ⁿ 24 Chron. 2, 39. ^o Num. 18, 21, 26. ^p That is, take the best course, not only to honor God and advance the interests of true religion, but also to secure a comfortable support for themselves and their families.

39. To be made instrumental in purifying others, ministers of the gospel must seek purification themselves, and endeavor in all things to set before the people a safe and useful example.

40. Thanks should be rendered to God at the conclusion of every great and good work ; and all the glory of success by all classes should be given to him.

for ^qJudah rejoiced for the priests ^rand for the Levites that ^swaited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

46 For in the days of David and ^tAsaph of old ^uthere were chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his ^vportion : and they sanctified ^wholy things unto the Levites ; and the Levites sanctified ^xthem unto the children of Aaron.

CHAPTER XIII.

1 Upon the reading of the law separation is made from the mixed multitude. 4 Nehemiah at his return causeth the chambers to be cleansed. 10 He reformeth the officers in the house of God. 15 The violation of the sabbath. 23 and the marriages with strange wives.

ON that day ^ythey ^zread in the book of Moses in the ^aaudience of the people : and ^btherein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever :

2 Because ^cthey met not the children of Israel with bread and with water, but hired ^dBalaam against them, that he should curse them : ^eHowbeit our God turned the curse into a blessing

3 Now it came to pass, when they had heard the law, that they ^fseparated from Israel all the mixed multitude.

4 ^gAnd before this, Eliashib the priest, having ^hthe oversight of the chamber of the house of our God, ⁱwas allied unto Tobiah :

5 And he had prepared for him a great chamber, ^jwhere aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was ^kcommanded ^lto be given to the Levites, and the singers, and the porters ; and the offerings of the priests.

* ^m 1 Chron. 24: 5. ⁿ Heb. there was read. ^o 1 Dent. 31: 11, 12. ^p 2 Kings, 23: 2; chap. 8: 7, 8. ^q Heb. ears. ^r m Dent. 23: 3, 4. ^s m Mat. 23: 40. ^t Num. 22: 5. ^u Num. 24: 10. ^v Dent. 21: 5; Josh. 24: 9, 10. ^w Mosch. 6: 5. ^x q ch. 9, 2. ^y Heb. being set over. ^z 24 Chron. 31: 11, ch. 12: 14. ^a Heb. the commandment of the Levites. ^b Num. 18: 21, 24.

15. The influence of good men is felt long after they are dead ; and each one should be careful to set an example which will be useful as long as it shall be remembered, and be instrumental when he is in heaven of preparing others for the same exceeding and eternal glory.

CHAPTER XIII.

1. *Tobiah* ; an Ammonite, and an enemy to the Jews.

5. *A great chamber* ; in the courts of the temple, contrary to the command of God.

A. M. 3270
B. C. 434.

6 But in all this *time* was not I at Jerusalem: ^afor in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and ^aafter certain days obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their ²place.

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the ³treasuries.

13 And I made treasurers over the treasures, ^bShelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and ^cnext to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted ^cfaithful, and ^dtheir office was to distribute unto their brethren.

14 Remember ^dme, O my God, concerning this, and wipe not out my good ^ddeeds that I have done for the house of my God, and for the ^eoffices thereof.

15 ¶ In those days saw I in Judah *some* treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, ^fwhich they brought into Jerusalem on the sabbath-day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

^a chap. 5:14. ^b Heb. at the end of days. ^c Or, I earnestly requested. ^d Heb. standing. ^e Or, storerooms, Mal. 3:10. ^f ch. 12:44; ver. 5. ^g Heb. at their hand. ^h Acts 6:3; 1 Tim. 3:10. ⁱ Heb. it was upon them. ^j Psal. 122:6-9; Heb. 7:10. ^k Heb. kindnesses. ^l Or, observations. ^m Exod. 20:10. ⁿ chap. 10:31; g. ver. 11; Prov. 28:14. ^o Jer. 17:21-23. ^p Lev. 23:32. ^q Heb. be-

6. Was not I at Jerusalem? Nehemiah had left Judea and returned to Persia; and the above mentioned abuses are supposed to have taken place during his absence. *Came I unto the king*; the king of Persia, who reigned also over Babylon, and is here called the king of Babylon. Nehemiah's return was twelve years after he first left Persia and went to Jerusalem. *Obtained I leave of the king*; leave to go back again to Jerusalem. How long he now continued in Persia is not known.

17 Then ¹I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath-day?

18 Did not your fathers ²thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark ³before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath-day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye ⁴about the wall? if ye do so again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites, that they should ⁵cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath-day. Remember me, ⁶O my God, *concerning* this also, and spare me according to the ⁷greatness of thy mercy.

23 ¶ In those days also saw I Jews *that* had ⁸married ⁹wives of Ashdod, of Ammon, and of Moab:

24 And their children spake half in the speech of Ashdod, and ¹⁰could not speak in the Jews' language, but according to the language of ¹¹each people.

25 And ¹²I contended with them, and cursed ¹³them, and smote certain of them, and plucked off their hair, and made them ¹⁴swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not ¹⁵Solomon king of Israel sin by these things? ¹⁶yet among many nations was there no king like him, who was beloved ¹⁷of his God, and God made him

¹⁸free. ¹⁹ chap. 12:30. ²⁰ k. ver. 14, 31. ²¹ Or, multitude. ²² Heb. made to dwell with them. ²³ Ezra 10:2. ²⁴ Heb. they discerned not to speak. ²⁵ Heb. people and people. ²⁶ m. ver. 11, 17. ²⁷ Or, revised, Psalm 15:4. ²⁸ Ezra 10:5; chapter 10:24, 30. ²⁹ 1 K. 11:1, etc. ³⁰ 1 Kings, 3:13; 2 Chronicles, 9:22. ³¹ q. 2 Samuel, 12:24.

10. Were fled; because they did not receive their support.

12. The tithe; a tenth part of their produce, for the support of the ministers of religion.

15. Treading wine-presses; to press the juice out of grapes, which was the usual manner of making wine.

23. Ashdod—Ammon—Moab; heathen nations.

25. Plucked off their hair; a token of disgrace.

26. Outlandish; heathen.

king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of ^aJoiada, the son of Eliashib the high-priest, was son-in-law to Sanballat the Hlononite: therefore I chased him from me.

29 Remember^b them, O my God, ^a be-

cause they have defiled the priesthood, and the ^ccovenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the ^dwards of the priests and the Levites, every one in his business;

31 And for the wood-offering at times appointed, and for the first-fruits. Remember ^eme, O my God, for good.

THE BOOK OF ESTHER.

CHAPTER I.

1 Ahasuerus maketh royal feasts. 10 Vashti, sent for, refuseth to come. 13 Ahasuerus, by the counsel of Memuchan, maketh the decree of men's sovereignty.

NOW it came to pass in the days of ^aAhasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia, *over*^b a hundred and seven and twenty provinces.)

2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in ^bShushan the palace,

3 In the third year of his reign, he made a ^cfeast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

4 When he showed the riches of his glorious kingdom and the honor of his

^a 1 ch. 12; 10; 22. ^b 1 ch. 6; 14. ^c Heb. *for the dainties*. ^d 1 ch. 2; 4; 10; 1 ch. 10; 24. ^e Psal. 26; 8; 9. ^f Ezra 4; 6; Dan. 3; 1. ^g 1 ch. 8; 9. ^h Dan. 6; 1. ⁱ 1 ch. 1; 1. ^j 1 Gen. 40; 20; chap. 2; 18; Mark

28. *Sanballat the Hlononite*; governor of the Samaritans.

INSTRUCTIONS.

1. The daily reading of a portion of Scripture is one of the most effectual means of communicating a knowledge of the will of God, and leading men to perform it.

4. Alliance with the wicked is one of the causes of increasing human corruption; and when ministers of religion are guilty of it, it tends to spread the evil through the community.

6. When the authority of pious magistrates is suspended, and those who rule encourage or connive at iniquity, it will be greatly increased; all who are disposed will then commit it with impunity and without restraint.

8. Increase of iniquity greatly grieves the friends of God, and if they have the right and the ability, they will attempt speedily to restrain and remove it. In this they may expect the aid of good men and the blessing of God.

10. The withholding of adequate support from the ministers of the gospel, is one of the devices of Satan and his adherents to prevent the continuance of their labors.

15. The selling of food or other commodities, travelling for profit or pleasure, and the transac-

cellent majesty many days, *even* a hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were ^fpresent in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and ^gblue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the ^hbeds were of gold and silver, upon a pavement ⁱof red, and blue, and white, and black marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and ^jroyal wine in abundance, according to the ^kstate of the king.

8 And the drinking was according to the

6; 21. ^f Heb. *found*. ^g Or, *violet*, chap. 8; 15. ^h Ezek. 23; 41; Amos 6; 4. ⁱ Or, *of porphyry, and marble, and alabaster, and stone of blue color*. ^j Heb. *wine of the kingdom*. ^k Heb. *hand*.

tion of other secular business, on the Sabbath, are highly offensive to God; and tend to bring down upon individuals and the community, his wrath and curse.

19. As servile or secular labor on the Sabbath is inconsistent with the temporal welfare of the community, as well as the eternal good of individuals, it is the duty of the government by penal sanctions to prevent it, and if men will violate the law, to visit them with punishment; and when transgressors find the government and the people resolutely set against them, and that they cannot trample on the Sabbath with impunity, they will be likely to abstain from it.

28. Those who set at open defiance the laws of God and man, and whose continued presence is inconsistent with the welfare of the community, should not be permitted to live in it; and in all wise and good efforts to prevent their pestiferous influence, men may expect the aid of the enlightened, patriotic, and good, and the blessing of God.

CHAPTER I.

1. *Ahasuerus*; supposed by some to be the same as Xerxes. He reigned at Shushan, in Persia to which the seat of empire had been transferred from Babylon.

A. M. 3465.
B. C. 519. law: none did^a compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

10 ¶ On the seventh day, when the heart^b of the king was merry with wine, he commanded Mehuman, Biztha, ^dHarbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven^c chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty: for she was ^ffair to look on.

12 But the queen Vashti refused to come at the king's commandment ^gby his chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the ^hwise men, which ⁱknew the times, (for so was the king's manner toward all that knew law and judgment:

14 And the next unto him was Carshe-na, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the ^jseven princes of Persia and Media, ^kwhich saw the king's face, and which sat the first in the kingdom.)

15 What^l shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The

king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king's pinees, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

19 If it ^mplease the king, let there go a royal commandment ⁿfrom him, and let it be written among the laws of the Persians and the Medes, that it ^obe not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto ^panother that is better than she.

20 And when the king's decree, which he shall make, shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands ^qhonor, both to great and small.

21 And the saying ^rpleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent ^sletters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear ^trule in his own house, and that ^uit should be published according to the language of every people.

CHAPTER II.

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 7 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king. 15 Esther best pleasing the king is made queen. 21 Mordecai discovering a treason, is recorded in the chronicles.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was ^vdecreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

^a Hab. 2:15. ^b 2 Sam. 13:28. ^c Eccl. 10:16. ^d chap. 7:9.
^e Or, *enough*. ^f Heb. *good of countenance*. ^g Jer. 25:3. ^h Heb. *which was by the hand of his chamberlains*. ⁱ Jer. 18:7. ^j 1 Chron. 12:32. ^k Eccl. 17:14. ^l 2 Kings. 25:19. ^m Heb. *What to do*. ⁿ Heb. *be good with*. ^o Heb. *from before him*. ^p Heb. *pass not away*.

8. None did compel: none were compelled to drink, but each one drank, or refrained, as he pleased.

12. Vashti refused to come: it was felt by her to be an indignity to be summoned thus into the presence of men, to gratify the caprice and vanity of the king.

13. Which knew the times: were acquainted with the history and customs of the kingdom.

16. Done wrong—to all the people: by setting a bad example.

19. That it be not altered: it was then the established usage, that laws of the Medes and Persians, once passed, could not be altered. No law of divorce such as this, has any divine sanction.

INSTRUCTIONS.

4. Great power, wealth, and influence, tend to increase the pride of the human heart, and to lead

chap. 8:8; Dan. 6:8-15. ^q Heb. *her companion*. ^r Eph. 5:33; Col. 3:18. ^s Heb. *was good in the eyes of*. ^t chap. 8:9. ^u Eph. 5:22-24; 1 Tim. 2:12. ^v Heb. *one should publish it according to the language of his people*. ^w chap. 1:14, 20.

men for the display of their own glory to scenes of festive and sensual indulgence, which expose them to vexation and sorrow in this world, and to endless woe in the world to come.

10. Wine is a mocker and strong drink is raging. When under its influence, reason is dethroned, and men often adopt measures disgraceful to themselves and ruinous to others.

15. Those who are clothed with authority should be careful not to give commands which cannot consistently be complied with, which can neither be obeyed nor disobeyed without involving others in distress and ruin.

19. As human laws are more or less imperfect, and are at times palpably unjust, the idea that they are never to be altered is the offspring of self-sufficiency and pride.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody * of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given *them* :

4 And let the maiden which pleaseth the king be ^aqueen instead of Vashti. And the thing pleased the king; and he did so.

5 * *Now* in Shushan the palace there was a certain Jew whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite :

6 Who had been carried away from Jerusalem with the ^bcaptivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he ^cbrought up Hadassah, that *is*, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* ^dfair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were ^egathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained ^dkindness of him; and he speedily gave her her things for ^fpurification, with ^gsuch things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house; and he ^hpreferred her and her maids unto the best *place* of the house of the women.

10 Esther had not showed her people nor her kindred: for Mordecai had charged her that she should not show *it*.

11 And Mordecai walked every day before the court of the women's house, to know ⁱhow Esther did, and what should become of her.

12 * *Now* when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of ^kmyrrh, and six months with sweet

odors, and with *other* things for the ^{A. M. 3446.} purifying of the women,^{B. C. 519.})

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, ^lexcept the king delighted in her, and that she were called by ^mname.

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained ⁿfavor in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and ^ofavor ^pin his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great ^qfeast unto all his princes and his servants, *even* Esther's feast; and he made a ^rrelease to the provinces, and gave ^sgifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai ^tsat in the king's gate.

20 Esther had not *yet* showed her kindred nor her people, as Mordecai had charged her: for ^uEsther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, ^vBigthan and Teresh, of those which kept the ^wdoor, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who ^xtold *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

10. *Not showed her people*; not made known to any that she was a Jewess.

21. *Sought to lay hand on the king*; conspired against his life.

CHAPTER II.

7. *Hadassah*; this was her Jewish name, called Esther by the Persians.

A. M. 3191
B. C. 510.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

CHAPTER III.

1 Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews. 7 He casteth lots. 8 He obtaineth by calumny a decree of the king to put the Jews to death.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bowed and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

3 Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgresseth thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone: for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

7 ¶ In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

a Num. 21:7. 1 Sam. 15:8, 33. b Gen. 41:43. c Psa. 15:4. d ver. 2. e ver. 2. chap. 5:9. f Gen. 4:5, 6. Gen. 3:19. g Psa. 83:4. Rev. 12:17. h chap. 9:24. i Ezra 1:13. Acts 16:20.

23. *The book of the chronicles*: the register of the affairs of the kingdom, kept in the royal palace. Chap. 6:1.

INSTRUCTIONS.

1. What is done in a passion is often a source of deep regret; and if men do not change their conduct, but continue in sin and folly, choosing rather to do this than to acknowledge their error, they must in the end be miserable, eat the fruit of their own way, and be filled with their own devices.

1. Sin in prospect appears to those who love it, very different from what it does after it has been committed. It promises good; but at last, bites like a serpent and stings like an adder.

7. Kindness to orphans is well-pleasing to God, and he often follows it with special manifestations of his favor.

10. Ability and disposition to keep secret what should not be published, is a valuable trait of char-

acter, and should be cultivated by all who are intrusted with great and important concerns.

17. When God sees best, he can give his people favor even with those who rebel against him; and all the influence he gives to any should be employed to promote his glory and the good of men.

21. While the wicked are devising wicked devices and seeking the ruin of others, God may be preparing to overrule it for their own destruction, and for the salvation of his people.

CHAPTER III.

1. *Haman*: supposed to have been an Amalekite, and a descendant of one of their ancient kings. Ex. 17:14; Dent. 25:17-19.

8. *To suffer them*: suffer them to live.

10. *Took his ring—and gave it unto Haman*, this was a token that he gave him authority to accomplish his wishes.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink: but the ^acity Shushan was perplexed.

CHAPTER IV.

1 The great mourning of Mordecai and the Jews. 4 Esther, understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to undertake the suit. 10 She excusing herself is threatened by Mordecai. 15 She appointing a fast undertaketh the suit.

WHEN Mordecai perceived all that was done, Mordecai^b rent his clothes, and put on sackcloth with ^cashes, and went out into the midst of the city, and cried with a loud and a ^dbitter cry:

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great ^emourning among the Jews, and fasting, and weeping, and wailing; and ^fmany lay in sackcloth and ashes.

4 ¶ So Esther's maids and her ^gchamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he^h received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had ⁱappointed to attend upon her, and gave him a commandment to Mordecai, to know what *it was*, and why *it was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the ^jsum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

^a Prov. 24: 2. ^b 2 Sam. 1: 11; Job 1: 20. ^c Josh. 7: 6; Ezek. 27: 29; Jonah 3: 6. ^d Gen. 27: 34. ^e Isa. 22: 4, 5; Jer. 1: 3. ^f Heb. *sackcloth and ashes were laid under me*, Isa. 58: 5; Dan 9: 3. ^g Heb. *chamberlains*. ^h Ps. 77: 2. ⁱ Heb. *set before*. ^j chap. 3: 9.

15. *Shushan was perplexed*: on account of the decree to destroy the Jews.

INSTRUCTIONS

1. Despots not unfrequently advance to places of honor and power the most wicked of their subjects.
3. When rulers require their subjects to disobey God, it is the duty of subjects to disobey them; and though this may expose them to the wrath of men, it will meet the approbation of God.

6. A man may be so wicked as to regard his own glory more than he does the lives of his fellow-men.

7. The lot may be cast into the lap, but the disposal will be of God; and he may so order it as to prevent the end it was intended to subserve.

11. For the gratification of a worthless favorite, a monarch will sometimes sacrifice the happiness, and even the lives of thousands of his subjects.

15. The triumph of the wicked is short; and

8 Also he gave him the copy of the writing^b of the decree that was given at Shushan to destroy them, to show *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make ^csupplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the ^dinner court, who is not called, *there is* ^eone law of his to put *him* to death, except such to whom the king shall hold ^fout the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think ^gnot with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For ^hif thou altogether holdest thy peace at this time, *then* shall there ⁱenlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 ¶ Then Esther bade them return Mordecai *this answer*,

16 Go, gather together all the Jews that are ^jpresent in Shushan, and ^kfast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I ^lperish, I perish.

^b chap. 3: 14, 15. ^c Neh. 2: 4; Prov. 21: 1. ^d chap. 5: 1. ^e Dan. 2: 9. ^f chap. 5: 2; 8: 4. ^g Prov. 24: 11, 12. ^h Num. 23: 23; 1 Sam. 13: 22. ⁱ Job 34: 17. ^j Heb. *recreation*, Job 4: 18. ^k Heb. *Jeand*. ^l Jonah 3: 4. ^m Gen. 13: 14.

while Providence for a time seems to favor them, and they glory in their expected success, they may be working out their own destruction.

CHAPTER IV.

3. *Great mourning—and fasting, and weeping*: they humbled themselves deeply before God. Chap. 9: 31; Jonah 3: 8, 9.

11. *Then shall—enlargement—arise to the Jews from another place*: by this Mordecai showed his confidence in God, and his expectation that He would in some way grant them deliverance.

16. *I also and my maidens will fast*: this fast of Esther and her people was doubtless attended with earnest supplications that the Most High would interfere in their behalf.

INSTRUCTIONS.

3. This is a state of trial, and great calamities

A. M. 3194.
B. C. 610.

17 So Mordecai ^awent his way, and did according to all that Esther had commanded him.

CHAPTER V.

1 Esther, adventuring on the king's favor, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet. 6 She, being encouraged by the king in her suit, inviteth them to another banquet the next day. 9 Haman, proud of his advancement, repineth at the contempt of Mordecai. 11 By the counsel of Zeresh he buildeth for him a pair of gallows.

NOW it came to pass on the ^athird day, that Esther put on *her royal apparel*, and stood in the ^binner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained ^cfavor in his sight: and the king held ^dout to Esther the golden sceptre that *was* in his hand. So Esther drew near and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? if ^eshall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem good* unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, ^fWhat *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

* Heb. *passed*. ^a chap. 4: 16. ^b chap. 4: 11; 6: 4. ^c Neh. 1: 11; 2: 4, etc.; Prov. 21: 1. ^d chap. 8: 4. ^e ver. 3. ^f Mark 6: 23. ^g chap. 7: 2; 9: 12. ^h ver. 3. ⁱ Heb. *do*. ^j chap. 3: 5; Dan.

may come upon us when we least expect them. Our interest and duty both require that we should so live as to be prepared at all times to meet such events; and when they come, instead of sinking in despair, we should look to God for help.

5. Diligent inquiry into the sufferings of others for the purpose of relieving them, will become those who are at ease; as they know not how soon they also may need sympathy and assistance.

8. It is proper to make application to men, if they have the power to help us; but while so doing, we should also make supplication to God, that he would incline men to use their power in such a manner as to afford needed relief.

11. Strong confidence in God, and expectation that he will in his own time and way appear for those who put their trust in him, is a preparation to experience his salvation.

16. Show good men the path of duty, and though it be at the hazard of all earthly things, even of life itself, they will walk in it, committing themselves and all their interests, mortal and immortal, to Him who ruleth over all and who doeth all things well.

7 Then answered Esther, and said, My petition and my request *is*;

8 If I have found favor in the sight of the king, and if it please the king to grant my petition, and to ^hperform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, that he ⁱstood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless ^jHaman refrained himself: and when he came home, he sent and ^kcalled for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the *things* wherein the king had promoted him, and ^khow he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet ^lall this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a ^mgallows be made ⁿof fifty cubits high, and to-morrow speak ^othou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman: and he caused the gallows to be ^pmade.

3: 16, 17. Mat. 2: 16. 1: 2 Sam. 14: 22. 4: Heb. *caused to come*. 1: 9. 12: 13. 4: Heb. 3: 1. 1: 1 K. 22: 21-4. Job 15: 20. 2: Heb. *tree*. 3: chap. 7: 9. 4: chap. 6: 4. 5: Psa. 37: 14, 32.

CHAPTER V.

13. *All this availeth me nothing*; it did nothing towards making him happy, or satisfying the wants of his soul.

14. *Fifty cubits high*; about seventy-five feet. *Go thou in merrily*; as if nothing unusual had taken place.

INSTRUCTIONS.

3. God often favors his people, not only equal to, but beyond their expectations; doing for them exceeding abundantly above all that they ask or think; and the surest way of obtaining the favor of God, is first to secure the favor of God.

6. Although men are prone to change, and but little dependence can be placed upon their promises, God can keep them of one mind as long as the good of his people requires. Chap. 7: 2.

8. Though delays are often dangerous, yet sometimes they are essential to success; and wisdom from above is needful in order to judge rightly as to the time as well as the manner of attempting to execute difficult and important designs.

11. No favors of mere creatures can satisfy the

CHAPTER VI.

1 Ahasuerus, reading in the chronicles of the good service done by Mordecai, taketh care for his reward. 1 Haman, coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honor. 12 Complaining of his misfortune, his friends tell him of his final destiny.

() N that night ¹ could not the king sleep, and he commanded to bring the ²book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of ³Bigthana and Teresh, two of the king's chamberlains, the keepers of the ⁴door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is ⁵nothing done for him.

4 ⁶ And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now ⁷Haman thought in his heart, To whom would the king delight to do honor more than to myself?

7 And Haman answered the king, For the man whom the king delighteth to honor,

8 Let ⁸the royal apparel be brought which ⁹the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's

most noble princes, that they may ^{A M 5191.} array the man ^{B C 510.} *withal* whom the king delighteth to honor, and bring ¹⁰him on horseback through the street of the city, and ¹¹proclaim before him. Thus shall it be done to the man whom the king delighteth to honor.

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: ¹²let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him. Thus shall it be done unto the man whom the king delighteth to honor.

12 ¹³ And Mordecai came again to the king's gate. But Haman ¹⁴hasted to his house mourning, and having his head covered.^f

13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, ¹⁵If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely ¹⁶fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the ¹⁷banquet that Esther had prepared.

CHAPTER VII.

1 Esther, entertaining the king and Haman, maketh suit for her own life and her people's. 5 She accuseth Haman. 7 The king in his anger understanding of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.

() SO the king and Haman came to ¹⁸banquet with Esther the queen.

¹ Heli, the king's sleep did amon. ² A chap. 2: 21. ³ Or, Bagthana. ⁴ Chap. 2: 21. ⁵ Heli, the reward. ⁶ Chap. 4: 15. ⁷ Heli, in which he saw the king's delight. ⁸ Prov. 18: 12. ⁹ Heli, in whose hands the king's apparel. ¹⁰ Heli, then came the royal apparel.

wants of the soul, or keep it from being wretched while seeking supremely its own glory, regardless of the glory of God and the good of mankind.

11. The measures which men take for the destruction of others often prove the means of their own; and while they glory in anticipated victory, they sink into irretrievable ruin.

CHAPTER VII.

1. *That night could not the king sleep*; God so ordered it, to make him acquainted with what Mordecai had done. *The chronicles*; the records of the kingdom.

12. *Having his head covered*; a token of mortification, chagrin, and disappointment.

INSTRUCTIONS.

1. Sleep is a blessing which comes from God; and when permitted quietly and safely to enjoy it, we should recognize his goodness and render him thanks for his mercy; and if kept awake during the night, we should so occupy our minds as to honor God

¹ Heli, where with the king clotheth himself. ² Heli, cause him to ride. ³ Gen 41: 43. ⁴ Kings, 1: 27, 28. ⁵ Heli, suffer not a whit to fall. ⁶ 2 Chron. 26: 20. ⁷ 2 Sam. 15: 30; Jer. 14: 1. ⁸ Job 15: 21. ⁹ Prov. 28: 18; Hos. 14: 3. ¹⁰ Chap. 5: 8. ¹¹ Heli, drunk.

and advance our growth in grace and our highest usefulness.

3. Ingratitude is a common sin, and we may perform for others the most important services and yet receive from them no reward. But actions performed for God will never be forgotten; even the giving of a cup of cold water for his sake to one of his disciples, will be acknowledged and graciously rewarded before the assembled world.

4. The design of God in leading a man from one place to another, may be very different from his own in going. While his heart deviseth its way, the Lord directeth his steps; and though there be many devices in a man's heart, the counsel of the Lord that shall stand.

6. When a man delights to honor himself supremely, he thinks that others should do the same; and if they do not, he is often ready to overwhelm them in ruin.

13. God in his providence taketh the wise in their own craftiness, the counsel of the froward he carrieth

A. M. 3441.

B. C. 310.

2 And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For ^awe are sold, I and my people, ^ato be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, [†]that durst presume in his heart to do so?

6 And Esther said, [‡]The adversary and enemy *is* this wicked Haman. Then Haman was ^bafraid [§]before the king and the queen.

7 ¶ And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also ^{||}before me in the house? As the word went out of the king's mouth, they ^ccovered Haman's face.

9 And ^dHarbonah, one of the chamberlains, said before the king, Behold also the ^egallows ^efifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had ^fprepared for Mordecai. Then was the king's wrath pacified.

^a Chap. 3: 9; 4: 7. ^b Heb. that they should destroy, and kill, and cause to perish. ^c Heb. whose heart hath filled him. ^d Heb. The man adversary. ^e Prov. 16: 14. ^f Or, at the presence of. ^{||} Heb. with. ^g Job 9: 24. ^h chap. 1: 10. ⁱ Heb. tree. ^j chap. 5: 14; Ps. 7: 15, 16; 35: 8; 141: 10; Prov. 11: 5, 6. ^k Dan. 6: 24.

headlong; and he may so evidently work against a man, that even worldly sagacity may foresee his downfall and ruin.

CHAPTER VII.

4. *The king's damage;* by making so large a number of his subjects slaves.

8. *They covered Haman's face;* a token that he was condemned by the king.

INSTRUCTIONS.

4. Persecution is always detrimental to rulers and subjects.

6. When the doings of the wicked are brought to

CHAPTER VIII.

1 Mordecai is advanced. 3 Esther maketh suit to reverse Haman's letters. 7 Ahasuerus granteth to the Jews to defend themselves. 15 Mordecai's honor, and the Jews' joy.

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto ^gEsther the queen. And Mordecai came before the king; for Esther had told what ^hhe *was* unto her.

2 And the king took off his ⁱring, which he had taken from Haman, and gave it unto Mordecai. And ^jEsther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, and besought [†]him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held ^kout the golden sceptre toward Esther. So Esther arose, and stood before the king.

5 And said, If it please the king, and if I have found favor in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the [‡]letters devised by Haman the son of Hammedatha the Agagite, which [§]he wrote to destroy the Jews which *are* in all the king's provinces:

6 For ^{||}how can I ^{||}endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, ^mI have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, ⁿmay no man reverse.

9 Then ^owere the king's scribes called

Ps. 37: 35, 36. ^a Prov. 13: 22. ^b chap. 2: 7. ^c chap. 3: 10. ^d Ps. 37: 34; Dan. 2: 48. ^e Heb. she wept, and besought him. ^f chap. 4: 11; 5: 2. ^g Heb. device. ^h Or, who wrote. ⁱ Neh. 2: 3; chap. 7: 4. ^j Heb. he able that I may see. ^k ver. 1. ^l Neh. 1: 19; Dan. 6: 8, 12, 15. ^m chap. 3: 12.

light, they see that they have reason to fear; and that nothing but mercy can save them from ruin. The fear of the wicked cometh upon him. He is taken in his own net, and entangled in his own devices.

9. When men begin to fall, many who have before favored them turn against them and unite to hasten their ruin.

CHAPTER VIII.

2. *The king took off his ring—and gave it unto Mordecai;* a token of the power with which the king invested him.

at that time in the third month, that is, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* ^afrom India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he ^bwrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to ^cdestroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and to *take* the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth ^dday of the twelfth month, which is the month Adar.

13 The copy of the writing for a commandment to be given in every province *was* ^epublished unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ^f¶ And Mordecai went out from the presence of the king in royal apparel of blue ^gand white, and with a great crown of gold, and with a garment of fine linen

and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had ^hlight, and gladness, and joy, and honor.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a ⁱgood day. And many of the people of the land became Jews; for the fear ^jof the Jews fell upon them.

CHAPTER IX.

1 The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman. 2 Ahasuerus, at the request of Esther, granteth another day of slaughter, and Haman's sons to be hanged. 20 The two days of Purim are made festival.

NOW ^bin the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them; though it was turned to the contrary, that the Jews had rule over them that hated them;

2 The Jews gathered themselves ^jtogether in their cities throughout all the provinces of the king Ahasuerus, to lay hand on ^ksuch as sought their hurt: and no man could withstand them; for the fear ^lof them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers ^mof the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* ⁿgreat in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed ^ogreater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did ^pwhat they would unto those that hated them.

^a chap. 1:1. ^b 1 Kings, 21:8. ^c Psa. 37:14, 15; 68:23, 137:8; 139:6-9; Ezek. 39:10. ^d chap. 3:13, etc.; 9:1. ^e Heb. *revelled*. ^f Or, *robed*, chap. 1:6. ^g Psa. 18:28; 30:5, 11; 97:11; Prov. 11:30; Isa. 30:26. ^h chap. 9:19, 22. ⁱ Exod. 15:16; Deut.

2:25; 11:25; ch. 9:2. ^j Job. 8:12. ^k Job. 3:13. ^l Job. 8:11; ver. 16. ^m Psa. 71:13, 24. ⁿ Gen. 35:9; chap. 8:17. ^o Heb. *those which did the business that belonged to the king*. ^p Psa. 18:43. ^q 28 am. 3:1; 1 Chron. 11:9; Prov. 4:18. ^r Heb. *according to their will*.

11. *To stand for their life*; in self-defence, and to destroy those who should attempt to destroy them.

15. *In royal apparel*; in token of his being clothed, as prime-minister, with royal authority.

INSTRUCTIONS.

2. Men cannot tell what will become of their riches and honors after they are dead. The wealth of the wicked is often laid up for the just; and when the good of his church requires, God can cause the one to give place to the other.

3. The mischief which men do while they live, often continues long after they are dead; and were it not for the overruling providence of God, would continue to the end of time.

6. The exposure of our relatives and friends to destruction, is peculiarly distressing; and should

lead us earnestly to seek and fervently to pray for their salvation.

10. With the utmost practicable haste, the way of salvation should be made known to all people, and they be urged to embrace it and live.

15. Sudden changes await the people of God; and as sudden await those who oppose them, or neglect the great salvation. Lazarus may one day lie at the rich man's gate full of sores, and the next day be in glory; while the rich man, who is one day clothed in purple and fine linen, may the next be in torment. The hope of the wicked shall perish; while light is sown for the righteous and gladness for the upright in heart. Chap. 9:22, 25.

CHAPTER IX.

2. *Lay hand on*; destroy. Ver. 5, 16.

A. M. 3105.
B. C. 502.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten ^asons of Haman the son of Hammedatha, the enemy of the Jews, slew they; ^bbut on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was ^cbrought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman: what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also according unto this day's decree, and ^dlet Haman's ten sons be ^ehanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For ^fthe Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but ^gon the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

17 On the thirteenth day of the month Adar; and on the fourteenth day ^hof the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

^a chap. 5: 11; Job 18: 19; 27: 12-15; Psa. 21: 10. ^b chap. 8: 11. ^c Heb. *came*. ^d Heb. *let men hang*. ^e Deut. 21: 23; 2 Sam. 21: 6, 9; Gal. 3: 13. ^f ver. 2, 13. ^g ver. 10. ^h Heb. *on it*. ⁱ Deut. 16: 11, 14. ^j chap. 8: 17. ^k ver. 22; Neh. 8: 10-12. ^l Psa. 30: 11. ^m chap.

13. *The gallows*; the one, it is supposed, which Haman had prepared for Mordecai, and on which he was himself hanged.

21. *Fourteenth day of the month Adar*; this

19 Therefore the Jews of the villages, that dwell in the unwall'd towns, made the fourteenth day of the month Adar *a day of* ⁿgladness and feasting, and a good day, and of sending ^oportions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To establish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was ^pturned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had ^qdevised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to ^rconsume them, and to destroy them;

25 But when ^sEsther came before the king, he ^tcommanded by letters that his wicked device, which he devised against the Jews, should ^ureturn upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of ^vPur. Therefore for all the words of this ^wletter, and of *that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined ^xthemselves unto them, so as it should not ^yfail, that they would keep these two days according to their writing, and according to their *appointed* time every year:

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not ^zfail from among the Jews, nor the memorial of them ^aperish from their seed.

29 Then Esther the queen, the daugh-

3: 6, 7. ^b Heb. *crush*. ^c Heb. *che*. ^d chap. 8: 3, 11. ^e Psa. 7: 16. ^f That *is*, *lot*. ^g ver. 20. ^h chap. 8: 17; Isa. 56: 5, 6; Zech. 2: 11. ⁱ Heb. *pur*. ^j Heb. *pur*. ^k Heb. *be ended*.

month answered to part of February and March. The feast of Purim, or the lots, thus instituted, is observed by the Jews to this day.

26. *Purim*; meaning lots.

ter of Abihail, and Mordecai the Jew, wrote with all [†] authority, to confirm this second^a letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for [§] themselves and for their seed, the matters of the ^b fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

^a Heb. strength. a chap. 8:10; ver. 20. [†] Heb. their souls. b. ch. 4:3, 16. c. Luke 2:1. d. Gen. 10:5; Psa. 72:10; Isa. 24:15. [§] Heb.

30. *With words of peace and truth*; kind words of truth according to the will of God.

31. *The fastings*; to keep in mind those observed by Esther and the Jews. Chap. 4:16, 17. *Their cry*; for deliverance from the machinations of their enemies.

32. *In the book*; the records of the acts that were passed on this occasion.

INSTRUCTIONS.

1. The triumph of the wicked is short, and their most confident expectations will come to naught. Prov. 11:7.

3. Many are more influenced by the fear of man than by the fear of God; and when rulers are on the side of right, many will externally follow their example.

10. The wickedness of parents may prove the occasion of destruction to their children; and efforts to destroy the church of God may ruin not only those who make them, but all who are induced to follow their example. Ver. 25; chap. 3:6.

16. One man, by his wickedness, may be instrumental in the destruction of thousands. Ex. 7-14.

19. With the people of God, darkness may endure for a night, but light cometh in the morning.

"Let those that sow in sadness wait

Till the fair harvest come;

They shall confess their sheaves are great,

And shout the blessings home."

28. Special mercies demand special thanksgivings to the Author and Finisher of all good, and call us to imitate the Saviour's example in doing good as we have opportunity and ability, to those who may need and feel our influence.

CHAPTER X.

A. M. 3599.
B. C. 456.

1 Ahasuerus' greatness. 3 Mordecai's advancement

AND the king Ahasuerus laid a ^c tribute upon the land, and upon the ^d isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, wherunto the king [‡] advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* ^e next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, [§] seeking the wealth of his people, and speaking peace to all his seed.

made him great, Dan. 2:48. ^c Gen. 41:40; Dan. 5:16, 29. ^d Rom. 14:8. ^e Neh. 2:10; Psa. 122:6-9; Rom. 10:1.

CHAPTER X.

1. *A tribute*; a tax to be paid into the king's treasury.

2. *The book of the chronicles*; the book that contained the records of the kingdoms of Media and Persia.

INSTRUCTIONS.

1. As civil government is an ordinance of God and a great blessing, all should be willing to bear their part in supporting it; and taxes which are needful for that purpose should be paid with cheerfulness and fidelity.

2. Records of the acts of governments should be fairly and faithfully kept, for the benefit of the present and future generations.

3. The names of rulers who are acceptable to the people, who seek their peace and prosperity, and who adopt such measures as are best suited to promote them, will be handed down with honor to posterity. They are special gifts of God, and should call forth devout gratitude to him from all who enjoy the benefits of their administration.

Although in the book of Esther the name of God is not mentioned, yet we here see most illustrious and striking displays of his character and government: that he ruleth over all; maketh the wrath of man to praise him and restraineth the remainder thereof; that the greatest and the smallest events are under his control, and are all so directed by him, as to promote the salvation of his people and the destruction of their and his enemies.

THE BOOK OF JOB.

A. M. 2344.
B. C. 1620.

CHAPTER I.

1 The holiness, riches, and religious care of Job for his children. 6 Satan, appearing before God, by calumny obtaineth leave to tempt Job. 13 Understanding of the loss of his goods and children, in his mourning he blesseth God.

THERE was a man in the land of ^aUz, whose name *was* ^bJob; and that man was perfect and upright, and one that feared ^cGod, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His ^{*}substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; [†]so that this man was the greatest of all the [‡]men of the east.

4 And his sons went and feasted *in their houses*, every one his day: and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and ^dcursed God in their hearts. Thus did Job ^econtinually.

6 ¶ Now there was a ^fday when the sons of God ^gcame to present themselves before the LORD, and ^hSatan came also among ^{*}them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From ^ggoing to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou [†]considered my servant Job, that

there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for naught?

10 Hast not thou made a ^bhedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance [†]is increased in the land.

11 But put forth thy hand now, and touch [†]all that he hath, [‡]and he will [‡]curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy ^hpower; only upon himself put not forth thy hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a ^kday when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword: and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, ^{*}The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and [†]fell upon the camels, and have carried them away, yea, and slain the servants with

^a 1 Chron. 1: 17, 42; Lam. 4: 21. ^b Ezek. 14: 14, 20. ^c Prov. 10: 6. ^d Or, cut off. ^e Or, husbandry. ^f Heb. sons. ^g Lev. 24: 15, 16. ^h Heb. all the days. ⁱ chap. 2, 1, etc. ^j 1 Kings, 22: 19; chap. 38: 7. ^k Heb. the ordinary. 1 Chron. 21: 14. Zech.

3: 1. Rev. 12: 9, 10. ^l Heb. in the midst of them. ^m Mat. 12: 43; 1 Peter, 5: 8. ⁿ Heb. set thy heart on. ^o Psal. 34: 7. ^p Or, cut off. 1 Chron. 19: 21. ^q Heb. if he curse thee not. ^r Isa. 8: 21. ^s Heb. hand, Gen. 16: 6. ^t Eccl. 9: 12. ^u Or, agreed fire. ^v Heb. rushed.

CHAPTER I.

1. Uz; a district in Arabia, east of Palestine. *Perfect and upright*; sincere, honest, pious. *Feared God*; with childlike, reverential, holy fear. *Eschewed*; departed from, avoided.

4. *Every one his day*; by turns.

5. *Sent and sanctified them*; reminded them of the duty of devoting their hearts and lives to God, and offered prayer and sacrifices for them. *Cursed God in their hearts*; dishonored him by unworthy and wicked thoughts of him. *Continually*; habitually, or constantly after each feast.

6. *Sons of God*; supposed to mean angels.

9. *For naught*; without being paid for it.

10. *Blessed the work of his hands*; rewarded him abundantly for his seeming piety.

11. *Touch all that he hath*; take it away, or make it the occasion of trouble to him. *Curse thee to thy face*; with daring impiety rebel against thee.

12. *Upon himself put not forth thy hand*; not injure him personally.

15. *Sabeans*; a wandering Arab tribe.

17. *Chaldeans*; a troop of pillagers from near the Euphrates.

the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And behold, there came a great wind ^{from the wilderness}, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and ^{rent} his ^{mantle}, and shaved his head, and ^{fell down upon the ground}, and worshipped,

21 And said, ^{Naked} came I out of my mother's womb, and naked shall I return thither: the ^{Lord} gave, and the ^{Lord} hath taken away; ^{blessed} be the name of the ^{Lord}.

22 In ^{all this} Job sinned not, nor charged ^{God} foolishly.

CHAPTER II.

1 Satan appearing again before God obtaineth further leave to tempt Job. 7 He smiteth him with sore boils. 9 Job reproveth his wife, moving him to curse God. 11 His three friends console with him in silence.

A GAIN ^{there was a day when the} sons of God came to present themselves before the ^{Lord}, and Satan came also among them to present himself before the ^{Lord}.

2 And the ^{Lord} said unto Satan, From whence comest thou? And Satan answered the ^{Lord}, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the ^{Lord} said unto Satan, Hast thou considered my servant Job, that *there is none like him in the earth*, a per-

fect and an upright man, one that ^{feareth God}, and escheweth evil? and still he holdeth fast his ^{integrity}, although thou movedst me against him, to ^{destroy him} without cause.

4 And Satan answered the ^{Lord}, and said, Skin for skin, yea, all that a man hath will he ^{give} for his life.

5 But put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the ^{Lord} said unto Satan, Behold, he is in thy hand; ^{but save his life}.

7 ¶ So went Satan forth from the presence of the ^{Lord}, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ^{ashes}.

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall ^{we} receive good at the hand of God, and shall we not receive evil? In all this did not Job ^{sin} with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the ^{Temanite}, and Bildad the ^{Shuhite}, and Zophar the ^{Naamathite}: for they had made an appointment together to ^{come} to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted

^{1 Job, from aside. a Gen. 37:29. f Or, yoke. b 1 Peter 5:6. c 1 Tim. 6:7. d Lam. 3:38. e Psa. 80:38, 52. f chap. 2:10. g Or, attributed folly to God. h chap. 1:6, etc. i chap. 27:5, 6.}

20. *Rent his mantle, and shaved his head;* in token of deep mourning.

21. *Return;* to the earth.

INSTRUCTIONS.

1. God sometimes bestows upon his children great wealth, numerous friends, and abundance of earthly blessings, and thus increases their obligations to love and serve him.

4. It is proper to partake of the bounties of Providence with gratitude and joy; and pleasant when brothers and sisters love one another, rejoice in each other's society, and together celebrate the goodness of God.

5. Seasons of feasting are seasons of peculiar danger. While men partake freely of God's gifts, they are tempted to forget or in some other way to dishonor the giver, and thus they need his pardoning mercy through Jesus Christ.

9. Those who contend that all religion is selfish, and that good men serve God only because he does them good, resemble Satan and take part with him in promoting his cause.

12. Satan, if permitted by God, may not only tempt men to sin, but bring upon them great and sore calamities.

^{Psa. 26:13; 41:12. g Heb. swallow him up. i Mat. 6:25. j Or, only. k Mat. 11:21. l James 5:10, 11. m Psa. 39:1. n Gen. 36:11; Jer. 49:7. o Gen. 25:2. p Rom. 12:15.}

20. Good men will not overlook God's hand when calamities come upon them, nor fail to humble themselves before him.

21. Nothing so sustains the soul in the day of severe trial, as the thought that God sends it.

CHAPTER II.

3. *He holdeth fast his integrity;* persevered in yielding obedience to God, notwithstanding his calamities.

4. *Skin for skin, yea, all that a man hath will he give for his life;* Satan here contended that Job was supremely selfish—that he would give up even his own children to save himself; but should God afflict him personally, he would renounce his allegiance to him, and blaspheme his name. To show the falsehood of this, exhibit the nature of true religion, and prepare Job for greater good in the end. God permitted Satan to try it.

8. *Potsherd;* a piece of earthen ware.

10. *Shall we not receive evil?* though Satan was the instrument, yet Job viewed his trials as coming from God; and as such, he humbly submitted to them.

12. *Knew him not;* he was so altered by his disease, that at first they did not recognize him.

A. M. 2464.
B. C. 1520.
up their voice, and wept; and they rent every one his mantle, and sprinkled ^adust upon their heads toward heaven.

13 So they ^bsat down with him upon the ground ^cseven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

CHAPTER III.

1 Job curses the day and services of his birth. 13 The ease of death. 20 He complaineth of life, because of his anguish.

AFTER this opened Job his mouth, and cursed his day.

2 And Job ^aspake, and said,

3 Let ^dthe day perish wherein I was born, and the night *in which* it was said, There is a man-child conceived.

4 Let that day be darkness: let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death ^estain it: let a cloud dwell upon it; let ^fthe blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; let it not be ^gjoined unto the days of the year; let it not come into the number of the months.

7 Lo, let that night be solitary; let no joyful voice come therein.

8 Let them curse it that curse the day, who ^hare ready to raise up ⁱtheir mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the ^jdawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb?

^a Neh. 9:1; Lam. 2:10. ^b Ezra 9:3-5. ^c Gen. 50:10. ^d Heb. answered. ^e chap. 10:18, etc.; Jer. 20:14. ^f Or, challenge. ^g Or, let them terrify it, as those who have a bitter day. Amos 8:10. ^h Or, rejoice among. ⁱ Jer. 9:17-20. ^j Or, a levithan. ^k Heb.

They lifted up their voice, and wept: when they came to know him, and see how dreadfully he was afflicted.

INSTRUCTIONS.

3. Though true religion has been proved a thousand times to be genuine, yet Satan and his agents still insist that it is all hypocrisy and selfishness. To show the falsehood of this, God sometimes suffers him to visit his people with calamities, while he so sustains them by his grace as to silence the objections of foolish men.

9. Our most intimate friends may become our greatest tempters, and thus, unless resisted, our most dangerous foes.

10. God is wise and good, not only in the mercies which he bestows, but in the trials which he sends or permits. While grateful for the one, we should be submissive under the other, and thus strive to honor him in both.

12. Sickness and trials may so enaciate and disfigure our bodies that our friends will hardly know us, and our sufferings be such that they can give us no relief.

why did I not give up the ghost when I came out of the belly?

12 Why did the ^kknees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate ^lplaces for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as a hidden untimely ^mbirth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the ⁿweary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul:

21 Which ^olong for ^pdeath, but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, and are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, and whom God hath ^qhedged in?

24 For my sighing *cometh* before ^rI eat, and my roarings are poured out like the waters.

25 For ^sthe thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble *came*.

^t eyelids of the morning. ^u Isa. 65:12. ^v chap. 15:28. ^w Ps. 58:8. ^x Heb. wearied in strength. ^y Heb. meat. ^z Rev. 9:6. ^{aa} ch. 10:18. ^{ab} Lam. 3:7. ^{ac} Heb. my meat. ^{ad} Heb. I feared a fear, and it came upon me.

CHAPTER III.

3. *Let the day perish*: let it not be numbered among the days of the year. Ver. 6.

11. *Why died I not*; here Job sinned, in complaining of the providence of God.

14. *Desolate places for themselves*; cities in the desert; or perhaps sepulchres, which they built where they might rest and be quiet. Had he died at his birth, Job thought he should have rested with equal quietness.

19. *There*; in the grave.

20. *Unto the bitter in soul*; to him who pines in misery.

21. *Dig for it*; earnestly desire it.

23. *Whose way is hid*; so that he could see no possibility of escape from his sufferings.

25. *That which I was afraid of*; calamities more and more dreadful following each other in quick succession.

INSTRUCTIONS.

3. A good man under trials may become fretful and peevish, have hard thoughts of God and his ways, and may say things which he will afterwards

CHAPTER IV.

1 Eliphaz reproveth Job for want of religion. 7 He teacheth God's judgments to be not for the righteous, but for the wicked. 12 His fearful vision, to humble the excellency of creatures before God.

THEN Eliphaz the Temanite answered and said,

2 If we assay * to commune with thee, wilt thou be grieved? but who can withhold[†] himself from speaking?

3 Behold, thou hast instructed many, and thou hast *strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 Is not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, ^bthey that plough iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by ^cthe breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the ^eteeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

^Heb. a word. [†] Heb. refrain from words. * Isa. 35:3. [†] Heb. hearing, Heb. 12:12. ^b Gal. 6:7, 8. ^c That is, his anger, comp. 15:30; Isa. 14:4. ^e Psal. 58:26. [†] Heb. by stealth. [†] Heb.

see to be foolish and wicked, and of which he will be utterly ashamed. Chap. 42:3-6.

11. Men if left to themselves under trials, may wish that they were dead, and be tempted sometimes even to kill themselves; but this is rebellion against God, and is the way to increase their own sorrows.

23. Men sometimes wonder why it is that God preserves their lives, when they seem to be receiving no good themselves, and doing no good to others. But God has wise and good reasons; and through their preservation and trials, may bless not only them, but multitudes of others to the end of time and to eternity. Rom. 11:7; 1 Tim. 1:16.

CHAPTER IV.

3. *The weak hands*; persons that were ready to faint and despond under trouble.

5. *It*; distress.

6. *Thy confidence*; where is now thy confidence in God, and in the reality of thy hope and love to him? Job's friends looked upon this world as a state not merely of trial, but of retribution. In this Job justly differed from them; and this was the point of controversy between them.

8. *Plough—sow*; practise. *Reap the same*; experience the fruit or effects of their sins. Verses 9-11.

12. *Secretly brought*; revealed in a dream or vision.

16. *It*; the spirit.

17. *More just than God*? so that he can right-

12 Now a thing was ^{A. M. 2444}secretly brought to me, and mine ear received a little thereof. ^{B. C. 1500.}

13 In thoughts from the visions of the night, when deep sleep falleth on men.

14 Fear *came upon me, and trembling, which made [†]all my bones to shake.

15 Then a spirit passed before my face: the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, [†]there *was* silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his Maker?

18 Behold, he put no trust in his servants; and [§]his ^dangels he charged with folly:

19 How much less in them that dwell in houses of clay, whose foundation is in the dust, *which* are crushed before the moth?

20 They are [‡]destroyed from morning to evening: they perish for ever without any regarding *it*.

21 Doth *not their excellency *which* is in them go away? they ^fdie, even without wisdom.

CHAPTER V.

1 The harm of inconsideration. 3 The end of the wicked is misery. 6 God is to be regarded in affliction. 17 The happy end of God's correction.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou *turn?

^{met me.} [†] Heb. the multitude of. [‡] Or, I heard a still voice. [§] Or, nor in his angels, in whom he put light. ^d 2 Peter, 2:4. [†] Heb. beaten in pieces. ^e Psal. 146:3, 4. ^f Isa. 2:22. [†] Or, fool.

fully arraign the conduct of his Maker? Ought he not rather to submit to all his dispensations?

19. *Them—in houses of clay*; men.

INSTRUCTIONS.

3. The ability and disposition to give instruction to the ignorant, consolation to the sorrowful, and encouragement to the despairing, are valuable traits of character which should be diligently cultivated, and faithfully improved for the benefit of men.

5. It is much easier to preach than to practise; and those instructions which we give to others, and which sometimes comfort and support them, we at other times fail properly to apply for our own direction and benefit.

7. The idea of Eliphaz and his friends, that good men will not be afflicted or suffer a violent death, and that of course the afflictions of Job proved him to be what Satan accused him of being, a hypocrite, was false. By adopting this idea and applying it to Job, they joined themselves with Satan in tormenting him. John 16:33; Rev. 7:11.

13. Dreams are not now to be relied on; and yet if they are the means of suggesting important thoughts and leading to useful reflections, they should be gratefully acknowledged and made subservient to our own good and that of others.

18. In comparison with God, all created wisdom, power, or goodness are as nothing. His perfections infinitely surpass all finite conceptions.

CHAPTER V.

1. *Answer thee*; support thy cause.

A. M. 2161.
B. C. 1520. 2 For wrath killeth the foolish man, and *envy slayeth the silly one.

3 I ^ahave seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet ^bman is born unto ^ctrouble, as the ^dsparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and ^eunsearchable; marvellous things ^fwithout number:

10 Who giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He ^gdisappointeth the devices of the crafty, so that their hands cannot perform ^htheir enterprise.

13 He ⁱtaketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They ^jmeet with darkness in the daytime, and grope in the noonday as in the night.

15 But ^khe saveth the poor from the

sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, ^lhappy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 For ^mhe maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 He ⁿshall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In ^ofamine he shall redeem thee from death: and in war from the ^ppower of the sword.

21 Thou shalt be hid ^qfrom the scourge of the ^rtongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field: and the ^sbeasts of the field shall be at peace with thee.

24 And thou shalt know ^tthat thy tabernacle ^ushall be in peace; and thou shalt visit thy habitation, and shalt not ^vsin.

25 Thou shalt know also that thy seed ^wshall be ^xgreat, and thine offspring as the grass of the earth.

26 Thou shalt come to ^ythy grave in a full age, ^zlike as a shock of corn ^{aa}cometh in in its season.

27 Lo this, we have ^{ab}searched it, so it is; hear it, and know thou ^{ac}it for ^{ad}thy good.

* Or, indignation. a Psa. 37:35. † Or, iniquity. b 1 Cor. 10:13. ‡ Or, labor. § Heb. sons of the burning coal lift up to fly. || Heb. there is no search. ¶ Heb. till there be no number. †† Heb. out places. c Neh. 4:15. ‡‡ Or, anything. d 1 Cor. 3:19. §§ Or, run into, Isa. 59:10; Amos 8:9. * Psa. 107:41. † Heb.

12:5; James 1:12. ‡ Deut. 32:39. b Psa. 91:3. † Psa. 37:19. || Heb. hands. ¶ Or, when the tongue scourgeth. † Psa. 31:20. ‡ Isa. 11:9. § Or, that peace is thy tabernacle. † Or, err. § Or, much. † Prov. 9:12. || Heb. ascendeth. m Prov. 2:3-5. ¶ Heb. thyself, Prov. 9:12.

2. Wrath—and envy: are the means of ruin to the wicked who indulge them.

3. Foolish; wicked. I cursed; saw it to be accused.

4. Crushed in the gate; condemned in the place where judgments were issued.

5. Out of the thorns; they take all, even that which is ungathered among the thorns of the field.

6. Cometh not forth of the dust; affliction does not come by chance; it is ordered by God, and therefore should be cheerfully submitted to.

7. As the sparks fly upward; it is as natural for fallen man to sin and suffer, as for sparks to fly upward.

8. I would seek unto God; this expresses the duty of men in affliction.

13. The wise; the worldly wise. The froward; those who disobey God.

15. The poor; the afflicted, who trust in God.

17. Whom God correcteth; who receives correction in a proper manner.

19. In six troubles—in seven; a definite is here put for a large indefinite number.

21. Hid; safe.

23. In league with the stones; they shall not hurt thee.

24. Not sin; not wander, err, or miss the way to his house, but find it safe as he left it.

25. Great; numerous and prosperous.

26. In a full age; not meet a premature death.

27. We have searched it; learned from observation, that those who feel and act right, are delivered or saved from trouble; and those only continue to be afflicted, who continue to feel and act wrong. From this, Eliphaz would draw the erroneous conclusion, that the continuance of Job's afflictions proved him to be as Satan affirmed, a hypocrite, or a very selfish, wicked man.

INSTRUCTIONS.

1. Men sometimes think that all the good agree in opinion with themselves, and that those who do not are wicked.

3. It needs no spirit of prophecy to foretell the ruin of such as continue in a course of disobedience to God.

6. As troubles do not come by chance, but are directed by infinite wisdom and goodness, for most benevolent ends, they should be borne with patience, and cheerful submission to the perfect will of God.

12. No wisdom but that which comes from above will guide a man in the path of truth and duty, or ultimately meet with success.

17. Trust in God and supreme devotion to him, will sanctify every trial while it lasts, and in due time secure certain, full, and eternal deliverance.

27. Human reason and observation, without revelation, are unsafe guides; and none, unless enlightened by God, will have such views of his character and ways as lead to safety and success.

CHAPTER VI.

1 Job sheweth that his complaints are not causeless. 8 He wisheth for death, wherein he is assured of comfort. 11 He reproveth his friends of unkindness.

BUT Job answered and said,

2 Oh that my grief were thoroughly weighed, and my calamity *laid in the balances together!

3 For now it would be heavier than the sand* of the sea: therefore †my words are swallowed up.

4 For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the †terrors of God do set themselves in array against me.

5 Doth the wild ass bray †when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavory be eaten without salt? or is there any taste in the white of an egg?

7 The things that my soul refused to touch are as my sorrowful meat.

8 Oh that I might have my request; and that God would grant me †the thing that I long for!

9 Even †that it would please God to destroy me; that he would †let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; †for I have not concealed the words of the †Holy One.

11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?

12 Is my strength the strength of stones? or is my flesh †of brass?

13 Is not my help in me? and is wisdom driven quite from me?

14 To him that *is †afflicted pity should

be showed from his friend; but he forsaketh the fear of the Almighty.

15 My †brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, they †vanish: †when it is hot, they are †consumed out of their place.

18 The paths of their way are turned aside: they go to nothing, and perish.

19 The troops *of †Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped; †they came thither, and were ashamed.

21 For now †ye are *nothing; ye see my casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue; and cause me to understand wherein I have erred.

25 How †forceible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

27 Yea, ye †overwhelm the fatherless, and ye dig a pit for your friend.

28 Now therefore be content, look upon me; for it is †evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in †it.

30 Is there iniquity in my tongue? can not my †taste discern perverse things?

* Heb. lifted up. a Prov. 27:13. † That is, I want words to express my grief. Psa. 77:13. b Psa. 88:15, 16. ‡ Heb. at grass. § Heb. my expectation. ¶ 1 Kings, 19:1; Jonah 4:3, 8. d Psa. 40:9; Acts 20:26, 27. e Isa. 57:15. § Heb. bruise. ¶ Heb. melteth.

CHAPTER VI.

3. *Heavier than the sand*; very great, insupportable. *Are swallowed up*; are insufficient to express my calamity.

4. *Arrows of the Almighty*; such distresses as God alone can inflict.

5. *Loweth the ox over his fodder?* the beast does not complain without reason; nor, as Job contended, did he.

6. *That which is unsavory*; like the speech of Elihu, which needed other qualities than what it possessed to make it palatable.

8. *The thing that I long for*; immediate death.

10. *Not concealed the words*; not been hypocritical, but upright and sincere.

11. *That I should hope*; hope long to continue alive, under such aggravated sufferings.

13. *Is not my help in me?* had he not understanding, and consciousness that he was right?

14. *He forsaketh*; he who does not show pity to the afflicted, sins against the Almighty.

¶ Heb. 12:3. g Psa. 38:11. † Heb. are cut off. ‡ Heb. in the heat thereof. § Heb. extinguished. b Gen. 25:15. ¶ Or, we are like to them; Heb. test. Heb. not. c Eccl. 12:11. † Heb. cause to fall upon. ‡ Heb. before your face. § That is, this matter. ¶ Heb. palate.

15. *As a brook*; a brook that abounds with water for a time, and then dries away.

16. *The ice*; that melted from the mountains.

19. *Tema—Sheba*; countries south of Judea.

20. *Hoped*; to find water in the channel of the river in the desert.

21. *Ye are nothing*; like the brooks that pass away.

22. *Did I say, Bring unto me?* did he request his friends to help him?

23. *Right words*; words of truth, which, as Job contended, the words of Elihu were not.

27. *Ye overwhelm the fatherless*; they acted towards him with cruelty.

29. *Return, I pray you*; and address him in a different manner, one that should not impute to him iniquity, but should admit that he was upright and sincere.

30. *Discern*; between good and evil in himself.

INSTRUCTIONS.

3. Complaints under calamities, instead of les-

A. N. 2184.
B. C. 1220.

CHAPTER VII.

1 Job exouseth his desire of death. 12 He complaineth of his own restlessness, 17 and God's watchfulness.

I S there not ^aan appointed time to man upon earth? *are* not his days also like the days of a hireling?

2 As a servant [†]earnestly desireth the shadow, and as a hireling looketh for the reward of his work;

3 So am I made to possess months of vanity, and wearisome ^bnights are appointed to me.

4 When ^cI lie down, I say, When shall I arise, and the [‡]night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life is wind: mine ^deye shall [§]no more ^{||}see good.

8 The eye of him that hath seen me shall see me no more: thine eyes are upon me, and ^{*}I am not.

9 As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more.

10 He ^{*}shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 Am I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

^a Or, *was* face. ^b chap. 14: 5, 14. [†] Heb. *gapeth after*. ^c Psa. 6: 6. ^d Deut. 28: 67. [‡] Heb. *evening he measured*. ^e Gen. 1: 36. [§] Heb. *not return*. ^{||} *I see, that is, to enjoy*. ^{*} That is, *I can live no longer*. ^{*} Psa. 49: 12, 14. [†] Heb. *bones*. [†] chap. 10: 1, 20.

sensing generally increase them, and unfit the mind to bear them with patience, or receive the benefit they might otherwise occasion.

7. Trials from which we instinctively shrink in prosperity, sometimes become so wearisome in adversity, that we wish for death.

11. The distresses of others should draw forth our compassion and kindness; and the manifestation of a contrary spirit, is a sin not only against men, but against God.

21. Expectations of help from earthly friends are often disappointed; but those which are placed on God will in the end be more than realized.

CHAPTER VII.

6. *Without hope*; of recovery, or any relief except in death.

8. *I am not*; I shall soon die and pass away.

12. *Thou settest a watch over me*; guardest and confinest me with sickness.

19. *Till I swallow*; a very short time.

20. *Set me as a mark*; for the arrows of the Almighty.

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, and death rather than my [†]life.

16 I [‡]loathe it; I would not live alway: let me alone; for my days are vanity.

17 What [§]is man, that thou shouldest magnify him? and that thou shouldest set thy heart upon him?

18 And that thou shouldest visit him every morning, and try him every moment?

19 How ^blong wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou ^cpreserver of men? why hast thou set me as a ^dmark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take ^kaway mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

CHAPTER VIII.

1 Bildad sheweth God's justice in dealing with men according to their works. 8 He allegeth antiquity to prove the certain destruction of the hypocrite. 20 He applieth God's just dealing to Job.

THEN answered Bildad the Shuhite, [†]and said,

2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

3 Doth ^mGod pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away [‡]for their transgression;

5 If ^athou wouldest seek unto God sometimes, and make thy supplication to the Almighty;

² Psa. 8: 4. ³ Psa. 80: 4. ⁴ Psa. 30: 6. ⁵ Lam. 3: 12. ⁶ Micah 7: 18, 19. ⁷ John. 1: 9. ⁸ Psa. 103: 13. ^m Deut. 32: 4. ² Chron. 14: 7. ^{chap. 12: 17}. ³ Psa. 89: 14. ⁴ Dan. 9: 14. ⁵ Rom. 3: 3, 6. [†] Heb. *in the hand of thee*. ^a chap. 11: 13; 22: 27, etc.

INSTRUCTIONS.

1. The length of human life is fixed by God; and all the days of our appointed time we should wait with patience, and labor with diligence, till our change come.

5. No perfection of human character will exempt men in this world from trials; and none but those who have experienced them, can realize the difficulty of exercising at all times a calm, quiet, peaceful submission under them.

13. Quiet and refreshing rest in sleep is the gift of God, and a blessing the greatness of which no one who has not for a time been deprived of it will duly appreciate.

20. All men have sinned, and deserve all that they suffer; and the only sure way of deliverance is in acknowledging their transgressions, and looking up to Him who is exalted to give repentance, that he would freely and abundantly pardon.

CHAPTER VIII.

3. *Doth God pervert judgment?* Job had not asserted this, though Bildad speaks as if he had.

6 If thou wert pure and upright: surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For ^awe are but of yesterday, and know ^bnothing, because our days upon earth are a ^bshadow:)

10 Shall not they teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst ^cit is yet in his greenness, and not cut down, it withereth before any other herb.

13 So are the paths of all that forget God; and the hypocrite's ^dhope shall perish:

14 Whose hope shall be cut off, and whose trust shall be a spider's ^eweb.

15 He shall lean upon his house, but it shall ^fnot stand: he shall hold it fast, but it shall not endure.

16 He is green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and seeth the place of stones.

18 If he destroy him from his place, then ^git shall deny him, saying, ^hI have not seen thee.

19 Behold, this is the joy of his way, and out of the earth shall ⁱothers grow.

20 Behold, ^jGod will not cast away a perfect man, neither will he ^khelp the evil-doers:

^a Psa. 94:5. ^b Heb. not. ^c 1 Chron. 29:15. ^d Psa. 123:6; Mat. 13:20. ^e chap. 11:20; 27:8; Prov. 10:28. ^f Heb. house. ^g 1-5:5, 6. ^h Mat. 7:26. ⁱ Psa. 37:36. ^j Mat. 3:9. ^k Psa. 42:14. ^l Heb. take the ungodly by the hand. ^m Heb. shouting for joy. ⁿ Psa. 132:18. ^o Heb. not thee. ^p Psa. 143:2; Rom. 3:20.

6. He would awake for thee; God would remove his calamities and make him prosperous; and because he did not do it, Bildad like Eliphaz erroneously concluded that Job was a wicked man. Their error was in supposing that the outward condition of men in this world was according to their character.

10. They; the fathers, who lived much longer than their descendants and had more time for observation.

11. Can the flag grow without water? as this could not be, so Bildad concluded that great afflictions could not come except on a very wicked man.

15. It shall not stand; that on which he depends shall give way and disappoint him.

18. I have not seen thee; he shall be as though he had not been—rooted up, and forgotten. The above all goes upon the erroneous supposition that men are always treated in this world according to their character.

INSTRUCTIONS.

3. It is common for men in controversy to impute sentiments to their opponents which they do not hold, and to charge them with consequences which they reject and abhor.

6. Many errors arise from confounding this state

21 Till he fill thy mouth with ^alaughing, and thy lips with ^brejoicing.

22 They that hate thee shall be clothed with ^cshame; and the dwelling-place of the wicked shall ^dcome to naught.

CHAPTER IX.

1 Job acknowledging God's justice, sheweth there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.

THEN Job answered and said, 2 I know ^eit is so of a truth: ^fbut how should man be just ^gwith God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 He ^his wise in heart, and mighty in strength: who hath hardened ⁱhimself against him, and hath prospered?

5 Which removeth the mountains, and they know not; which overturneth them in his anger;

6 Which ^jshaketh the earth out of her place, and the pillars thereof tremble;

7 Which commandeth the ^ksun, and it riseth not; and sealeth up the stars;

8 Which alone spreadeth out the ^lheavens, and ^mtreadeth upon the ⁿwaves of the sea;

9 Which ^omaketh ^pAreturus, Orion, and Pleiades, and the chambers of the south:

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see ^qhim not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder ^rhim? ^swho will say unto him, What doest thou?

^a Or, before. ^b Job. 12:25. ^c 1 Heb. 12:26. ^d Josh. 10:12. ^e Psa. 104:2, 3; 1-4:40; 22:28. ^f Mat. 14:25. ^g Heb. height. ^h Amos 5:8. ⁱ Heb. Ash, Cecil, and Cimah. ^j Heb. turn him away. ^k chap. 11:10. ^l Dan. 4:35.

of trial with the future state of retribution. God will arise for the deliverance and salvation of his people, but it may not be in this world. Here they may have tribulation, but in heaven they will have rest. 1 Cor. 15:19.

8. Much may be learned from the experience and observation of those who have gone before us; but their principles as well as our own should be tried by the unerring word of God, and if not in accordance with that should be rejected.

13. That on which hypocrites depend will, at death, if not before, utterly fail them.

20. Though God will not cast away the righteous, or help the wicked, in the future world, yet in this, the wicked may be in great prosperity, and the righteous in great adversity. Psa. 73:1-15.

CHAPTER IX.

2. I know it is so; that man in his best estate is a sinner, and that God in all his dealings is just.

3. Answer him; excuse or justify himself, in one of a thousand of his actions.

5. They know not; he does it suddenly, unexpectedly.

6. Which shaketh the earth; as in earthquakes.

A. M. 2361.
B. C. 1520.

13 If God will not withdraw his anger, the *proud helpers do stoop under him.

14 How much less shall I answer him, and choose out my words to reason with him?

15 Whom, though I were righteous, yet would I not answer, ^abut I would make supplication to my judge.

16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet would I not know my soul: I would despise my life.

22 This is one thing, therefore I said it, He^b destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?

25 Now my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the ^fswift ships: as the eagle that hasteth to the prey.

27 If I say, I will forget my complaint,

I will leave off my heaviness, and comfort myself;

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 If I be wicked, why then labor I in vain?

30 If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall ^zabhor me.

32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.

33 Neither is there ^zany ^udaysman ^dbetwixt us, that might lay his hand upon us both.

34 Let him ^atake his rod away from me, and let not his fear terrify me:

35 Then would I speak, and not fear him; but ^ait is not so with me.

CHAPTER X.

1 Job, taking liberty of complaint, expostulateth with God about his afflictions. 1-5 He complaineth of life, and craveth a little ease before death.

MY soul is [†]weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do ^fnot condemn me; show me ^zwherefore thou contendest with me.

3 Is it good unto thee that thou shouldst oppress, that thou shouldest despise the ^zwork of thy hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or ^hseest thou as man seeth?

5 Are thy days as the days of man? are thy years as man's days,

6 That thou inquirest after mine iniquity, and ⁱsearchest after my sin?

to with myself. [†] Or, cut off while I live. ^f Psal. 143: 2; Rom. 8: 1. ^g Lam. 5: 16, 17. ^z Heb. labor. ^h 1 Sam. 16: 7. ⁱ Psal. 10: 15.

^a Heb. helpers of pride, or strength. ^a chap. 34: 31. ^b Ezek. 21: 3. [†] Or, ships of Ezech; Heb. ships of desire. ^c Jer. 2: 22. ^z Heb. make me to be abhorred. ^z Heb. one that should argue. ^u Or, umpire. ^d Psal. 106: 23. ^e Psal. 39: 10. ^a Heb. I am not

15. Though I were righteous; not conscious of sin. I would make supplication; sensible that God might see sins where he did not.

17. Without cause; the cause of which Job did not see.

18. To take my breath; his trials were constant as well as great.

21. Though I were perfect; in his own estimation; yet he did not know the state of his own soul, as God did. I would despise my life; submit to any trials that God might lay upon him.

22. This is one thing; that God does not in his providence deal with men here according to their character. In this opinion he differed entirely from his three friends.

29. Why then labor I? why should he seek to show that he was innocent, when God would show him to be wicked?

32. Answer him; contend with him in judgment and try to show my innocence.

33. Daysman; one to decide between them.

INSTRUCTIONS.

3. The justice of God in all his dispensations

should be taken for granted; and whatever may be a man's views of himself, his only safety is in the mercy and grace of God.

10. As the greatness of God is past finding out, so the reason of many of his dealings is to creatures unknown, and can be revealed only by himself.

16. Unbelief shuts out God from the soul, and prevents it from rejoicing in or seeing the manifestations of his mercy.

20. All efforts at self-justification in the sight of God, are proofs of a want of submission to him, and only increase the difficulties they are intended to remove.

27. There is no help for man but in the grace of God, abounding through Jesus Christ our Lord.

CHAPTER X.

2. Show me wherefore thou contendest with me; Job wished to know why it was that God so afflicted him.

3. Shine upon the counsel of the wicked; by prospering them, and so afflicting Job, as to give the wicked occasion to say he was a hypocrite.

7 Thou^a knowest^a that I am not wicked; and *there is* none that can deliver out of thy hand.

8 Thy hands[†] have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the^b clay; and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou^c hast clothed me with skin and flesh, and hast[‡] fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thy heart: I know that this is with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked,^d woe unto me; and if I be righteous, yet will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce^e lion: and again thou showest thyself marvellous upon me.

17 Thou renewest thy^f witnesses against me, and increasest thine indignation upon me; changes and war are against me.

18 Wherefore then hast thou brought me forth out of the womb? *Oh* that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been: I should have been carried from the womb to the grave.

20 *Are* not my days^g few? cease^h then, and let me alone, that I may take comfort a little.

Heb. It is up to the knowledge. ^a John 21:17. [†] *Heb. took pains about me.* ^b Jer. 18:6; Rom. 9:21. ^c Psa 139:13. [‡] *Heb. hedged.* ^d Eccl. 6:5. ^e Lam. 3:10; Hosea 13:7, 8. ^f That is, *plagues.* ^g Chap. 3:11. ^h Psa 29:5, 13. ⁱ Psa 88:12. ^j Psa.

7. *I am not wicked*; not a hypocrite, as Satan and his agents contend.

13. *Things hast thou hid in thy heart*; the reasons of Job's sufferings were all known to God, but not to him, and he was greatly perplexed in view of them.

15. *If I be wicked*; hypocritical, as his enemies said. *Righteous*; upright, sincere, and pious, as he believed himself to be, notwithstanding all his troubles.

20. *Cease then*; cease to afflict him.

INSTRUCTIONS.

1. Complaints under trials reflect on the wisdom and goodness of God, and unfit the soul to look unto him for help.

7. Conscious integrity is no sure safeguard against trials; nor will it, of itself, support the soul under them. What is needed is the presence of the Holy Spirit, inspiring it with that confidence in God which is the substance of things hoped for and the evidence of things not seen.

21 Before I go *whence* I shall not^{a, M 294, B. C. 1520.} return, *even* to the^b land of darkness and the^c shadow of death;

22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the light is as darkness.

CHAPTER XI.

1 Zophar reproveth Job for justifying himself. 5 God's wisdom is unsearchable. 13 The assured blessing of repentance.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should a man^d full of talk be justified?

3 Should thy^e lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For^f thou hast said, My doctrine is pure, and I am clean in thine eyes.

5 But oh that God would speak, and open his lips against thee;

6 And that he would show thee the secrets of wisdom, that *they* are double to that which is! Know therefore that God exacteth of thee^g less than thine iniquity *deserveth*.

7 Canst thou by^h searching find out God? Canst thou find out the Almighty unto perfection?

8 *It is* ⁱas high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof^j is longer than the earth, and broader than the sea.

10 If^k he[‡] cut off, and shut up, or gather together, then who can^l hinder him?

11 For^m he knoweth vain men: he seeth wickedness also; will he not then consider it?

12 Forⁿ vain man would be wise, though man be born *like* a wild ass's colt.

23: 4. [†] Prov. 10:19. [‡] *Heb. of lips.* [§] Or, devices. ^k Chap. 6:20. 10:7. ^l Ezra 9:13. ^m Psa. 40:28; Rom. 11:33. ⁿ *Heb. the heights of heaven.* ^o Rev. 3:7. ^p Or, make a change. ^q *Heb. turn him away.* ^r Psa. 10:14; John 2:24, 25. ^s *Heb. empty.*

17. Without constant, strong, and loving confidence in God, trials may become so great, that even good men may wish to die, or find fault with God for bringing them into being, and continuing them amidst their accumulated sufferings. But let them in patience wait upon God, and they will find that he is very pitiful and of tender mercy; that not a trial has been suffered that has not aided in working out for them an exceeding and eternal weight of glory.

CHAPTER XI.

3. *Lies*; devices, or false assertions concerning his innocence.

6. *They are double*; complex, intricate, and far above and beyond what man can discover or understand.

7. *Find out God*; his perfections, and the reasons of his ways.

11. *He seeth wickedness*; in men, often when they do not see it in themselves.

A. M. 2181.
B. C. 1520. 13 If thou ^aprepare thy heart,
and stretch out thy hands toward him;

14 If iniquity *be* in thy hand, put it far
away, and let not wickedness dwell in
thy ^btabernacles.

15 For then shalt thou lift up thy face
without spot; yea, thou shalt be stead-
fast, and shalt not fear:

16 Because thou shalt forget *thymisery*,
and remember it as waters that pass away:

17 And *thine* age shall ^{*}be clearer than
the noonday; thou shalt ^cshine forth,
thou shalt be as the morning.

18 And thou shalt be secure, because
there is hope; yea, thou shalt dig *about*
thee, and thou shalt take thy rest in
safety.

19 Also thou shalt lie down, and none
shall make *thee* afraid; yea, many shall
make [†]suit unto thee.

20 But the ^deyes of the wicked shall
fail, and [‡]they shall not escape, and [¶]their
hope *shall be as* [§]the giving up of the
ghost.

CHAPTER XII.

1 Job maintaineth himself against his friends that re-
prove him. 7 He acknowledgeth the general doctrine
of God's omnipotency.

AND Job answered and said,
2 No doubt but ye *are* the people, and
wisdom shall die with you.

3 But I have ^{||}understanding as well as
you: I ¹am not inferior to you: yea,
who [‡]knoweth not such things as these?

4 I am as one mocked of his neighbor,
who calleth upon God, and he answereth
him: the just upright *man* is laughed to
seorn.

5 He that is ready to slip with *his* feet
is as a lamp despised in the thought of
him that is at ease.

6 The tabernacles of [†]robbers prosper,
and they that provoke God are secure;

^a 1 Sam. 7: 3. ^b Psa. 101: 3. ^c Heb. *arise above the noonday*.
^d Prov. 4: 18; Isa. 58: 8, 10. ^e Heb. *entreat thy face*, Psa. 45: 12.
^f Deut. 28: 65. ^g Heb. *flight shall perish from them*. ^h Prov.
11: 7. ⁱ Or, *a puff of breath*. ^j Heb. *a heart*. ^k Heb. *fall not*
lower than you. ^l Heb. *with whom are not such as these?* ^m Psa.

15. *Spot*; sadness.
18. *Thou shalt dig*; he might labor and rest
in safety.

INSTRUCTIONS.

3. Men in controversy often charge their oppo-
nents with that of which they are not guilty; which
tends only to irritate, not to convince; and which
leads to personal altercation, rather than to an ami-
cable adjustment of their differences.

7. No one can fully understand the perfections of
God, or the reasons of his ways; yet from revela-
tion we can learn as much as it is needful for us
to know, in order to be satisfied of his wisdom, jus-
tice, goodness, and truth.

11. The best human services are polluted in the
sight of God; and the most perfect human characters
need his pardoning mercy, through Jesus Christ.

17. Light is sown for the righteous and gladness
for the upright in heart. They may be afflicted

into whose hand God bringeth *abun-*
dantly.

7 But ask now the beasts, and they
shall teach thee; and the fowls of the
air, and they shall tell thee:

8 Or speak to the earth, and it shall
teach thee; and the fishes of the sea shall
declare unto thee.

9 Who knoweth not in all these that
the hand of the Lord hath wrought this?

10 In whose hand is the [‡]soul of every
living thing, and the breath of all [§]man-
kind.

11 Doth not the ear try words? and
the ^{||}mouth taste his meat?

12 With the [¶]ancient *is* wisdom; and
in length of days understanding.

13 With [¶]him *is* wisdom and strength,
he hath ^{||}counsel and understanding.

14 Behold, he breaketh down, and it
cannot be built again: he shutteth [†]up a
man, and there can be no opening.

15 Behold, he withholdeth the waters,
and they dry up: also he sendeth them
out, and they overturn the earth.

16 With him *is* strength and wisdom:
the [†]deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled,
and maketh the [†]judges fools.

18 He looseth the bond of kings, and
girdeth their loins with a girdle.

19 He [¶]leadeth princes away spoiled,
and overthroweth the mighty.

20 He [†]removeth away the [‡]speech of
the trusty, and taketh away the under-
standing of the aged.

21 He [¶]impoureth contempt upon princes,
and [¶]weakeneth the strength of the
mighty.

22 He [¶]discovereth deep things out of
darkness, and bringeth out to light the
shadow^a of death.

23 He [¶]increaseth the nations, and de-

^a 73: 12, etc.; Jer. 12: 1, etc. ^b Or, *life*. ^c Heb. *flesh of man*.
^d Heb. *palate*. ^e chap. 32: 7. ^f That is, *God*. ^g Prov. 8: 14. ^h Heb.
upon. ⁱ Ezek. 11: 9. ^j Isa. 49: 13. ^k Isa. 45: 1. ^l Isa. 3: 1-3.
^m Heb. *tip of the faithful*. ⁿ Deut. 2: 21, 22. ^o Or, *looseth the*
girdle of the strong. ^p 1 Cor. 1: 5. ^q chap. 31: 22. ^r Psa. 107: 38.

here, and contrary to the doctrine of Zophar and his
friends, their afflictions may continue to the end of
life; but glory, honor, and perfect bliss await them
in the life to come.

CHAPTER XII.

2. Ye; Zophar and his friends: spoken in irony,
meaning that they made vain pretensions.

4. *Who calleth upon God*; this Job was ex-
horted to do, as if he had never done it. Whereas
he had long been a man of prayer.

5. *Ready to slip*; when a man falls into trouble,
he is overlooked or treated with contempt by those
who are in prosperity.

6. *The tabernacles of robbers*; very bad men
are often prospered in this world, while very good
men are afflicted.

13. *Him*; God.

16. *Are his*; they are under his control, and all
their circumstances directed by him.

stroyeth them: he enlargeth the nations, and ^astraiteneth them *again*.

24 He taketh away the ^aheart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is no way*.

25 They ^bgrope in the dark without light, and he maketh them to ^cstagger like a drunken man.

CHAPTER XIII.

1 Job reproveth his friends of partiality. 11 He professeth his confidence in God: 20 and entreateth to know his own sins, and God's purpose in afflicting him.

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I am not inferior unto you.

3 Surely I would speak to the ^cAlmighty, and I desire to ^dreason with God.

4 But ye *are* forgers of lies, ye *are* all physicians of ^eno value.

5 Oh that ye would altogether hold your peace! and it ^fshould be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak ^gwickedly for God? and talk ^hdeceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* ⁱmock him?

10 He will surely reprove you, if ye do secretly ^jaccept persons.

11 Shall not his excellency make you afraid? ^kand his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

Heb. leadeth in. ^a Dan. 4: 16, 33. ^b Deut. 28: 29. ^c Heb. wander. ^d e chap. 23: 3; 31: 35. ^e Isa. 1: 18; Micah 6: 2, etc. ^f e chap. 16: 2. ^g 1 Prov. 17: 28; Amos 5: 13. ^h e chap. 32: 21, 22. ⁱ 2 Cor. 4: 2. ^j 1 Gal. 6: 7. ^k 1 Psal. 82: 1, 2. ^l 1 Jer. 5: 22; 10: 7, 10. ^m Heb. Be silent from me. ⁿ 1 Psal. 35: 4; Prov. 14: 32. ^o Heb. prove,

24. *Taketh away the heart*; leaves them to be infatuated, and to act without wisdom or discretion.

INSTRUCTIONS.

5. Men who are greatly courted and whose influence is eagerly sought in prosperity, are often overlooked and despised in adversity, and treated as if they were of no worth.

6. Though God is acquainted with all the wickedness of the wicked, and they are entirely dependent on him, yet in this world he often suffers them to prosper, and pours upon them an abundance of earthly blessings.

20. The most wise and trustworthy of men, when left of God, wander in darkness; their wisdom is seen to be folly, and their plans come to naught.

CHAPTER XIII.

1. *All this*; God's dealings, in his providence, with both the righteous and the wicked.

3. *Reason with God*; about the cause of his calamities.

4. *Forgers of lies*; they gave a false view of the reasons of his afflictions. *Physicians of no*

13 Hold ^ayour peace, let me ^bspeak alone, that I may speak, and let come on me what will.

14 Wherefore do I take my flesh in my teeth, and put my life in my hand?

15 Though ^che slay me, yet will I trust in him: but I will ^dmaintain mine own ways before him.

16 He also *shall be* my ^esalvation: for a ^fhypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause: I know that I shall be justified.

19 Who ^gis he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw ^hthy hand far from me: and let not thy dread make me afraid.

22 Then ⁱcall thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to ^jknow my transgression and my sin.

24 Wherefore ^khidest thou thy face, and holdest me for thine ^lenemy?

25 Wilt thou ^mbreak a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my ⁿyouth.

27 Thou puttest my feet also in the stocks, ^oand I ^plookest narrowly unto all my paths; thou settest a print upon the heels ^qof my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

or argue. ^a Psal. 27: 1. ^b Isa. 31: 14. ^c Isa. 50: 8; Rom. 8: 33, 34. ^d Psal. 31: 10. ^e e chap. 28: 3. ^f e chap. 34: 32; John 16: 8, 9. ^g Psal. 102: 2. ^h 1 Lam. 2: 5. ⁱ Isa. 42: 3. ^j Psal. 25: 7. ^k e chap. 33: 14. ^l Heb. obscurest. ^m Heb. roots.

value; they did not in the least remove his disease, or assuage his anguish.

7. *Speak wickedly for God*; attempt to justify his ways by falsehood.

10. *Secretly accept persons*; show partiality in judgment.

14. *Take my flesh in my teeth*; expose himself to lose his life.

15. *Maintain mine own ways*; show his integrity and that he was not a hypocrite.

18. *Shall be justified*; proved to be innocent of the charges which they made against him.

20. *Do not two things*; continue not his distresses, nor overawe him with his presence. Ver. 21.

22. *I will answer*; maintain my cause.

23. *Mine iniquities*; for which he was so dreadfully afflicted.

26. *Possess the iniquities of my youth*; be punished for sins committed when young.

27. *Puttest my feet—in the stocks*; confined him by sickness as really as if put in the stocks.

INSTRUCTIONS.

3. When the soul is conscious of integrity and duty

A. M. 2848.
B. C. 1520.

CHAPTER XIV.

1 Job entreateth God for favor, by the shortness of life, and certainty of death. 7 Though life once lost be irrecoverable, yet he waiteth for his change. 16 By sin the creature is subject to corruption.

MAN that is born of a woman is * of few days, and ^a full of trouble.

2 He ^b cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And ^c dost thou open thine eyes upon such a one, and ^d bringest me into judgment with thee?

4 Who ^e can bring a ^f clean thing out of an unclean? not one.

5 Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

6 Turn from him, that he may ^g rest, till he shall accomplish, as a hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground:

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and ^h wasteth away: yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea, and the flood decayeth and drieth up;

* Heb. *short of*. a Eccl. 2:23. b Psa. 90:5-10. c Psa. 144:3. d Psa. 143:2. e Heb. *will give*. f Psa. 51:2, 10; John 3:6. g ver. 14; Heb. 9:27. h Heb. *cease*. i Heb. *is weakened, or cut off*.

feels its dependence on God, it will look to him rather than to men for help, feeling that he alone can grant relief.

9. God does not need falsehood in his creatures to vindicate his dealings; and those who are guilty of it, whatever be their motives, will fall under his righteous displeasure.

15. Confidence in God is the grand safeguard in trouble, and a preparation for deliverance from it.

21. God can so afflict the soul and overawe it with his presence, as entirely to unfit it to commune with him, or experience the benefit of calling upon him in spirit and in truth.

26. Sins committed in early life may be the means of great sufferings in age, which shall continue till those who committed them go down to the grave.

CHAPTER XIV.

4. *Not one*; no one differs in natural moral character from his parents; but as are the parents, so are the children, naturally depraved and spiritually unclean.

6. *Rest*; be freed for a little time from distresses.

10. *Where is he?* he does not appear again in this world; his departure is final.

12. *Till the heavens be no more*; then man shall awake from the sleep of death, and go to judgment.

13. *Remember me*; in mercy, and bestow upon me the blessings I need.

14. *Shall he live?* not in this world, but in the

12 So man lieth down, and riseth not: till the ^e heavens be no more, they shall not awake, nor be raised out of their sleep.

13 Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, ^h shall he live again? all the days of my appointed time will I wait, till my ⁱ change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands.

16 For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh ^j to naught, and the rock is removed out of his place.

19 The waters wear the stones: thou wastest ^k away the things which grow out of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

e Psa. 102:26; Isa. 51:6; 2 Pet. 3:10, 11; Rev. 20:11. h 1 Thes. 4:14-16. i 1 Cor. 15:51-54. j Prov. 3:21. k Heb. *fade*. * Heb. *overfluent*.

world to come. *My appointed time*; of living upon the earth. Ver. 5.

17. *Sewest up mine iniquity*; keepest it in remembrance, till it is brought forth to judgment.

19. *The hope of man*; his hope of continuing in this world.

INSTRUCTIONS.

2. The shortness and uncertainty of life should keep us from placing our affections on things below, and lead us to regard principally things unseen and eternal.

4. As children inherit the same depraved nature with their parents, they ought not to marvel at the change which Christ says they must experience, in order to see the kingdom of God. John 3:3.

10. Earthly joys are uncertain, and at longest must be of short continuance; but the joys which await the people of God, when the heavens pass away with a great noise and the elements melt with fervent heat, will be sure, satisfying, and eternal. 2 Peter. 3:10.

17. The transgressions of the wicked are never forgotten; and unless repented of and forgiven through the atonement of Jesus Christ, will be brought forth to their shame and condemnation.

21. All that is done for our own welfare or that of others, must be done in time. What our hands find to do, we should do with our might; that when our days on earth shall be finished, our work may be done, and our souls fitted, through grace, to enter on the rest which remains for the people of God.

CHAPTER XV.

1 Eliphaz reproveth Job of impiety in justifying himself. 17 He proveth by tradition the unquietness of wicked men.

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter ^avain knowledge, and fill his belly with the east wind?

3 Should he reason with ^aunprofitable talk? or with speeches wherewith he can do no good?

4 Yea, thou [†]castest off fear, and restrainest [‡]prayer before God.

5 For thy mouth [§]uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine ^bown mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 Art thou the first man *that* was born? or wast thou made ^cbefore the hills?

8 Hast ^dthou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What ^eknowest thou, that we know not? *what* understandest thou, which is not in us?

10 With us *are* both the ^fgrayheaded and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thy heart carry thee away? and what do thine eyes wink at.

13 That thou turnest thy spirit against God,^g and tellest *such* words go out of thy mouth?

14 What ^his man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the ⁱheavens are not clean in his sight.

^a Heb. knowledge of wind. ^b 1 Tim. 6: 4, 5. ^c Heb. maketh wind. ^d Or, speech. ^e Heb. teacheth. ^f Luke 19: 22. ^g Psa. 90: 2; Prov. 8: 25. ^h Rom. 11: 34; 1 Cor. 2: 11. ⁱ chap. 13: 2. ^j chap. 22: 6, 9. ^k Mat. 23: 13. ^l Psa. 14: 5; Prov. 20: 9; Eph.

CHAPTER XV.

2. *Utter vain knowledge*; this Eliphaz ascribes to Job.

4. *Castest off fear*; this, he contended, would be the natural effect of Job's doctrine.

5. *The tongue of the crafty*; by trying to cover his hypocrisy with the appearance of piety.

6. *Thine own mouth condemneth thee*; Eliphaz says that Job maintained doctrines which condemned himself, and showed that he was a hypocrite.

11. *The consolations of God*; those which Eliphaz and his friends offered as if they came from God.

12. *Thine eyes wink at*; as not worthy of attention.

14. *Should be clean*; pretend to be spiritually clean.

15. *He*; God.

19. *No stranger passed among them*; they were not visited or corrupted by foreigners.

16 How much more abominable ^{A. M. 2184 B. C. 1520.} and filthy *is* man, which ^kdrinketh iniquity like water?

17 I will show thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid it;

19 Unto ^lwhom alone the earth was given, and no ^mstranger passed among them.

20 The wicked man ⁿtravailleth with pain all *his* days, and the ^onumber of years is hidden to the oppressor.

21 A ^pdreadful sound *is* ^qin his ears: in ^rprosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, Where *is it*? he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For ^she stretcheth out his hand against God, and strengtheneth himself against the ^tAlmighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of *his* bucklers:

27 Because ^uhe covereth his face with his fatness, and maketh collups of fat on *his* flanks.

28 And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

2: 3; 1 John, 1: 8, 10. ^l chap. 25: 5. ^m Psa. 53: 3. ⁿ chap. 20: 12; Prov. 19: 28. ^o Deut. 32: 8. ^p Job 3: 17. ^q Eccl. 9: 3. ^r Psa. 90: 12. ^s Heb. sound of fear. ^t Lev. 26: 76. ^u 1 Thes. 5: 3. ^v Isa. 37: 4. ^w chap. 9: 4. ^x Psa. 53: 7, etc.

20. *Is hidden*; he knows not what is before him, or how soon or suddenly he may be cut off.

29. *Not be rich*; not continue to be rich. His blessings shall be short-lived.

INSTRUCTIONS.

4. Those doctrines which lead men to cast off the fear of God and restrain prayer, must be false.

6. The sentiments which many profess and propagate condemn themselves, and show them to be wicked men, as really as if they were guilty of open immorality.

13. Good men are sometimes liable to think that what is opposed to them, is opposed also to God; and thus unjustly charge others with opposition to him.

20. The general and sweeping declarations of earnest disputants, while they express some important truth, may also express much hurtful error; and the true must be separated from the false, before their statements can safely be received.

29. Though the wicked may be greatly prospered

^{A. M. 2984.}
^{B. C. 1520.} 31 Let not him that is deceived trust^a in vanity: for vanity shall be his recompense.

32 It shall be ^aaccomplished before ^bhis time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of ^chypocrites shall be desolate, and fire shall consume the tabernacles of ^dbribery.

35 They ^econceive mischief, and bring forth ^fvanity, and their belly prepareth deceit.

CHAPTER XVI.

1 Job reproveth his friends of unmercifulness. 7 He sheweth the pitifulness of his case. 17 He maintaineth his innocence.

THEN Job answered and said,
2 I have heard many such things: miserable [†]comforters are ye all.

3 Shall [§]vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do*: if your soul were in my soul's stead, I could heap up words against you, and [§]shake my head at you.

5 But I would strengthen you with my mouth,^b and the moving of my lips should assuage *your grief*.

6 Though I speak, my grief is not assuaged: and *though* I forbear, what [¶]am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with [†]wrinkles, *which* is a witness *against* me: and my leanness rising up in me beareth witness to my face.

^a Isa. 59: 4. ^b Or, cut off. ^c Psa. 55: 23. ^d chap. 27: 8; Isa. 23: 14. ^e Amos 5: 11, 12. ^f Hosea 10: 13; Gal. 6: 7, 8. [†] Or, inequality. [‡] Or, troubleme. [§] chap. 13: 4. [¶] Heb. words of wind, chap. 15: 2. ^{||} Psa. 22: 7. ^{|||} Prov. 27: 9. ^{||||} Heb. goeth from me? ^{|||||} Eph. 5: 27. ^{|||||} chap. 10: 16, 17. ^{|||||} chap. 13: 24. ^{|||||} Lam.

for a time, and in some instances their outward blessings be continued to the end of life, yet, if they continue in their wickedness, they are destined to poverty, shame, and everlasting contempt.

CHAPTER XVI.

7. *He*; God.
10. *They*; Job's pretended friends. *Smitten me*; they had opposed and reproached him.

12. *Was at ease*; before his afflictions came.
13. *He poureth out my gall*; an expression denoting the most intense anguish.

15. *Defile yhorn*; the horn was an emblem of power, authority, and influence; and the meaning is, he was shorn of his power, his authority was gone.

17. *Pure*; free from hypocrisy, with which Satan charged him.

18. *My blood—my cry*; if he had been guilty of heaven-daring crimes, as his enemies charged, he did not ask that his crime should be hid; nor could he expect that God would hear his cry for deliverance from punishment.

9 He [†]teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine [‡]enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have [†]smitten me upon the cheek reproachfully; they have gathered ^mthemselves together against me.

11 God ^ahath ^adelivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me ^oup for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach;^p he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the ^qdust.

16 My face is foul with weeping, and on my eyelids is the shadow of death:

17 Not ^rfor *any* injustice in my hands: also my ^sprayer is pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness is in heaven, and my record is ^ton high.

20 My friends ^uscorn me: *but* mine eye poureth out *tears* unto God.

21 Oh ^vthat one might plead for a man with God, as a man *pleadeth* for his neighbor![†]

22 When ^wa few years are come, then I shall ^wgo the way *whence* I shall not return.

^{3: 30} ^m Psa. 35: 15. ⁿ chap. 1: 15, 17. ^o Heb. shut me up. ^p chap. 7: 20. ^q Psa. 42: 7. ^r chap. 30: 19. ^s Psa. 44: 17-21. ^t Psa. 66: 18, 19. ^u Heb. in the high places, Eph. 3: 3. ^v Heb. are my enemies. ^w Rom. 9: 20. ^x Or, friend. ^y Heb. years of number. ^z Eccl. 12: 5.

19. *My witness is in heaven*; God knows that I am sincere, though men and devils charge me with hypocrisy.

INSTRUCTIONS.

5. Those who have themselves suffered great afflictions, are most disposed and best prepared to sympathize with the afflictions and assuage the grief of others.

9. In the depths of distress, even good men, if left to themselves, will have hard thoughts, and complain not only of men but of God, and speak as if he not only were the author of their afflictions, but had become their enemy.

11. Whoever may be the instruments of affliction to the people of God, they should not overlook his all-controlling hand, or feel that without his permission others could have any power over them.

20. When the soul pours out its complaints to God, and looks to him for help, though he may not at once seem to hear, in due time he will answer and grant a glorious deliverance.

CHAPTER XVII.

1 Job appealeth from men to God. 6 The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous. 11 His hope is not in life, but in death.

MY^a breath is corrupt, my days are extinct, the ^agraves are ready for me.

2 Are there not mockers with me? and doth not mine eye^b continue in their provocation?

3 Lay down now, put me in a surety with thee; who *is* he that will strike hands^b with me?

4 For thou hast hid thine heart from understanding; therefore shalt thou not exalt *them*.

5 He that speaketh ^cflattery to his friends, even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and ^daforsetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my ^emembers are as a shadow.

8 Upright *men* shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The ^frighteous also shall hold on his way, and he that hath ^gclean hands shall be stronger and ^hstronger.

10 But as for you all, do ye return, and come now: for I cannot find *one* wise man among you.

11 My days are past, my ⁱpurposes are broken off, *even* the ^jthoughts of my heart.

^a Or, spirit is spent. ^b Psa. 88: 3, 4. ^c Heb. *tolde*. ^d Prov. 9: 1. ^e Psa. 12: 3. ^f Or, before them. ^g Or, thoughts. ^h Psa. 84: 7, 11; Prov. 14: 18. ⁱ Psa. 24: 4. ^j Heb. *add strength*. ^k Prov.

CHAPTER XVII.

2. *Mine eye continue*: to be intently fixed on their provocations.

3. *Strike hands*: be surety for me that justice shall be done me.

4. *Hide thine heart*: left them to act foolishly.

5. *The eyes of his children shall fail*: they shall suffer great calamities.

8. *At this*: the afflictions of Job; and that his friends should so far take part with Satan, as to contend that they were sent on account of his peculiar wickedness: whereas the fact was, they were sent, or permitted, to show the reality and genuineness of his religion, and that those who accused him of hypocrisy were in the wrong. *Stir up himself*: be excited to greater fidelity in avoiding hypocrisy, and be guarded against considering peculiar trials as proofs of peculiar wickedness.

9. *Shall hold on*: instead of being induced to give up his religion on account of his trials, or because others consider them as proofs of his hypocrisy, he who has true religion will persevere in it to the end; and whatever his condition here, will grow stronger and stronger in faith, patience, experience, hope, and all the graces of the Spirit.

10. *Return*: return to the argument, and say something that is to the purpose and that is worth hearing.

13. *The grave is my house*: the place which

12 They change the night into ^{A. M. 24:1} day: the light is ^{B. C. 1:20} short because of darkness.

13 If I wait, the grave *is* my house: I have made my bed in the darkness.

14 I have [†]said to corruption, Thou *art* my father; to the worm, Thou *art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to the [‡]bars of the pit, when *our* [§]breast together *is* in the dust.

CHAPTER XVIII.

1 Bildad reproveth Job of presumption and impatience.

5 The calamities of the wicked.

THEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, and reputed vile in your sight?

4 He [†]teareth [‡]himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his [§]candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own ^{||}counsel shall cast him down.

16: 29; 19: 21. [†] Heb. *possessions*. [‡] Heb. *near*. [§] Heb. *cried*, or *called*. ^{||} Jonah 2: 6. ^h chap. 3: 17-19. ⁱ chap. 13: 14. ^j Heb. *his soul*. ^k Prov. 24: 20. ^l Or, *lamp*. ^m Prov. 1: 30-32.

I shall occupy, and where I shall remain till these heavens and earth pass away. 2 Peter. 3: 13, 14.

INSTRUCTIONS.

1. We should not conclude that our work in this world is done, so long as we are continued in it; or forget that we may be useful by patient suffering, as well as by active benevolent labors.

4. When God leaves men to the wickedness and folly of sin, it is evidence that they are on the way to destruction, and that unless they change their course and turn their feet into the path of life, they will sink into unavailing sorrow.

8. The dealings of Providence with the righteous will render them more and more watchful, and lead them more carefully to distinguish between good and evil, and more diligently and perseveringly to pursue the one and avoid the other.

13. As the grave is the house appointed for all the living, and the one which they will shortly occupy, it should be the great object of each one to live labor, and if need be suffer, that when the body shall sleep in the grave the soul shall be with God, in those heavenly mansions where the wicked cease from troubling and the weary are at rest.

CHAPTER XVIII.

3. *He*: Bildad and his two friends.

4. *He tearth himself*: spoken of Job.

5. *Shall be put out*: his prosperity shall cease.

7. *Be straitened*: he shall become feeble.

A. M. 2464
B. C. 1520.

8 For he is cast into a ^anet by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, and the robber shall prevail against him.

10 The snare is ^alaid for him in the ground, and a trap for him in the way.

11 Terrors ^bshall make him afraid on every side, and shall ^ddrive him to his feet.

12 His strength shall be hunger-bitten, and destruction *shall* be ready at his side.

13 It shall devour the [†]strength of his skin: *even* the first-born of death shall devour his strength.

14 His ^cconfidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it* is none of his: brimstone shall be scattered upon his habitation.

16 His ^droots shall be dried up beneath, and above shall his branch be cut off.

17 His ^cremembrance shall perish from the earth, and he shall have no name in the street.

18 He [†]shall be driven from light into darkness, and chased out of the world.

19 He shall [†]neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonished at his [†]day, as they that [†]went before ^awere affrighted.

21 Surely such are the dwellings of the wicked, and this is the place of *him* that knoweth ^bnot God.

CHAPTER XIX.

1 Job, complaining of his friends' cruelty, sheweth there is misery enough in him to feed their cruelty. 21, 28 He craveth pity. 23 He believeth the resurrection.

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

^a Prov. 5:22; 29:6. ^b Heb. hidden. ^c Jer. 20:3, 4. ^d Heb. scatter. [†] Heb. bars. ^e Prov. 10:28. ^f Isa. 5:24. ^g Psa. 34:16. ^h Heb. They shall drive him. ⁱ Isa. 14:22. ^j Psa. 37:13. ^k Or, lived with him. ^l Heb. laid hold on horror. ^m 2 Thes. 1:8. ⁿ Gen.

9. *Gin*: a snare, or trap. Ver. 10.
12. *Be hunger-bitten*: fail through hunger.
15. *Brimstone*: an emblem and cause of desolation.

17. *No name in the street*: there shall be none to speak of him, or keep him in remembrance after he is dead.

19. *Neither have son nor nephew*: he shall leave no posterity.

20. *They that went before*: that lived with him; his contemporaries. *Were affrighted*: at the greatness of his calamities.

INSTRUCTIONS.

3. Those who abuse or say hard things of others, are the persons who are most likely to be irritated and complain when others abuse or say hard things of them.

5. Though evils greater than can be described are before the wicked, they may not come upon them in this life; and the idea of Bildad and his friends, that a man's character can be determined by his

3 These [†]ten times have ye reproached me: ye are not ashamed *that* ye [†]make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will [†]magnify *yourselves* against me, and plead against me my reproach;

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of [†]wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head.

10 He ^bhath destroyed me on every side, and I am gone: and my hope hath been removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one* of his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My [†]kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in my house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the children's *sake* of [†]mine own body.

18 Yea, [†]young children despised me; I arose, and they spake against me.

21:7. [†] Or, *harden yourselves against me*. [†] Psa. 38:16. [†] Or, *violence*. [†] Lam. 2:5, 6. [†] Psa. 38:11. [†] Heb. *my belly*. [†] Or, *the wicked*.

present outward condition, is false. Their conclusion, therefore, concerning Job, that he must be a very wicked man, was utterly wrong.

12. The righteous and the wicked may both in this world be visited with trials; and a just discrimination between them may never fully appear till they enter the world of spirits.

17. The memory of the wicked shall rot, but the righteous shall be had in everlasting remembrance.

CHAPTER XIX.

3. *Ten*: many, very often.
4. *Remaineth with myself*: I must bear the consequences.

6. *Compassed me with his net*: brought my calamities upon me.

7. *No judgment*: no one appeared for his relief.

11. *Counteth*: treateth.

14. *Have forgotten me*: they neglected him, as if he were not remembered.

19 All ^amy inward friends abhorred me: and they whom I loved are turned against me.

20 My ^abone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye ^bpersecute me as God, and are not satisfied with my flesh?

23 O that my words were now written! O that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my Redeemer liveth, and *that* he shall stand at the latter day upon the earth:

26 And [†]though after my skin worms destroy this *body*, yet in my ^cflesh shall I ^dsee God:

27 Whom I shall see for myself, and mine eyes shall behold, and not ^eanother; *though* my reins be consumed ^fwithin me.

28 But ye should say, Why persecute we him, [†]seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ^eye may know *there is* a judgment.

CHAPTER XX.

Zophar sheweth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* [†]I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth.

^a Heb. the men of my secret. ^b Psa. 102:5. ^c Psalm 69: 26. ^d Heb. Who will give. ^e Or. After I shall awake, though this body be destroyed, yet out of my flesh shall I see God. ^f 1 Cor. 15: 53. ^g 1 John. 3: 2. ^h Heb. a stronger. ⁱ Or. mercurius within me are consumed with earnest desire for that day. ^j Heb. in my bosom. ^k Or, and what root of matter is found in me? ^l Psa. 58. 10, 11.

20. *With the skin of my teeth*; but just escaped from death, or utter ruin.

23. *My words*; those which he was going to utter. *In a book*; a durable, permanent record.

29. *A judgement*; a time when the righteous will be graciously rewarded, and when the wicked will be punished according to their deserts.

INSTRUCTIONS.

3. The afflictions with which God visits us are greatly lessened, or increased, by the conduct of our friends. If they are kind, and ready to assist us, they help us bear our burdens; but if unkind, negligent, and reproachful, they greatly increase our sorrows.

11. No permanent or safe dependence can be placed upon the most intimate and endeared earthly friends. For the continuance of their affection and care, we are dependent upon God; and if they are forsaken of him, they may forsake us.

25. Strong confidence in an almighty, ever-living

5 That the triumphing of the wicked ^ais ^bshort, and the joy of the hypocrite *but* for a ^cmoment?

6 Though his ^eexcellency mount up to the heavens, and his head reach unto the clouds; [†]

7 Yet he shall perish for ever like ^bhis own dung: they which have seen him shall say, Where *is* he?

8 He shall fly away as a ^ddream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall see him no more; neither shall his place any more behold him.

10 His [†]children shall seek to please the poor, and his hands shall [†]restore their goods.

11 His bones are full of the ^bsin of his youth, which shall lie down with him in the dust.

12 Though wickedness be ^bsweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not, but keep it still [†]within his mouth;

14 Yet his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the [†]poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, the floods, [†]the brooks of honey and butter.

18 That which he labored for shall he restore, and shall not swallow *it* down: according to ^bhis substance shall the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath [†]oppressed and hath forsaken the poor: *because* he hath violently taken away a house which he builded not;

^a Heb. my haste is in me. ^b Heb. from near. ^c Mat. 7: 21. ^d Isa. 14: 15, 16. ^e Heb. cloud. ^f 1 Kings, 11: 10. ^g Psa. 71: 29. ^h Or, The poor shall oppress his children. ⁱ Jer. 18. ^k chap. 13: 26. ^l chap. 15: 19. ^m Heb. in the midst of his palate. ⁿ Rom. 3: 12. ^o Or, streaming brooks. ^p Heb. the substance of his exchange. ^q Heb. crushed.

Redeemer, and the expectation of meeting him as a friend and portion, support the soul in the deepest affliction, and cause it to rejoice in hope of the glory of God.

CHAPTER XX.

3. *To answer*; to reply to what Job had said in opposition to his doctrine, and that of his friends.

5. *Short*; short compared with his whole existence, though it may sometimes continue through life, and life be continued till old age.

10. *Please the poor*; on whom they shall be dependent, or to whom they shall apply for help. *Restore their goods*; those which they had wrongfully taken away.

11. *The sin of his youth*; he shall carry the effects of it to the grave.

14. *The gall of asps*; his pleasures are all turned to bitterness.

17. *The brooks of honey and butter*; emblems of worldly abundance.

^{A. N. 2184.}
^{R. C. 1520.} 20 Surely he shall not * feel quietness in his belly, he shall not save of that which he desired.

21 There shall † none of his meat be † left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked ‡ shall come upon him.

23 *When* he is about to fill his belly, God shall east the fury of his wrath upon him, and shall rain *it* upon him ^b while he is eating.

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body: yea, the glittering sword cometh out of his gall: ^c terrors are upon him.

26 All darkness *shall be hid* in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29 This is the portion of a wicked man from God, and the heritage ^d appointed unto him by God.

CHAPTER XXI.

1 Job sheweth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper, as they despise God. 16 Sometimes their destruction is manifest. 22 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

BUT Job answered and said,
2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, *is* my complaint to man?

[†] Heb. know. [†] Or, he none left for his meat. ^a Eccl. 5: 13, 14.
[†] Or, troublesome. ^b Psa. 78: 30, 31. ^c Psa. 73: 19. ^d Psa. 21: 9; Mat. 3: 12. ^e Heb. of his decree from. [†] Heb. shortened. [†] Heb. Look unto. ^e chap. 40: 4. ^f Jer. 12: 1, 2. [†] Heb. peace from.

20. *Feel quietness*; be at ease.

22. *Straits*; difficulty.

26. *Not blown*; not kindled or kept alive by man, but by God.

29. *The portion of a wicked man*; what, as Zophar and his friends contended, always came upon the wicked in this life. In the next chapter, Job shows by facts that their doctrine was false.

INSTRUCTIONS.

2. Those are often most in haste to speak, who are least able to speak to the purpose, or with any good effect. Jas. 1: 19.

11. Sins committed in youth, may produce consequences which shall be felt in old age, and which shall follow transgressors to the grave and onward to eternity.

18. Whatever may be the pleasures of sin for a season, in the end they shall be turned to bitterness and death. Prov. 23: 32.

29. The evils consequent upon sin are the ap-

and if it were so, why should not my spirit be † troubled?

5 Mark * me, and be astonished, and lay ^c your hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 Wherefore † do the wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses are † safe from fear, neither is the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in ^d wealth, and in a moment go down to the grave.

14 Therefore ^e they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What ^b is the Almighty, that we should serve him? and what † profit should we have, if we pray unto him?

16 Lo, their good is not in their hand: the counsel of the wicked is far from me.

17 How oft is the ^d candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm † carrieth away.

19 God layeth up ^a his iniquity for his children: ^b he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his

[†] Or, mirth. ^g chap. 22: 17. ^h Exod. 5: 2. ⁱ Mat. 3: 14. ^j Psa. 1: 1. ^k Or, lump. [†] Heb. straightway. [†] That is, the punishment of his iniquity. ^k Exod. 20: 5; Ezek. 18: 14.

pointment of God; and no one can continue in it, and escape them. They may not, in all cases, be seen or felt in this world; but they will overwhelm all continued transgressors, in the world to come.

CHAPTER XXI.

3. *Mock on*; go on with your discourse against me.

4. *To man*? merely, or principally.

5. *Mark me*; behold my affliction. *Lay your hand upon your mouth*; be silent.

7. *The wicked live, become old, yea, are mighty*; this, in opposition to the doctrine of Job's friends, is often the case. Psa. 73: 3-17.

13. *In a moment*; without long, lingering illness.

14. *Therefore*; Eccl. 8: 11.

16. *Not in their hand*; not in their own power. It comes from God, and they are wholly dependent on him.

house after him, when the number of his months is cut off in the midst?

22 Shall ^aany teach God knowledge? seeing he judgeth those that are high.

23 One dieth in his ^afull strength, being wholly at ease and quiet.

24 His ^bbreasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices ^cwhich ye wrongfully imagine against me.

28 For ye say, Where ^dis the house of the prince? and where ^eare the ^fdwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of ^gwrath.

31 Who shall declare his way to his face? and who shall repay him ^hwhat he hath done?

32 Yet shall he be brought to the ⁱgrave, and shall ^jremain in the tomb.

33 The clods of the valley shall be sweet unto him, and ^kevery man shall draw after him, as ^lthere are innumerable before him.

34 How then comfort ye me in ^mvain, seeing in your answers there remaineth falsehood?†

CHAPTER XXII.

1 Eliphaz sheweth that man's goodness profiteth not God. 5 He accuseth Job of divers sins. 21 He exhorteth him to repentance, with promises of mercy.

WHEN Eliphaz the Temanite answered ⁿand said,

2 Can a man be ^oprofitable unto God, as ^phe that is wise may be profitable unto himself?

3 ^qIs it any pleasure to the Almighty,

^aHeb. 11:34. ^bHeb. very perfection, or in the strength of his perfection. ^cOr, milk pail. ^dHeb. tent of the tabernacles. ^eHeb. wraths. ^fHeb. graves. ^gHeb. watch in the heap. ^hHeb. 9:27. ⁱChapter 10:2. ^jHeb. transgression. ^kPsalms 10:2. ^lOr, if he may be profitable, doth his good success depend

26. They shall lie down alike; God does not deal with them here according to their character, but treats them in many respects alike.

30. The wicked is reserved to the day of destruction; when in the future world, they will be treated according to their works.

31. Who shall repay him? no one in this world; but God shall reward him in the world to come.

33. Every man; shall in like manner go to the grave.

INSTRUCTIONS.

4. In our trials and distresses we should look not so much to men for help, as to God; and feel that whoever or whatever may be the instrument, he is the only source of relief.

7. The wicked are sometimes prospered in this world, and receive more outward blessings than their pious neighbors. They may live longer, and

that thou art righteous? or is it ^again to ^bhim, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 Is not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for naught, and stripped the naked^c of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But as for the ^dmighty man, he had the earth; and the ^ehonorable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore ^fsnare are round about thee, and sudden fear troubleth thee;

11 Or darkness, ^gthat thou canst not see; and abundance of waters cover thee.

12 Is not God in the height of heaven? and behold the ^hheight of the stars, how high they are!

13 And thou sayest, ⁱHow ^jdoth God know? can he judge through the dark cloud?

14 Thick clouds ^kare a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whose ^lfoundation was overflowed with a flood:

17 Which ^msaid unto God, Depart from us; and what can the Almighty do ⁿfor them?

18 Yet ^ohe filled their houses with good things; but the counsel of the wicked is far from me.

19 The righteous see ^pit, and are glad; and the innocent laugh them to scorn.

thereon? ^qHeb. clothes of the naked. ^rHeb. man of arm. ^sHeb. eminent, or exalted for confidence. ^tCh. 18:8, 10; Ps. 31:6. ^uHeb. head. ^vOr, What. ^wPsa. 10:11; 73:11. ^xOr, a flood was poured upon their ^yfoundation, Gen. 7:11, etc.; 2 Pet. 2:5. ^zCh. 21:14. ^{aa}Or, to. ^{ab}Acts 14:15, 17.

die in less distress. The reason of this is to men not known, and it sometimes occasions them great perplexity. Ps. 73:2-17.

17. However prosperous may be the condition of the wicked in this world, or however adverse that of the righteous, in the future world it will be reversed; the righteous will be comforted, and the wicked tormented. Luke 16:24, 25.

30. The fact that men are not treated according to their character in this world, is evidence of a coming judgment, when a just discrimination will be made, and each one receive according to his works. Mal. 3:16-18.

CHAPTER XXII.

5. He had the earth; Eliphaz here falsely charges Job with favoring the mighty and honorable, and oppressing the poor and needy.

A. M. 2464.
B. C. 1220. 20 Whereas our *substance is not cut down, but the remnant of them the fire consumeth.

21 Acquaint now thyself with ‡ him, and be at † peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay ^bup his words in thy heart.

23 If thou ^creturn to the Almighty, thou shalt be built up, thou shalt put away iniquity^d far from thy tabernacles.

24 Then shalt thou lay up gold ^eas dust, and the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence,^h and thou shalt have * plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou ^e shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also ^fdecree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When men are cast down, then thou shalt say, *There is lifting up*; and he shall save [†] the [§] humble person.

30 He ‡ shall deliver the island of the innocent: and it is delivered by the pureness of thy hands.

CHAPTER XXIII.

1 Job longeth to appear before God, 6 in confidence of his mercy. 8 God, who is invisible, observeth our ways. 11 Job's innocency. 13 God's decree is immutable.

THEN Job answered and said,
2 Even ^bto-day is my complaint bitter: my [§] stroke is heavier than my groaning.

* Or, estate. † Or, their excellency. ‡ That is, God. † Isa. 27:5; Phil. 4:7. b Psalm 119:11. c Hosea 14:1, 2. d 2 Tim. 2:19. e Or, on the dust. † Or, gold. † Heb. silver of strength. c Psal. 66:17-20. † Mat. 21:22. † Heb. him that hath low eyes. g 1 Peter, 5:5. † Or, The innocent shall deliver the island, Geneva.

21. *Acquaint now thyself with him*; Eliphaz speaks as if Job were unacquainted with God, and at enmity with him.

24. *Lay up gold*; a man's piety, in the estimation of Job's friends, might be measured by the amount of his worldly prosperity, and his guilt by his calamities.

30. *The innocent*; the innocent shall deliver or save the island or country for which they intercede.

INSTRUCTIONS.

15. The history of past generations, both of the righteous and the wicked, is full of instruction to the children of men.

21. All men who have the Bible may become acquainted with God, and by cordial reconciliation to him may have that peace which passeth all understanding, which the world can neither give nor take away.

26. Delight in the character of God and in the keeping of his commands will secure all needful

3 Oh [†] that I knew where I might find him! [†] that I might come *even* to his seat!

4 I would order *my* [†] cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will [†] he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he is not *there*: and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*:

10 But he knoweth the way that I take: *when* [†] he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips: [†] I have [†]esteemed the words of his mouth more than my necessary [†] food.

13 But he is in one *mind*, and who can turn him? and *what* his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is appointed* for me: and many such *things* are with him.

15 Therefore am I troubled at his presence: when I consider, I am [†] afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

18: 26. b Psal. 77:2-9. c Heb. hand. d Isa. 26:12. e Job 6:7. f Isa. 47:26. g Isa. 37:16. h Heb. is with me. i 1 Peter, 1:7. k Psal. 19:9, 10. l Heb. hid, or laid up. m Or, appointed portion. n Jer. 15:16. o 1 Thes. 3:3. p Psal. 119:120.

good to those who exercise it, and make them great blessings both to themselves and their fellow-men.

CHAPTER XXIII.

3. *Him*; God.

7. *From my judge*; from any one who would condemn him.

10. *Come forth as gold*; be justified as righteous, and accepted.

15. *I am afraid of him*; on account of the distresses He had inflicted, and which Job expected he would inflict in future.

INSTRUCTIONS.

3. In our distress, we should look away from man and seek that help which cometh from God only. If we cannot at once find him, we should still wait upon him in humble, believing, affectionate prayer, till he arise and have mercy on us.

10. Though God may not at once give relief to his distressed people, he is never unmindful of their

CHAPTER XXIV.

1 Wickedness goeth often unpunished. 17 There is a secret judgment for the wicked.

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 Some remove the landmarks; they violently take away flocks, and feed *thereto*.

3 They drive away the ass of the fatherless, they *take* the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his *own* corn in the field; and *they* gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and *embrace* the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheep from the hungry;

11 Which make oil within their walls, and tread their wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.

13 They are of those that rebel against the light: they know not the ways thereof, nor abide in the paths thereof.

* Or, them. a Dent. 24: 6, 17. † Heb. mingled corn, or dredge.

‡ Heb. the wicked gather the vintage. b Lom. 1: 6. c Ps. 10: 8, 11.

d Prov. 7: 2, 9. e Heb. setteth his face in secret. f John 3: 20.

sorrows; nor will he continue them a moment longer than his glory, their good, and the good of his kingdom require.

15. Even the children of God sometimes exercise that fear of him which hath torment; and which nothing but the manifestation of his grace and an increase of faith and love can cast out.

CHAPTER XXIV.

1. See his days; of righteous retribution on the just and unjust.

6. The wicked; gather the vintage of the poor.

8. They; those whom they have robbed.

9. They; the freebooters, or robbers. Pluck the fatherless; seize little children to use them as slaves.

11. Tread their wine-presses; compel the poor to tread their wine-presses without compensation, or suffering them to drink of the wine.

12. Layeth out folly; doth not punish them.

13. Rebel against the light; the light they have; they shun the light of day, and perform their deeds in darkness.

16. Know not the light; carefully avoid it.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and *disguiseth his* face.

16 In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.

17 For the morning is to them even as the shadow of death: if *one* know them, they are in the terrors of the shadow of death.

18 He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow-waters: so doth the grave those which have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren that beareth not, and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no man is sure of life.

23 Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways.

24 They are exalted for a little while, but are gone and brought low: they are taken out of the way as all others, and cut off as the tops of the ears of corn.

25 And if it be not so now, who will make me a liar, and make my speech nothing worth?

f Psalm 73: 18, 19. g Heb. quietly take. h Prov. 10: 7. i Job 26: 14. Or, he trusteth not his own life. b Prov. 5: 21-23. c Ps. 37: 35, 36. f Heb. not. g Heb. closed up.

18. Swift; to do evil. Beholdeth not the way; the way of industry and diligence in lawful business.

19. So doth the grave; these notoriously wicked persons die and are buried and forgotten like others; there are no judgments here in the course of providence, to distinguish them from the rest of mankind.

23. His eyes; the eyes of God. He sees all their iniquities, if he does not now punish them.

24. As all; men in this life, whatever be their character, are in many respects treated alike; and you cannot from their present condition determine their character. This was the doctrine which Job contended was taught by facts.

25. Who will make me a liar? disprove the facts; and the truth which I have maintained.

INSTRUCTIONS.

2. Though God sometimes bears long with atrocious offenders, and continues to pour blessings upon them to the end of life, yet he marks all their transgressions, and will in due time treat them according to their works.

13. The wicked rebel against the light of their

A. M. 2344.
B. C. 1629.

CHAPTER XXV.

Bildad sheweth that man cannot be justified before God.

THEN answered Bildad the Shuhite, and said,

2 Dominion^a and fear *are* with him; he maketh peace in his high places.

3 Is there any number of his armies? and upon ^b whom doth not his light arise?

4 How can man be ^c justified with God? or how can he be ^d clean *that is* born of a woman?

5 Behold even to the moon, and it shineth not: yea, the stars are not pure in his sight.

6 How much less man, *that is* a worm? and the son of man, *which is* a worm?

CHAPTER XXVI.

1 Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.

BUT Job answered and said,
2 How ^e hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose ^f spirit came from thee?

5 Dead ^g things are formed from under the waters, ^h and the inhabitants thereof.

6 Hell ⁱ is naked before him, and destruction hath no covering.

7 He stretcheth ^j out the north over the empty place, and hangeth the earth upon nothing.

8 He bindeth ^k up the waters in his

^a Dan. 4:3, 24; Jude 25. ^b Mat. 5:45. ^c chapter 4:17, etc.; 15:14, etc.; Psa. 143:2, etc.; Rom. 5:1, 21. ^d Zech. 13:1; 1 Cor. 6:11; 1 Jo. 1:9; Rev. 1:5. ^e Isa. 40:14. ^f Eccl. 12:7. ^g Or, *with*. ^h Psa. 139:8, 11; Prov. 15:11; Heb. 4:13. ⁱ Psa. 104:2; 1 Gen. 1:6, 7; Prov. 30:4. ^j Psa. 97:2. ^k Prov. 8:29. ^l Heb.

own minds, as well as the light of day and the light of divine truth; they seek darkness as a covering for their evil deeds, and hasten on to the time when they will sink self-condemned into the blackness of darkness for ever.

24. Though the difference between the righteous and the wicked may not be seen in their condition in this life, the time is at hand when all will discern between them; and the difference of condition between him that served God and him that served him not, will then be as great as that between heaven and hell.

CHAPTER XXV.

4. *Clean*; holy.

INSTRUCTIONS.

1. None who have just views of the holiness of God and the sinfulness of men, will attempt to justify themselves in his sight, or expect acceptance and salvation except through his rich grace in Jesus Christ.

CHAPTER XXVI.

2. *Helped him that is without power*; spoken ironically, implying that what Bildad had said was not to the point and of no avail.

thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, and spreadeth his ^j cloud upon it.

10 He hath compassed the waters with bounds,^k until the ^l day and night come to an end.

11 The pillars of heaven ^m tremble, and are astonished at his reproof.

12 He ⁿ divideth the sea with his power, and by his understanding he smiteth through ^o the ^p proud.

13 By his Spirit ^q he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these *are* ^r parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?

CHAPTER XXVII.

1 Job protesteth his sincerity. 8 The hypocrite is without hope. 11 The blessings which the wicked have are turned into curses.

MOREOVER Job ^s continued hisparable, and said,

2 As God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my soul;

3 All the while my breath *is* in me, and the ^t spirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine ^u integrity from me.

6 My righteousness I hold fast, and will not let it go: my ^v heart shall not reproach me ^w so long as I live.

^x end of light with darkness. 1 Heb. 12:26. ^y Exod. 14:21; Isa. 51:15. ^z Heb. *power*. ^a Dan. 4:37. ^b Psa. 31:6, 7. ^c 1 Cor. 13:12. ^d Heb. *added to take up*. ^e Heb. *made my soul bitter*. Ruth 1:20. ^f That is, the breath which God gave him, Gen. 2:7. ^g ch. 2:3, 9. ^h Acts 24:16; 1 John, 3, 19-21. ⁱ Heb. *from my days*.

9. *Holdeth back*; covereth, or rendereth invisible. 13. *Garnished the heavens*; with sun, moon, and stars.

14. *Parts of his ways*; the ways of God; only a small part of which are known by men.

INSTRUCTIONS.

6. All things are naked and open to the all-seeing eye of God; and the kingdoms of nature, providence, and grace, are entirely under his control.

11. What we know or can know of the ways of God is but little, very little, compared with what remains to be known, and which will be unfolding with greater and greater clearness and glory for ever.

CHAPTER XXVII.

1. *Parable*: a representation from which moral instruction may be drawn.

2. *Taken away my judgment*; refused to justify him, or appear to do so, by removing his calamities.

4. *Not speak wickedness*; by condemning himself as a hypocrite, or approving the doctrine of his friends.

6. *My righteousness*; his integrity.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For ^awhat is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will God ^bhear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he ^calways call upon God?

11 I will teach you ^dby the hand of God: *that which is with the Almighty will I not conceal.*

12 Behold, all ye yourselves have seen *it*: why then are ye thus altogether vain?

13 This is the portion of a wicked man with God, and the heritage of oppressors, *which they shall receive of the Almighty.*

14 If ^ehis children be multiplied, *it is for the sword*: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not ^fweep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that the keeper maketh.*

19 The ^grich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a ^hstorm hureth him out of his place.

22 For God shall cast upon him, ^{A. M. 281 B. C. 1851} and not spare: ⁱhe would fain flee out of his hand.

23 Men shall clap their hands at him, and shall hiss him out of his place.

CHAPTER XXVIII.

1 There is a knowledge of natural things. 12 But wisdom is an excellent gift of God.

SURELY there is a ^jvein for the silver, and a place for gold *where they find it.*

2 Iron is taken out of the ^kearth, and brass is molten *out of the stone.*

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 As for the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath ^ldust of gold.

7 There ^mis a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; ⁿhe overturneth the mountains by the roots.

10 He ^ocutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He ^pbindeth the floods from ^qoverflowing; and *the thing that is hid* bringeth he forth to light.

he would see. ^rOr, mine. ^sOr, dust. ^tOr, gold ore. ^uchap. 11: 6. ^vOr, Aunt. ^wHab. 3: 9. ^xchapter 26: 8. ^yHeb. weeping. ^z1 Cor. 4: 5.

but the want of it will deprive one of rest and peace. 1 John, 3: 20, 21.

10. Delight in the Almighty will be manifested by habitual communion with him; while neglect of communion with God, is evidence of want of love to him and to his ways.

CHAPTER XXVIII.

1. *Vein*; mine. *Fire*; refine, purify.

3. *Setteth an end to darkness*; the miner with his lamp enlightens the dark places under ground.

4. *They are dried up*; the miner is careful to keep his mine dry.

5. *Bread*; grain, of which bread is made. *Fire*; stones resembling fire, or combustible fiery substances.

6. *Sapphires*; precious stones.

7. *A path*; that which is made by miners deep under ground.

9. *The rock*; he cutteth it through, undermines, breaks, and removes it in search of gold and precious stones.

11. *From overflowing*; weeping or dripping down, so as to annoy him in working his mine. *The thing that is hid*; the precious treasure.

^a Mat. 16: 26. ^b Prov. 1: 28. ^c Mat. 13: 21. ^d Or, being in. ^e Deut. 28: 41. ^f 2 Kings, 10: 7, 8. ^g Hosea 9: 13. ^h Psalm 78: 64. ⁱ Eccl. 2: 26. ^j Luke 16: 22, 23. ^k Psal. 58: 9. ^l Heb. in fleeing.

7. *As the wicked*; Job by no means approved of the wicked; though he contended, in opposition to his friends, that they were sometimes prosperous in this world.

8. *Though he hath gained*; the reputation of being pious, or ever so much worldly good.

11. *I will teach you*; teach you the true doctrine concerning the wicked.

12. *Seen it*; seen illustrations of the truth in the facts of divine providence.

13. *This is the portion of a wicked man*; according to the doctrine of Job's friends, it was always their portion in this life. But as Job had shown in previous chapters, facts proved that this was not always true. It was sometimes so, and sometimes not so. Of course his calamities did not prove him to be a hypocrite, as his friends and as Satan contended.

22. *God shall cast upon him, and not spare*; visit him with calamities. This is often the case in this world, and always in the world to come.

INSTRUCTIONS.

5. Conscientious integrity will give confidence in God, and support the soul under the sorest trials;

A. M. 2464.
B. C. 1620.

12 But ^awhere shall wisdom be found? and where is the place of understanding?

13 Man knoweth not the ^bprice thereof; neither is it found in the land of the living.

14 The depth saith, It is not in me: and the sea saith, It is not with me.

15 It^c cannot be gotten for ^egold, neither shall silver be weighed for the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it shall not be for ^fjewels of fine gold.

18 No mention shall be made of ^gcoral, or of pearls: for the price of wisdom is above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence^d then cometh wisdom? and where is the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the ^hair.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God ^eunderstandeth the way thereof, and he knoweth the place thereof.

24 For ^fhe looketh to the ends of the earth, and seeth under the whole heaven;

25 To ^gmake the weight for the winds; and he weigheth the waters by measure.

^a Eccl. 7: 24. ^b Prov. 3: 13-15. ^c Heb. *Fine gold shall not be given for it.* ^d Prov. 8: 11, 19; 16: 16. ^e Or, *vessels.* ^f Or, *Remoth.* ^g ver. 12; James 1: 5, 17. ^h Or, *heaven.* ⁱ Prov. 2: 6. ^j Prov. 15: 3. ^k Psa. 135: 7. ^l Or, *number.* ^m Deut. 4: 6; Psa.

12. *Wisdom*: the reasons of God's dispensations; or the wisdom which he exercises in the government of the world.

13. *The price*: value, or way to obtain it.

16. *Gold of Ophir*: the most valuable kind. *Onyx*: a precious gem.

18. *Coral—rubies*: precious stones.

19. *Topaz of Ethiopia*: a most precious gem.

25. *Weigheth the waters*: accurately adjusts their measure and weight.

28. *The fear of the Lord*: that which leads men to be governed by his revealed will, is the height of human wisdom: it will give them understanding of all which they need to know, to be great, good, and happy.

INSTRUCTIONS.

1. The goodness of God in storing the earth with all needful treasures, which may be obtained by human skill, industry, and perseverance, should be devoutly acknowledged by all, and lead them gratefully to adore and serve him.

9. Should men seek for heavenly wisdom as sincerely, earnestly, and perseveringly as miners do for silver, and search for it as they do for hidden treasures, they might all possess that fear of the Lord which is true wisdom, and that knowledge of God and of his ways which is life to the soul.

26 When he made a decree for the rain, and a way for the lightning of the thunder;

27 Then did he see it, and ^hdeclare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold the fear^b of the LORD, that is ^cwisdom; and to depart from evil is understanding.

CHAPTER XXIX.

Job bemoaneth himself of his former prosperity and honor.

MOREOVER Job ^acontinued hisparable, and said,

2 Oh that I were as ^bin months past, as in the days ^cwhen God preserved me;

3 When his ^dteandle shined upon my head, and ^ewhen by his light I ^fwalked through darkness;

4 As I was in the days of my youth, when the ^gsecret of God ^hwas upon my tabernacle;

5 When the Almighty ⁱwas yet with me, when my children ^jwere about me;

6 When ^kI washed my steps with butter, and the rock poured ^lme out rivers of oil;

7 When I went out to the gate through the city, ^mwhen I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, and stood up.

9 The princes refrained talking, and laid ⁿtheir hand on their mouth.

10 The ^onobles held their peace, and their tongue cleaved to the roof of their mouth.

11: 10; Prov. 1: 7; 9: 10; Eccl. 12: 13. ^a James 3: 17. ^b Heb. *added to take up.* ^c Or, *lamp.* ^d Psalm 23: 4. ^e Psa. 25: 14. ^f Deut. 33: 24. ^g Heb. *with me.* ^h Heb. *The voice of the nobles was hid.*

13. True wisdom is not to be found in searching the recesses of the earth, or ransacking the bowels of nature, nor is it to be discovered by human reasonings and efforts; but it must be revealed and communicated by the Creator.

23. Application for wisdom by humble, hearty prayer should daily be made to God; and his communications in his word, and by his Spirit and providence, be received in living faith.

28. Heavenly wisdom if it prevails will lead a person, so far as he understands what is right, to make it his great object heartily to do it as unto the Lord; and so far as he understands what is wrong, to avoid it, and thus strive habitually to perfect holiness in the fear of God.

CHAPTER XXIX.

2. *In months past*: in the time of his prosperity.

6. *Butter and—oil*: evidences of great prosperity and abundance.

7. *I prepared my seat*: as a magistrate or judge.

8. *Stood up*: as a token of respect.

10. *And their tongue cleaved to the roof of their mouth*: they were overawed and held their peace.

CHAPTER XXX.

A. M. 2481
B. C. 1650

11 When the ear heard *me*, then it blessed ^a me; and when the eye saw *me*, it gave witness to me:

12 Because I ^b delivered the poor that cried, and the fatherless, and *him that had none* to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I ^c put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was ^d eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause ^e *which* I knew not I searched out.

17 And I brake the ^f jaws of the wicked, and ^g plucked the spoil out of his teeth.

18 Then ^h I said, I shall die in my nest, and I shall multiply *my days* as the sand.

19 My root *was* ⁱ spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* ^j fresh in me, and my bow ^k *was* renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again: and my speech dropped upon them.

23 And they waited for me as for the rain: and they opened their mouth wide as for the latter rain.

24 If I laughed on them, they believed it not: and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

^a Job 4: 22, 11: 27. ^b Psa. 72: 12; Prov. 21: 13; 24: 11, 12. ^c Isa. 61: 10; Eph. 6: 14. ^d Num. 10: 31. ^e Prov. 29: 7. ^f Heb. *jaw teeth, or grinder*. ^g Heb. *cast*. ^h Psa. 30: 6. ⁱ Heb. *opened*. ^j Heb. *new*. ^k Gen. 49: 24. ^l Heb. *changed*. ^m Heb. *of power*.

11. *Gave witness to me*; to his integrity and usefulness.

11. *It clothed me*; uprightness was that by which he was known. It was his covering and ornament.

16. *I searched out*; he inquired into, and examined with impartiality, the cause of the stranger, as well as that of his acquaintance.

17. *Brake the jaws*; overcame the oppressors, and delivered the oppressed.

18. *Die in my nest*; not meet with reverses, but live long, and go to the grave in peace.

19. *My root was spread out*; he flourished like a tree by a fountain of water.

20. *My bow was renewed*; the bow is an emblem of strength, and a means of defence. The meaning is, he was kept constantly strong.

22. *They spake not again*; men were satisfied with his decisions.

23. *They waited for me*; to speak and settle their difficulties.

24. *They believed it not*; it did not change their respect for him, nor his influence over them.

INSTRUCTIONS.

2. Prosperity is the gift of God. He grants as much of it to his people, and continues it as long

1 Job's honor is turned into extreme contempt. 15 His prosperity into calamity.

BUT now *they that are* ^a younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age *was* perished?

3 For want and famine *they were* ^b solitary; fleeing into the wilderness ^c in former time desolate and waste:

4 Who cut up mallows by the bushes, and juniper-roots for their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief.)

6 To dwell in the cliffs of the valleys, in ^d caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, ^e children of ^f base men: they were viler than the earth.

9 And ^g now am I their song, yea, I am their ^h byword.

10 They abhor me, they flee far from me, and ⁱ spare not to ^k spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my right hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came upon me as a wide break-

^a Job 4: 22, 11: 27. ^b Psa. 72: 12; Prov. 21: 13; 24: 11, 12. ^c Isa. 61: 10; Eph. 6: 14. ^d Num. 10: 31. ^e Prov. 29: 7. ^f Heb. *jaw teeth, or grinder*. ^g Heb. *cast*. ^h Psa. 30: 6. ⁱ Heb. *opened*. ^j Heb. *new*. ^k Gen. 49: 24. ^l Heb. *changed*. ^m Heb. *of power*.

as he sees best; but no one should feel that it will certainly be continued to the end of life, or forget that it may soon and suddenly be taken away.

18. Confidence in the continuance of peace and prosperity is dangerous, and often followed by disappointment and sorrow. If the Lord will, we shall live; and we shall be in this condition or that, in prosperity or adversity, as seemeth good in his sight.

CHAPTER XXX.

2. *Old age was perished*; they were prematurely old and feeble on account of their poverty.

3. *Fleeing into the wilderness*; they were vagabonds, shunning the society of their fellow-men.

4. *Mallows*; a plant like lettuce, sometimes used as a salad.

5. *They were driven forth*; on account of their crimes.

7. *Becked*; uttered their cries.

11. *He*; God. *Loosed my cord*; taken away my strength, so that I cannot defend myself. *Let loose the bridle*; cast off all restraint in afflicting me.

12. *Ways of their destruction*; ways adapted to destroy me.

A. M. 2164
B. C. 1620 ing in *of waters*: in the desolation they rolled themselves upon me.

15 Terrors are turned upon me: they pursue my ^asoul as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured ^aout upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath ^bcast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art [†]become cruel to me: with thy [‡]strong hand thou opposeth thyself against me.

22 Thou liftest me up to the wind: thou causest me to ride *upon it*, and dissolvest my [§]substance.

23 For I know *that* thou wilt bring me to death, and to the house ^cappointed for all living.

24 Howbeit he will not stretch out *his* hand to the ^{||}grave, though they cry in his destruction.

25 Did not I weep for him that was ^{*}in trouble? was *not* my soul grieved for the poor?

26 When ^dI looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

^{*} Heb. principal one. ^a Psal. 42:4. ^b chap. 9:31. [†] Heb. turned to be. [‡] Heb. the strength of thy hand. [§] Or, wisdom. ^c Gen. 3:19. ^{||} Heb. heap. ^{||} Heb. hard of day. ^d Jer. 8:15.

17. *My bones are pierced*: expressive of the keenest and most aggravated pain.

20. *Thou; God. Dost not hear*; dost not remove my distress.

22. *Dissolvest my substance*; as with the fire of his indignation.

24. *Not stretch out his hand*; in the grave he hoped to have rest.

25. *Did not I weep*; at the calamities of others, when he was in prosperity.

26. *I looked for good*; in connection with his charitable deeds.

27. *Prevented*; went before, came upon me.

29. *Dragons*; monsters of the sea, or desert. *Owls*; translated by some, ostriches.

INSTRUCTIONS.

1. Great prosperity may speedily be followed by great afflictions. None, therefore, should be unduly lifted up by the one, or cast down by the other. Both are under the control of God; and in both, the great object of all should be to know him.

9. To be the song of the drunkard and the jest of the vilest of mankind, has often been the lot of the virtuous; especially of those who have been active in bringing punishment upon the vicious.

17. Bodily diseases are often more distressing, and the pains which they occasion are harder to bear, than any can realize, except those who endure

28 I went mourning without the sun: I stood up, and I cried in the congregation.

29 I am a brother to dragons, and a companion to ^bowls.

30 My ^cskin is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAPTER XXXI.

Job maketh a solemn protestation of his integrity in several duties.

I MADE a covenant with mine ^eeyes; why, then, should I [§]think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is not destruction* to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth ^bnot he see my ways, and count all my steps?

5 If ⁱI have walked with vanity, or if my foot hath hastened to deceit;

6 Let [‡]me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and my ^jheart walked after mine eyes, and if any blot hath cleaved to my hands;

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If my heart have been deceived by a woman, or *if* I have laid wait at my neighbor's door:

[†] Or, ostriches. ^e Lam. 1:8; 5:10. ^f Mat. 5:28. ^g Prov. 6:25. ^h John 1:48; Jer. 32:19. ⁱ Psal. 11:20; 21. [‡] Heb. him weigh me in balances of justice. ^j Ezek. 14:5-7.

them; and when such are neglected and reviled by those who ought to pity and relieve them, the evil is greatly increased.

20. When good men in distress cry unto God, though he hears and will eventually answer, and do exceeding abundantly above all that they ask, yet he may not, and often does not, at once relieve them; but calls them to let patience have its perfect work, that thus they may be perfect and entire, wanting nothing.

23. The nearness and certainty of death should lead all to be habitually prepared for it; and though deeds of mercy for Christ's sake will not secure uninterrupted prosperity in this world, not even the giving of a cup of cold water to his disciples will fail of an abundant reward in the life to come.

CHAPTER XXXI.

2. *What portion of God*; what portion, if he transgressed, could he expect from God?

4. *He*; God.

5. *Hastened to deceit*; to execute a deceitful or fraudulent purpose.

6. *Weighed in an even balance*; righteously judged.

7. *If any blot hath cleaved*; if he had committed any crime.

9. *Laid wait*; to commit adultery with his neighbor's wife.

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this is a heinous crime; yea, it is ^aan iniquity to be punished by the judges.

12 For it is a fire that consumeth to destruction,^b and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maid-servant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did ^cnot he that made me in the womb make him? and ^ddid not one fashion us in the womb?

16 If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided ^eher from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not ^fblessed me, and if he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder-blade, and mine arm be broken from the ^gbone.

23 For ^hdestruction from God was a terror to me, and by reason of his ⁱhighness I could not endure.

24 If ^jI have made gold my ^khope, or have said to the fine gold, *Thou art my confidence*;

25 If I rejoiced because my wealth was great, and because my hand had ^lgotten much;

26 If I beheld the ^msun when it shined, or the moon walking ⁿin brightness;

27 And my heart hath been secretly enticed, or ^omy mouth hath kissed my hand:

28 This ^palso were an iniquity to be punished by the judge: for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him;

30 Neither have I suffered my ^qmouth to ^rsin by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 The ^sstranger did not lodge in the street: *but* I opened my doors to the traveller.^t

33 If I covered my transgressions ^uas Adam,^k by hiding mine iniquity in my bosom:

34 Did I fear a great ^vmultitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?

35 Oh that one would hear me! behold, my ^wdesire is, *that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, and bind it as a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

^a Lev. 20: 10. ^b Mal. 3: 5. ^c Heb. 13: 4. ^d Prov. 22: 2. ^e Or, did he not fashion us in one womb? ^f That is, the widow. ^g Deut. 24: 17. ^h Or, the channel bone. ⁱ Ps. 113: 120. ^j Ps. 76: 7. ^k 1 Tim. 6: 17. ^l Heb. found. ^m Heb. light. ⁿ Heb. bright.

^o Heb. my hand hath kissed my mouth. ^p Deut. 17: 2-7. ^q Heb. palate. ^r Job 5: 6. ^s 1 Isa. 58: 7. ^t Heb. 13: 2. ^u Or, away. ^v Or, after the manner of men. ^w 1 Gen. 3: 8, 12. ^x Exod. 23: 2. ^y Or, my sign is that the Almighty will answer me.

31. *Punished by the judges*: it is an offence not only against individuals, but against society, and as such to be punished by the magistrates.

32. *If I did despise the cause of my manservant or—maid-servant*: if he had not been strictly impartial and just towards them, as well as towards his equals.

33. *Riseth up*: to judgment.

34. *Make him*: we had one common Creator, have one common nature, and are brethren.

35. *Their desire*: what they ought to desire and might reasonably expect.

36. *Her*: the widow. *From my mother's womb*: from his earliest years.

37. *Saw my help in the gate*: when he had power to oppress them.

38. *Could not endure*: to oppress the fatherless; he was kept from it by the fear of God.

39. *Secretly enticed*: to idolize his wealth, or worship any of the heavenly bodies. *Kissed my hand*: a form of idolatrous worship.

40. *Lifted up myself*: been elated, and rejoiced when evil came upon his enemy.

31. *If the men of my tabernacle*: if any of them were left to pine in want, and say, O that we had of his meat.

32. *Hiding mine iniquity*: from men, and trying to hide it from God.

33. *That I kept silence*: when he should have spoken. *Went not out*: from fear of the contempt of his neighbors. Some have supposed the meaning of this verse to be, Let me be confounded before the multitude, let the contempt of families follow me, let me be silent and not go abroad, if I have covered my transgressions, or committed any of the crimes above-mentioned.

34. *Written a book*: written out the charges against him, that he might understand and answer them; have a fair trial, and be acquitted.

35. *Take it upon my shoulder*: sustain his innocence, and in such a manner that all might see it. He would even wear the disproved accusation as an ornament.

36. *As a prince would I go*: with confidence to be acquitted and approved; not as a criminal to be condemned.

A. M. 2461.
B. C. 1530.

38 If my land cry against me, or that the furrows likewise thereof *complain:

39 If I have eaten the †fruits thereof without money, or have caused ‡the owners thereof to lose their *life:

40 Let thistles grow instead of wheat, and †cockle instead of barley. The words of Job are ended.

CHAPTER XXXII.

1 Elihu is angry with Job and his three friends. 6 Because wisdom cometh not from age, he excuseth the boldness of his youth. 11 He reproveth them for not satisfying of Job. 16 His zeal to speak.

SO these three men ceased †to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified *himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

4 Now Elihu had †waited till Job had spoken, because they *were* †elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the

* Heb. weep. † Heb. strength. ‡ Or, the soul of the owners thereof to expire, or breathe out. a 1 Kings, 21:13. ‡ Or, noisome weeds. † Heb. from answering. * Heb. his soul. † Heb. expected Job in words. ‡ Heb. elder for days. ‡ Heb. few of

38. *If my land cry against me*; for having wrongfully obtained it, or not justly rewarding those who have cultivated it.

39. *Without money*; without fully paying for it. *Caused—to lose their life*; by taking away their means of support.

40. *Thistles—and cockle*; noisome weeds. *The words of Job*; on this subject, and in this discussion with his friends, *are ended*.

INSTRUCTIONS.

2. True religion leads those who have it to feel that the eye of God is upon them, and strive to regulate their appetites and passions, and all their thoughts and feelings, as well as their outward conduct, according to his will.

5. Piety towards God will lead to justice, impartiality, and kindness towards men; to honesty, chastity, diligence, sobriety, and all those virtues which promote the welfare of individuals and of the community.

11. Infidelity to the marriage covenant is a great crime, and those who are guilty of it are among the basest and most mischievous of men.

13. Servants and masters have the same heavenly Parent, and are brethren; and they are bound to treat each other as such, doing, each to the other, as they ought to wish that the other should do to them.

16. True religion is compassionate, and leads those who have it to assist the widow and the fatherless, the poor, the sick, and the destitute, and in various ways, as they have opportunity and ability, to help the needy.

21. Piety in magistrates will lead to fidelity in the discharge of official duties; will secure the weak

Buzite answered and said, I am † young, and ye are very † bold; wherefore I was afraid, and † durst not show you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a † spirit in man: and the inspiration^d of the Almighty giveth them understanding.

9 Great † men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Harken to me; I also will show mine opinion.

11 Behold, I waited for your words; I gave ear to your * reasons, whilst ye searched out † what to say.

12 Yea, I attended unto you, and behold, *there was* none of you that convinced Job, or that answered his words:

13 Lest ye should say, 'We have found out wisdom: God thrusteth him down, not man.'

14 Now he hath not † directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they † left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more.)

17 I said, I will answer also my part; I also will show mine opinion.

days. b chap. 15:10. † Heb. feared. c Prov. 20:27. d Prov. 2:6. Dan. 5:20. e Mat. 11:25. f Cor. 1:27. * Heb. understandings. † Heb. words. ‡ Jer. 9:23. † Or, ordered. ‡ Heb. removed speeches from themselves.

and helpless against the encroachments of the strong and overbearing; and will afford protection to the just rights of all.

24. The increase of riches increases the danger of setting the heart on them; and men are often secretly idolaters, without publicly bowing down to idols. They deny to God the homage of their hearts, and live without loving or obeying him.

32. It is exceedingly difficult for a man to recount his virtues and not be elated, and it is ordinarily not best to attempt it; yet sometimes it is proper, and if done with a right spirit, may be useful; but much grace is needful to prevent being so lifted up with pride as to fall into the condemnation of the devil.

39. To withhold a just reward from the laborer, or eat the fruit of his toil without compensation, is a heinous sin; and though it may be hidden from men, it will be brought to light by God, and be visited with his sore displeasure.

CHAPTER XXXII.

1. *Was righteous in his own eyes*; maintained that he was no hypocrite, but a pious and benevolent man.

8. *A spirit in man*; when enlightened by God to discern between right and wrong, and that true wisdom comes from him.

13. *Lest ye should say*; they had not been permitted to convince Job or settle the controversy, lest they should attribute it to their own wisdom and be lifted up with pride. God and not man must convince Job of his errors.

14. *With your speeches*; in the manner which they attempted.

15. *They*; Job's three friends.

18 For I am full of *matter; the spirit withint me constraineth me.

19 Behold, my belly is as wine which hath no vent: it is ready to burst like new bottles.

20 I will speak, that I may ^b be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person: neither let me give flattering titles unto man.

22 For ^a I know not to give flattering titles: in so doing my ^b Maker would soon take me away.

CHAPTER XXXIII.

1 Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job. ⁸ He excuseth God from giving man an account of his ways, by his greatness. 14 God calleth man to repentance by visions, 19 by afflictions, 23 and by his ministry. 31 He inciteth Job to attention.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my ^{||} mouth.

3 My ^c words shall be of the uprightness of my heart: and my lips shall utter knowledge ^d clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set ^{thy} words in order before me, stand up.

6 Behold, I am according to thy ^{*} wish in [†] God's stead: I also am [†] formed out of the clay.

7 Behold, [§] my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

^{*} Heb. words. [†] Heb. of my belly. [‡] Heb. is not opened. [§] Heb. breathe. ^a Gal. 1:10. ^b Psa. 12:2, 3. ^c Heb. palate. ^d Prov. 8:6, 9. ^e Titus 2:1, 8. ^f Heb. mouth. ^g chap. 9:32:33. ^h Heb. cut. ⁱ chap. 9:34. ^j Heb. ear. ^k chap. 10:7:16:17.

19. *Is as wine which hath no vent*; he was so full of the subject, that he could not refrain from speaking.

21. *Accept any man's person*; use any partiality.

22. *I know not*; it was not his character, or habit.

INSTRUCTIONS.

2. In earnest controversies, an impartial bystander may often see much to disapprove and condemn in both parties; and when they have finished their arguments, he may to advantage, in a plain, kind, and friendly manner, point out their mistakes. But it is generally not best to attempt this, till the heat of the controversy is over, and they are prepared to receive his suggestions with attention and candor.

3. All true wisdom is from above, and comes down from the Father of lights; and he sometimes imparts more of it to the young than to the aged, and makes those who are taught wiser than their teachers.

13. Sometimes the errors of men are such that none but God can convince them, or lead them to embrace the truth; and in our attempts to do it we should look up to him, without whose influence all human efforts will fail.

21. Impartiality in the treatment of disputants

8 Surely thou hast spoken in ^{A. M. 29:4 B. C. 1550.} my [‡] hearing, and I have heard the voice of ^bthy words, saying,

9 I am clean without transgression, I am innocent; neither is *there* iniquity in me.

10 Behold, he findeth occasions against me, [†]he counteth me for his enemy;

11 He [‡]putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive ^a against him? for he ^b giveth not ^c account of any of his matters.

14 For God speaketh once, yea, ^m twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he ^{||} openeth the ears of men, and sealeth their instruction,

17 That he may ^a withdraw man from his ^{*} purpose, and hide ^o pride from man.

18 He keepeth back his soul from the pit, and his life from [†] perishing by the sword.

19 He [†] is chastened also with pain upon his bed, and the multitude of his bones with strong ^{pain} :

20 So that his life abhorreth bread, and his soul [‡] dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23:11, 12:17:5, 6:29:14. [†] chap. 19:11. [‡] chap. 13:27. ^a Isa. 45:9. ^b Heb. answereth not. ^c Dan. 4:35. ^d Psa. 62:11. ^e Heb. revealeth, or uncovereth. ^f chap. 17:11. ^g Heb. work. ^h Isa. 23:9. ⁱ Heb. passing by. ^j Psa. 107:17. ^k Heb. meal of desire.

is essential to mutual conviction; and a deep sense of accountability to God, before whom all must shortly appear, should ever pervade our minds when we undertake to point out the errors and correct the mistakes of our fellow-men.

CHAPTER XXXIII.

6. *In God's stead*; he would speak for God, and attempt to justify him in his dealings with Job.

9. *I am innocent*; Job meant, that he was innocent of the crimes with which his friends charged him; but Elihu interpreted what he had said, to mean that he was free from all sin.

10. *He*; God.

11. *He putteth my feet in the stocks*; confined him by sickness.

12. *Thou art not just*; in thus speaking of God as if he were unjust and cruel.

14. *God speaketh*; revealeth his will.

16. *Sealeth their instruction*; impresses instruction upon their minds and hearts, as to the consequences of virtue and vice.

17. *His purpose*; his purpose of committing iniquity. *Hide pride*; make him humble.

18. *Keepeth back his soul from the pit*; by visiting him with sickness, and in various ways afflicting him, not for his destruction, but for his profit.

A. M. 2181. 23 If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found ^aa ransom.

25 His flesh shall be fresher than [†]a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favorable unto him: and he shall see his face with joy; for he will render unto man his righteousness.

27 He[‡] looketh upon men, and if any say, [¶]I have sinned, and perverted that which was right, and it profited me not;

28 He[‡] will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these things worketh God oftentimes ^{||} with man,

30 To bring back his soul from the ^bpit, to be enlightened with the ^clight of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

CHAPTER XXXIV.

1 Elihu accuseth Job for charging God with injustice. 10 God omnipotent cannot be unjust. 31 Man must humble himself unto God. 34 Elihu reproveth Job.

FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise men; and

^{*} Or, an atonement. [†] Heb. childhood. [‡] Or, He shall look upon men, and say, I have sinned. [§] 1 John, 1:9. ^{||} Or, He hath delivered my soul, etc., and my life. ^{||} Heb. twice and thrice.

23. *One among a thousand;* if one should show him the *uprightness*, or righteousness of God in his afflictions—that they are designed to lead him to repentance, and thus prepare him for a renewal and increase of blessings.

24. *He is gracious;* God will be gracious to the penitent, and deliver him from death through the ransom or atonement he has provided.

25. *His flesh shall be fresher than a child's;* he shall be restored to perfect health, and put on again the freshness and vigor of youth.

27. *If any say, I have sinned;* repent of and forsake his sins.

28. *See the light;* be visited with prosperity.

30. *To bring back his soul from the pit;* the general doctrine of Elihu was, that the Lord sends afflictions to bring men to repentance, and thus to save them from death and fit them for the blessings of his grace.

INSTRUCTIONS.

5. If we cannot justify ourselves before frail, sinful men like ourselves, much less can we before the omniscient, heart-searching, rein-trying God; and we should not attempt it, but confess and forsake our sins, and turn heartily to him, that we may find mercy.

10. Great care should be taken, that in our distresses we do not seem to reflect upon the righteousness, wisdom, or goodness of God; or attribute to him, even in thought or feeling, any thing derogatory to his holy and perfect character.

give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the ^{*}mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

5 For Job hath [‡]said, I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? my wound [†]is incurable without transgression.

7 What man *is* like Job, who drinketh up scorning like water;

8 Which goeth in company with the workers of iniquity, and walketh with wicked men?

9 For he hath said, It profiteth a man nothing ^{*}that he should delight himself with God.

10 Therefore hearken unto me, ye men of [‡]understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

11 For the [‡]work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed [‡]the whole world?

14 If he set his heart upon ^{||}man, if he gather unto himself his spirit and his breath:

17. God addresses men in a great variety of ways; sometimes in mercies and sometimes in trials: but his object is to humble them for their sins, lead them to repentance, and thus prepare them for his everlasting love.

23. The great and effectual teacher as to the righteousness of God in all his dispensations, and the sinfulness of men, is the Holy Spirit; and if a man receives his teaching and obeys it, God will be gracious to him, overrule his trials for his good, and through the ransom which he has provided, save him with an everlasting salvation.

26. The humble and penitent soul has access to God by prayer and supplication, and he receives gracious answers of peace, and is ripening, under all the dispensations of Providence, for complete deliverance from sin, and an entrance into that rest which remaineth for the people of God.

CHAPTER XXXV.

2. *Ye wise men;* Job's three friends.

1. *Judgment;* that which is right.

5. *Taken away my judgment;* afflicts me without cause.

8. *Walketh with wicked men;* pursues the same course of argument as they do in reasoning about the government of God.

9. *Delight himself with God;* be a pious man.

13. *Who hath given him a charge?* He is independent and reigns of right over all.

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 Shall ^aeven he that hateth right ^bgovern? and wilt thou condemn him that is most just?

18 *Is it fit* to say to a ^bking, *Thou art wicked?* and to princes, *Ye are* ungodly?

19 *How much less* to ^chim that ^daccepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and ^ethe mighty shall be taken away without hand.

21 For his ^feyes *are* upon the ways of man, and he ^gseeth all his goings.

22 *There is* no ^hdarkness, nor shadow of death, where the workers of iniquity may ⁱhide themselves.

23 For he will not lay upon man more *than* ^jright; that he should ^kenter into judgment with God.

24 He shall break in pieces mighty men without ^lnumber, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are ^mdestroyed.

26 He striketh them as wicked men in the ⁿopen ^osight of others;

27 Because they turned back ^pfrom him, and ^qwould not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he ^rheareth the cry of the afflicted.

29 When ^she giveth quietness, who then can make trouble? and when he hideth ^this face, who then can behold

^a 2 Sam. 21: 3. ^b Heb. *hand*. ^c Exod. 22: 28. ^d Heb. 12: 28. ^e 1 Pet. 1: 17. ^f Heb. *they shall take away the mighty*. ^g 2 Chron. 16: 9. ^h Psal. 139: 2, 3. ⁱ Amos 9: 2, 3. ^j Heb. 4: 13. ^k Rev. 6: 15, 16. ^l Israh. 42: 33. ^m Cor. 10: 12. ⁿ Heb. *po*. ^o Heb. *searching out*. ^p Heb. *cusked*. ^q Heb. *place of beholders*. ^r 1 Tim. 5: 24. ^s Heb. *from after*. ^t Prov. 1: 29, 30. ^u Exod. 12: 27. ^v Rom. 8: 31-34.

15. *All flesh shall perish*; if God so appoint; for all are dependent on him.

16. *Thou; Job*.

20. *Shall they die*; if God will it.

33. *Should it be according to thy mind?* God will not change his plans to meet the views of men. *He will recompense*; treat every man in the end according to his character. *Refuse, or—choose*; to submit to, and obey him.

36. *His answers for wicked men*; because he had seemed to justify them.

37. *Multiplieth his words against God*; in seeming to speak of him as if he were unjust.

INSTRUCTIONS.

2. It is wise to speak respectfully, and attempt to convince those whom we would convince of their errors and lead to embrace the truth.

7. Men in controversy are apt to put the worst construction upon the language of their opponents.

him? whether *it be done* against ^{A. M. 2184} a nation, or against a man only: ^{B. C. 1520}

30 That the hypocrite reign not, lest the "people be ensnared.

31 Surely it is meet to be said unto God, *I have borne chastisement*; I will not offend *any more*:

32 *That which* I see not ^ateach thou me: if I have done iniquity, "I will do no more.

33 *Should it be* ^baccording to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of ^cunderstanding tell me, and let a wise man hearken unto me.

35 Job hath spoken ^dwithout knowledge, and his words *were* without wisdom.

36 My^e desire *is* that Job may be tried unto the end, because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

CHAPTER XXXV.

¹ Comparison is not to be made with God, because our good or evil cannot extend unto him. ⁹ Many cry in their afflictions, but are not heard for want of faith.

ELIHU spake moreover, and said, ² Thinkest thou this to be right, that thou ³saidst, My righteousness *is* more than God's?

3 Forthou saidst, What ⁴advantage will it be unto thee? *and*, What profit shall I have, ⁵*if I be cleansed* from my sin?

4 I will ⁶answer thee, and thy companions with thee.

5 Look unto the heavens, and see; and behold the elouds *which* are higher than thou.

6 If thou sinnest, what doest thou against ⁷him? or *if thy transgressions be* multiplied, what doest thou unto him?

^a Psal. 143: 7. ^b 1 Kings, 12: 28. ^c Dan. 9: 7, 14. ^d Psal. 32: 8. ^e Eph. 4: 22. ^f Heb. *from with thee*? ^g Heb. *heart*. ^h chap. 34: 2. ⁱ Or, *My father, let Job be tried*. ^j chap. 9: 17, 34; 16: 12-17. ^k 27: 2. ^l Or, chapter 31: 2, etc. ^m Or, *by it more than by my sin*. ⁿ Heb. *return to thee words*. ^o Jer. 7: 14.

and to charge them with what they do not admit and with consequences which they deny.

13. God is independent, and will govern the world according to his pleasure. All men are dependent on him for life and its enjoyments, and when he sees fit they instantly die.

20. The great and the mighty are equally dependent on God with the small and the feeble, and all their interests are equally at his disposal.

27. Want of consideration is a fruitful reason why men often turn from the ways of the Lord, and by oppression and cruelty draw down his judgments upon themselves and their fellow-men.

CHAPTER XXXV.

3. *Thou saidst*: Job had said that from which Elihu drew the conclusion which he here states.

6. *What dost thou against him?* you do not so mar his happiness as to make him act unreasonably towards you.

^a M. 2454. ^b C. 1520. 7 If ^athou be righteous, what givest thou him? or what receiveth he of thy hand?

8 Thy wickedness *may hurt* a man as thou art; and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where *is* God my maker, who giveth songs in the night:

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will ^bnot hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, ^cyet judgment *is* before him; therefore trust thou in him.

15 But now, because *it is not so*, ^ehe hath visited in his anger; yet ^fhe knoweth *it* ^dnot in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAPTER XXXVI.

1 Elihu sheweth how God is just in his ways. 16 How Job's sins hinder God's blessings. 24 God's works are to be magnified.

ELIHU also proceeded, and said,

2 Suffer me a little, and I will show thee that [†]*I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

^a Isa. 16: 2; Prov. 9: 12. ^b Isa. 1: 15. ^c Psa. 77: 5-10. ^d That is, God. ^e That is, Job. ^f Hosea 11: 8, 9. [†] Heb. there are yet words for God. ^g Jer. 32: 18. ^h Heb. heart. ⁱ Or, afflicted. ^j Heb. 13: 5. ^k Psa. 107: 10. ^l Heb. put away. ^m Rom. 2: 5.

7. *What givest thou?* you do not so benefit him as to purchase his love.

9. *They*; the oppressors.

10. *Giveth songs*; giveth joy in adversity.

12. *They cry*; but not in a proper manner, on account of their pride.

13. *Not hear vanity*; vain, empty, formal, hypocritical prayers.

14. *Judgment is before him*; he will do only what is right.

15. *Because it is not so*; Elihu says, that because Job did not so trust in God, his afflictions were continued. *He knoweth it not*; he says, Job did not know the cause of his calamities, nor did he take the right way to remove them.

INSTRUCTIONS.

3. Men in great trials should be careful not only that they do not say what is not true, but also that they do not so express themselves as shall be misunderstood and do mischief to their fellow-men.

6. The conduct of men may injure or benefit themselves, but cannot add to or diminish the essential glory of God.

4 For truly my words *shall not be false*: he that is perfect in knowledge *is* with thee.

5 Behold, God is mighty, and despiseth not any: ^ehe *is* mighty in strength and wisdom.[†]

6 He preserveth not the life of the wicked: but giveth right to the [‡]poor.

7 He [§]withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And [¶]if *they be* bound in fetters, and be holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish* by the sword, and they shall die without knowledge.

13 But the hypocrites in heart ^hheap up wrath: they cry not when he bindeth them.

14 They[†] die in ⁱyouth, and their life is among the ^junclean.

15 He delivereth the ^kpoor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into a* broad place, where *there is* no straitness; and ^lthat which should be set on thy ^mtable *should be* full of fatness.

17 But thou hast fulfilled the judgment

[†] Heb. Their soul dieth. [‡] Psa. 55: 23. [§] Or, subverter, Deut. 23: 17. [¶] Or, afflicted. ^{||} Psa. 31: 9. ^h Heb. the rest of thy table. ^k Psalm 23: 5.

10. Many continue in affliction, because they do not in a proper manner and with a right spirit cry unto God for relief.

14. Though God is invisible yet he is perfectly acquainted with the wants of all the children of men, and gives them the most abundant reason at all times to trust in him.

CHAPTER XXXVI.

3. *From afar*; without and beyond the range of common thought.

4. *Perfect in knowledge*; this Elihu applies to himself.

9. *He sheweth them their work*; this Elihu states as the object of affliction. *Exceeded*; that their transgressions have been great.

13. *They cry not*; they do not call upon God in affliction.

15. *Openeth their ears*; to the instructions which his dealings are suited to impart.

17. *Fulfilled the judgment of the wicked*; had acted as they do, and been afflicted accordingly.

of the wicked: judgment and justice *take hold on thee.

18 Because *there is* wrath, *beware* lest he take thee away with his stroke: then a great ransom cannot †deliver thee.

19 Will he esteem thy ^ariches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God ^bexalteth by his power: who †teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou ^dmagnify his work, which men behold.

25 Every man may see it; man may behold it afar off.

26 Behold, God *is* great, and we know him not, †neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down †rain according to the vapor thereof;

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, or the noise of his tabernacle?

30 Behold, he ^espreadeth his light upon it, and covereth the †bottom of the sea.

31 For by them ^bjudgeth he the people; he †giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not* to shine by the cloud that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning †the vapor.

* Or, should uphold thee. † Heb. *in thee arise*. † Prov. 11: 4. † Dan. 1: 25, 32. † Psa. 94: 12. † Psa. 111: 2-8. † Psa. 102: 24. † Psa. 147: 8, 9. † Luke 17: 24. † Heb. *voice*. † Deut. 8: 2, 15. † Psa. 146: 25. † Acts 14: 17. † 1 Kings, 18: 41, 45. † Heb. *that which goeth up*. † Dan. 10: 7, 8; Mat. 28: 2, 4; Acts 16: 26-29. † Heb. *hear in hearing*. † Heb. *light*. † Heb. *wings*. † Psa.

20. *The night*; the night of death.

21. *This*; iniquity. Eliphaz here charges Job with that of which he was not guilty.

23. *Who hath enjoined him?* pointed out to God what he should do.

30. *His light*; lightning. *The bottom of the sea*; he covereth with water.

31. *Judgeth he*; he executes judgment.

33. *The cattle also*; perceive when the storm is coming.

INSTRUCTIONS.

2. In speaking for God, men should be careful to declare only his truth, and in such a manner as shall honor him and be useful to their fellow-men.

10. The design of God in afflictions, is to lead men to forsake their sins and to obey him. If they do this, he will in due time reward their trials and bestow upon them the riches of his mercy; if they do not, they will treasure up wrath and perish without hope.

CHAPTER XXXVII. A. M. 2381. B. C. 1553.

1 God is to be feared because of his great works. 15 His wisdom is unsearchable in them.

AT this also my heart trembleth, and is moved out of his place.

2 Hear^{||} attentively the noise of his voice, and the sound that goeth out of his mouth.

3 He directeth it under the whole heaven, and his ^alightning unto the fends of the earth.

4 After it a ^bvoice roareth: he ^mthundereth with the voice of his excellency: and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice: great things doeth ^ahe, which we cannot comprehend.

6 For he saith to the snow, Be thou on the earth; †likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; that ^aall men may know his work.

8 Then the beasts ^bgo into dens, and remain in their places.

9 Out of the ^bsouth cometh the whirlwind: and cold out of the ^bnorth.

10 By the breath of God ^afrost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth ^ahis bright cloud:

12 And it is turned round about by his counsels: that they may ^ado whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for †correction, or for his ^aland, or for ^amercy.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

68: 33. † Psa. 29: 3. † Eccl. 3: 11; Rom. 17: 33. † Heb. *and to the shower of rain, and to the showers of rain of his strength*. † Psa. 104: 27. † Psa. 104: 23. † Heb. *chamber*. † Heb. *root tearing winds*. † Psa. 147: 17, 18. † Heb. *the cloud of his light*. † Psa. 148: 8. † Heb. *a rod*. † 1 Sam. 12: 18; Ezra 10: 9. † 1 Kings, 18: 45. † Joel 2: 23.

18. When men have once passed the boundaries of probation, they are unalterably fixed in their final unchanging state.

26. The character and ways of God are in many respects unsearchable, past finding out. It is our wisdom and duty to bow submissively before him, feeling that though clouds and darkness are round about him, justice and judgment, righteousness and truth are the habitation of his throne.

CHAPTER XXXVII.

2. *The noise of his voice*; the thunder.

7. *He sealeth up the hand*; by the approach of winter, he stops the laborer in his work.

10. *The breadth of the waters is straitened*, by being frozen up.

11. *He wearieth the thick cloud*; exhausts it, by causing it to pour out its contents of rain upon the earth.

13. *It*; the rain, or storm.

A. M. 2481.

B. C. 1620.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments are warm, when he quieteth the earth by the south wind?

18 Hast thou with him ^aspread out the sky, which is strong, and as a molten looking-glass?

19 Teach us what we shall say unto him; for we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

22 Fair* weather cometh out of the north: with God is terrible majesty.

23 *Touching* the Almighty, ^bwe cannot find him out: *he is* excellent in ^cpower, and in ^djudgment, and in plenty of ^ejustice: he will not ^fafflict.

24 Men do therefore ^gfear him: he respecteth not any *that are* ^hwise of heart.

CHAPTER XXXVIII.

1 God challengeth Job to answer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of imbecility.

THEN the LORD answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by ⁱwords without knowledge?

3 Gird up now thy loins like a man;

^a Isa. 40:22, 44:24. ^b Heb. *Gold*. ^c 1 Tim. 6:16. ^d Psalm 63:11, 66:3. ^e Psalm 45:21. ^f Lam. 3:33. ^g Mat. 10:28. ^h Mat. 11:27; 1 Cor. 1:26. ⁱ Luke 24:35, 37:16. ^j Heb. *make me know*. ^k Prov. 8:22-30. ^l Heb. *knowest*. ^m Heb. *rock*.

19. *Him*; God.

20. *Swallowed up*; overwhelmed with the greatness, majesty, and glory of God.

23. *He will not afflict*; improperly, or without good reasons.

24. *Wise of heart*; He receives no assistance from the most intelligent; but forms and preserves his own plans, without asking counsel or receiving aid from any of his creatures.

INSTRUCTIONS.

5. All the operations of nature are under the control of God. He orders the seasons and all things with regard to them, as seemeth good in his sight; as is best suited to promote his glory and the good of those who trust in him.

13. Storms are sometimes sent, and property to a great amount swept away or destroyed, for the correction of those who have sought it as their chief good; to show them the uncertainty of earthly things, and lead them to seek durable riches and righteousness, a treasure in heaven which will never be taken away.

16. As men by doing their duty may enjoy all the benefits of the seasons without being able to explain the reasons of them, so the believer in revelation may have all its benefits without being able to

for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast ¹understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the ²foundations thereof? ³fastened? or who laid the corner-stone thereof;

7 When the ⁴morning-stars sang together, and all the sons of God shouted for joy?

8 Or *who* shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And ⁵brake up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further; and here shall ⁶thy proud waves be ⁷stayed?

12 Hast thou commanded the morning since thy days; and caused the day-spring to know his place;

13 That it might take hold of the ⁸ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay to the seal; and they stand as a garment.

15 And from the wicked their light is witholden, and the high ⁹arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

^a Heb. *made to sink*. ^b Rev. 2:28. ^c Heb. *established my decree upon it*. ^d Heb. *the pride of thy waves*. ^e Psalm 89:9. ^f Heb. *wings*. ^g Psalm 10:15.

explain its mysteries, or understand the reasons of divine dispensations.

20. Suitable views of God will always inspire reverence and awe, humility and holy fear, as well as affection, confidence, and joy.

CHAPTER XXXVIII.

2. *Who is this?* referring to Job.

3. *Gird up now thy loins*; summon up all thy courage, resolution, and wisdom.

5. *Stretched the line upon it*; formed it with perfect regularity and exactness.

7. *Sons of God*; heavenly hosts.

8. *Shut up the sea*; set bounds to it, that it cannot pass over.

13. *Take hold of the ends of the earth*; shine upon every part of it. *Might be shaken out of it*; driven away by the light from their deeds of darkness.

14. *It is turned*; the whole earth assumes a fresh, new form; like the wax under the seal, or the body with a new garment.

15. *Their light is witholden*; they do not enjoy the benefit of it. *The high arm shall be broken*; their power to do mischief is prevented by the approaching light of day.

17 Have the ^a gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where is the way *where* light dwelleth? and *as for* darkness, where is the place thereof?

20 That thou shouldest take it ^a to the bound thereof, and that thou shouldest know the paths to the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days is great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which ^b I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to ^c rain on the earth, *where* no man is: on the wilderness, *wherein there* is no man:

27 To ^d satisfy the desolate and waste ground: and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ^a ice? and the hoary ^a frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is *frozen*.

31 Canst thou bind the sweet influences of ^b Pleiades, for loose the bands of Orion?

32 Canst thou bring forth ^c Mazzaroth in his season? or canst thou ^a guide Arcturus with his sons?

33 Knowest thou the ^d ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, ^e Here we are?

36 Who hath put wisdom in the ^b inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can ^f stay the bottles of heaven,

38 When the dust ^g groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the ^h lion? or fill the ⁱ appetite of the young lions.

40 When they couch in *their* dens, and abide in the covert to lie in wait?

41 Who provideth for the ^j raven his food? when his young ones cry unto God, they wander for lack of meat.

^a Psa. c. 13. ^b Or, *at*. ^c Exod. v. 18, 24; Josh. 10, 11. ^d Psa. 139, 140. ^e Rev. 16, 21. ^f Psa. 147, 8; Jer. 31, 22. ^g Psa. 107, 35. ^h Chap. 37, 30. ⁱ Heb. *taken*. ^j Or, *the seven stars*; Heb. *Camus*, Chap. 37, 30. ^k Heb. *Orion*. ^l Or, *the twelve signs*.

17. *The gates of death*; the passage to the invisible world, the world of spirits.

18. *Light—and—darkness*; could Job explain their origin, nature, and effects?—things which existed and operated long before he was born.

28. *Hath the rain a father*? is there any one but God who produced it.

31. *Pleiades*; the seven stars. *Orion*; a constellation of stars on the equinoctial.

32. *Mazzaroth*; the twelve signs of the zodiac. *Arcturus with his sons*; a constellation of stars now called the Great Bear, and revolving around the North star.

33. *The ordinances of heaven*; the laws which govern the heavenly bodies. *The dominion*; the influence they have upon the earth.

37. *Stay the bottles of heaven*; stop the clouds from pouring down rain.

41. *Cry unto God*; the raven and the lion, with the multitudes of wild animals, are provided for and sustained, not by man, but by God.

INSTRUCTIONS.

1. When men undertake to sit in judgment on the works and ways of God, or to explain the reasons of all his dealings, they generally darken their own minds and the minds of others by words without knowledge.

2. The works and ways of God in creating and governing the world, though ordered in infinite wisdom and goodness, are far above and beyond the

most enlarged and exalted conceptions of men, and call for adoring gratitude, admiration, and praise.

12. The regularity of day and night, and the benefits they impart to the human family, are constant evidences of the goodness of God; and lay men under ever new obligations to acknowledge, trust in, and obey him.

16. The greatness, wisdom, power, and goodness of God are seen in the sea, in the inexhaustible treasures it contains, and in the facilities it affords for the intercourse, health, prosperity, and happiness of man.

22. The snow and the hail, the storm and the tempest, the lightning, thunder, rain, dew, and sunshine—all governed by exact and immutable laws, which no man can control or evade—proclaim the omnipotence, and show forth the presence of an all-sustaining God.

31. The nature, number, courses, and influences of the stars, though perfectly known to Him who calleth them all by their names and employs them to accomplish his purposes, can be but very imperfectly comprehended by the most intelligent and wisest of the children of men.

36. All the knowledge and wisdom which men possess, above the beasts of the field or the fowls of the air, come from God. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in the Lord.

A. M. 2384.
B. C. 1520.

CHAPTER XXXIX.

1 Of the wild goats and hinds. 5 Of the wild ass. 9 The unicorn. 13 The peacock, stork, and ostrich. 19 The horse. 26 The hawk. 27 The eagle.

KNOWEST thou the time when the wild goats of the rock bring forth? or canst thou mark when the ^ahinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ^b ass free? or who hath loosed the bands of the wild ass?

6 Whose ^c house I have made the wilderness, and the ^d barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.[†]

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the ^d unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labor to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it* into thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or [†]wings and feathers unto the ostrich?

^a Psa. 29:19. ^b Jer. 2:24; Hosea 8:9. ^c chap. 24:5. ^d Heb. salt places. [†] Heb. exactor, chap. 3:18. [‡] Dent. 33:17; Psa. 92:10. [§] Or, the feathers of the stork and ostrich. [¶] Lam. 4:13.

CHAPTER XXXIX.

1. *Wild goats of the rock—hinds*: those that live in the mountains, far away from the abodes of men.

3. *They bring forth their young*; dependent only on the care of God.

6. *House*: dwelling-place.

9. *Unicorn*: supposed by some to be a wild, furious kind of buffalo; by others to be the rhinoceros, an immensely strong animal, with one horn a little above its nose.

16. *She is hardened against her young*; treat's her young as if she had no natural affection for them.

18. *She lifteth up herself*; to escape her pursuers, running by the help of her wings with great swiftness.

19. *Hast thou clothed his neck with thunder*? fitted him to inspire terror as he goes forth to the battle.

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is ^ahardened against her young ones, as though *they were* not hers: her labor is in vain without fear;

17 Because God hath deprived her of wisdom, ^aneither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible.[‡]

21 He [§]paweth in the valley, and rejoiceth in *his* strength: he [¶]goeth on to meet the [¶]armed men.

22 He mocketh at fear, and is not affrighted: neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it* is the sound of the trumpet.

25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

27 Doth the eagle mount up [†]at thy command, and make her nest on ^bhigh?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, and her eyes behold afar off.

^c chap. 35:11. ^d Heb. terror. ^e Or, his feet dig. ^f Jer. 8:16. ^g Heb. armor. ^h Heb. by thy mouth. ⁱ Jer. 49:16; Oba. 4.

INSTRUCTIONS.

3. Creatures that are dependent only on the providence of God, are by him provided for, as really as those whose wants are supplied by human instrumentality; while in both he equally shows his wisdom, power, and love.

9. It is not enough for usefulness to have great strength, or superior natural qualities; there must also be the ability and the disposition rightly to use them.

16. To all classes of creatures God gives just the kind and degree of wisdom which they need to accomplish the ends for which he made them; what would only be a useless annoyance to them, he has wisely and mercifully withheld.

19. The courage, agility, and strength of the horse, his affection and docility, his readiness to labor, his patience even under hardship and abuse, and his subservience to the various wants of men, are all evidences of the goodness of God, in which his hand should be gratefully recognized.

30 Her young ones also suck up blood : and ^a where the slain *are*, there is she.

CHAPTER XL.

1 Job humbleth himself to God. 6 God stirreth him up to show his righteousness, power, and wisdom. 15 of the behemoth.

MOREOVER the Lord answered Job, and said,

2 Shall he that ^b contendeth with the Almighty instruct *him*? he that reproveth God, let him answer it.

3 ^c Then Job answered the Lord, and said,

4 Behold, I am ^e vile: what shall I answer thee? I will ^d lay my hand upon my mouth.

5 Once have I spoken: but I will not answer: yea, twice; but I will proceed no further.

6 ^f Then ^e answered the Lord unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a ^f voice like him?

10 Deck thyself now with ^g majesty and excellency: and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* ^h proud, and bring him low; and tread down the wicked in their place.

13 Hide them in the dust together: and bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 Behold now ⁱ behemoth, which I

made with thee; he eateth grass ^{A. M. 2484 B. C. 1520.} as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 He ^j moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are* as strong pieces of brass: his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him*.

20 Surely the mountains bring him forth food,ⁱ where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, he ^k drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 He^l taketh it with his eyes: *his* nose pierceth through snares.

CHAPTER XLI.

Of God's great power in the leviathan.

CANST thou draw out ^m leviathan *with* a hook? or his tongue with a cord *which* thou ⁿ lettest down?

2 Canst thou put a ^o hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet

as some think. ^p Or, *setteth up*. ^q Psa. 104: 14. ^r Heb. *oppresseth*. ^s Or, *Will any take him in his snout, or bore his nose with a ring*. chap. 41: 1, 2. ^t That is, *a whale, or a whale's pool*. ^u Psa. 104: 26. Isa. 27: 1. ^v Heb. *dismount*. ^w Isa. 37: 28.

strict him as to the best way of governing the world; and all must one day answer to him for all the hard speeches which they have uttered against him.

4. Right views of God will silence objections to his providence, and lead us humbly to submit to all his dispensations; saying, It is the Lord: let him do as seemeth good in his sight.

9. The character, works, and ways of God, show that he alone is fitted to govern the world; and that all creatures are, and for ever must be, at his disposal.

15. The greatest and most formidable of creatures on the land or in the water, are dependent on God; and he can control them with as much ease as he does the smallest and weakest, and dispose of them at his pleasure.

CHAPTER XLII.

1. *Leviathan*: supposed by some to be the whale, by others the crocodile.

^a Mat. 24: 28; Luke 17: 37. ^b chap. 33: 13; Isa. 27: 4. ^c Ezra 7: 6; chap. 42: 6; Psa. 51: 1; Isa. 6: 5; Jer. 9: 5, 7; Luke 18: 13. ^d chapter 20: 2. ^e Mich. 7: 16; Zech. 2: 13; Rom. 3: 19. ^f chap. 38: 1, 2. ^g Psa. 29: 3, 4. ^h Psa. 93: 1; 101: 1. ⁱ Exod. 18: 11. Prov. 15: 25; Isa. 2: 12. Dan. 4: 37. ^j Or, *the elephant*.

30. The most rapacious and savage of the feathered tribes, who teach their young to revel in blood, do not take the life of their own species; this is the sin of the abused understandings, and depraved hearts, and bloody hands of men.

CHAPTER XL.

1. *Lay my hand upon my mouth*: be silent. ^k *Disannul*: make void, or reverse.

15. *Behemoth*: supposed by some to be the elephant; by others, the hippopotamus.

19. *The chief*: one of the most wonderful beasts that God has made.

24. *He taketh it with his eyes*: or, Can one take him in his sight, or pierce his nose with a hook or ring?

INSTRUCTIONS.

2. Complaining of the ways of God is finding fault with him, as if we were wiser than he, and could in-

A. M. 2881.
B. C. 1550.
of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish-spears?

8 Lay thy hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be east down even at the sight of him?

10 None *is* so fierce that dare stir him up; who then is able to stand before me?

11 Who hath ^aprevented me, that I should repay *him*? *whatsoever* is under the whole heaven is ^bmine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come to *him* ^cwith his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 His ^dscales *are* his pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow ^eis turned into joy before him.

23 The ^fflakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

^a Rom. 11:35. ^b Exod. 19:5; Deut. 10:14; Psa. 24:1; 50:12; 1 Cor. 10:26, 28. ^c Or, within. ^d Heb. strong pieces of shields. ^e Heb. rejoiceth. ^f Heb. fallings. ^g Or, breastplate. ^h Heb.

8. *Remember the battle*; think of the conflict that would ensue should you attempt to take him, and refrain from it.

11. *Prevented me*; gone before me in the bestowment of favors, and laid me under obligation to repay them.

13. *Discover the face of his garment*; strip off his skin.

14. *The doors of his face*; his jaws.

15. *Neesings*; sneezing.

22. *Sorrow is turned into joy*; this some have translated, terror danceth before him.

25. *By reason of breakings they purify themselves*; they lose themselves with terror.

26. *Habergeon*; a covering for the breast.

32. *Hoary*; white or grey.

34. *The children of pride*; the most strong and courageous of the animal creation.

INSTRUCTIONS.

1. The principal superiority of man above many

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp ^astones *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep to be hoary.

33 Upon earth there is not his like, who is^b made without fear.

34 He beholdeth all high things: he is a king over all the children of pride.

CHAPTER XLII.

1 Job submitteth himself unto God. 7 God, preferring Job's cause, maketh his friends submit themselves, and accepteth him. 10 He magnifieth and blesseth Job. 16 Job's age and death.

THEN Job answered the Lord, and said,

2 I know that ^cthou canst do every thing, and that no thought ^dcan be withholden from thee.

3 Who ^eis he that hideth counsel without knowledge? therefore have I uttered that I understood not: things too ^fwonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: ^gI will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee:

^a Gen. 18:14; Isa. 43:13; Mat. 19:26. ^b Or, of thine can be hindered. ^c Chap. 38:2, 3. ^d Psa. 133:14; 139:6. ^e Chap. 40:7.

of the beasts consists not in his size or strength of body, but in the faculties and powers of his mind; and the cultivation and improvement of these should be his chief concern.

11. None can devote any thing to God which he has not first given to them, or lay him under obligations to bestow any good upon them; but all must depend on his goodness, mercy, and grace.

25. The fear of man which is impressed upon most of the animal tribes, and which adds so much to his safety and comfort, is a striking evidence of the goodness of God; and lays men under obligations to employ the influence he has given them for the good of all.

CHAPTER XLII.

5. *I have heard of thee*; he had had dark and indistinct views of God. *Now mine eye seeth thee*; his views of God were more clear and distinct.

6 Wherefore ^a I abhor myself, and repent in dust and ^b ashes.

7 ^c And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is right*, as my servant Job hath.

8 Therefore take unto you now ^d seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering: and my servant Job shall pray ^e for you: for ^f him will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

10 And the LORD ^g turned the captivity of Job, when he prayed for his friends: also the LORD ^h gave Job twice as much as he had before.

11 Then came there unto him ⁱ all his

brethren, and all his sisters, and ^{A. M. 2044. B. C. 1520.} all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.

12 So ^j the LORD blessed the latter end of Job more than his beginning: for he had ^k fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So ^l Job died, *being* old and full of days.

^a Ezra 9:6; chap. 40:4; Psa. 51:17; Jer. 31:19; James 4:10; b Deut. 9:3; Mat. 11:21. ^c Psa. 51:4. ^d Num. 23:1. ^e James 5:16; 1 John, 5:16. ^f Heb. his face, or person, 1 Sam. 25:35; Mat. 1:9. ^g Prov. 2:11, 12. ^h Heb. the face of Job. ⁱ Gen.

20:17; Psa. 14:7. 126:1. ^j Heb. added all that had been to Job unto the double. ^k chap. 19:13. ^l Deut. 8:16; chap. 8:7; James 5:11. ^m chap. 1:3. ⁿ chap. 5:26.

6. *Wherefore I abhor myself*; on account of my sins.

7. *As my servant Job hath*; his doctrine concerning God and his providence was more correct, and more honorable to him, than the doctrine of his friends.

10. *Turned the captivity of Job*; removed his calamities, and restored his prosperity.

11. *Did eat bread with him*; a token of restored kindness and friendship.

INSTRUCTIONS

3. Men know very little about the character and ways of God, except as he reveals them: and when they attempt to go beyond his revelation, they darken counsel by words without knowledge.

5. Closer views of the character and will of God, and right feelings towards him, will lead men to abhor their sins, and heartily to turn from them to

him, whose favor is life, and whose loving-kindness is better than life.

7. The Lord will in due time vindicate his servants from the aspersions which men have wrongfully cast upon them, and bring forth their righteousness as the light, and their integrity as the noonday.

10. The end of a good man is more blessed than his beginning; and the darkness and distress of the night will be followed by the light, the joy, and the glory of a cloudless and eternal day.

11. Many who neglect a man, or stand aloof from him in adversity, will return to him and be very friendly and kind in prosperity.

16. Let a man be patient under trials; if reviled, not revile again; hold fast his integrity, commit himself to Him that judgeth righteously, and justify God in all his ways, and his end will be peace and his eternity blessed.



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